

# MAHĀBHĀRATA

English Translation From Original Sanskrit Text

M.N. DUTT



धर्मे चार्थे च कामे च मोक्षे च भरतर्षभा।  
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्त्वचित्॥

*Adi Parva 62/53*

# MAHĀBHĀRATA

OF

VYASA

Translated into English from Original  
Sanskrit Text

**VOL. II**

**VANA PARVA AND VIRĀṬA PARVA**





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# MAHĀBHĀRATA

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VOL. II

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*Translated By*

**M. N. DUTT**

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# THE MAHĀBHĀRATA

## VANA PARVA

### CHAPTER 1

#### (ARANYAKA PARVA)

##### The Pandava's reflections

1. Having saluted the Supreme Deity (Narayana) and the highest of all male beings (Nara) and also the Goddess of Learning (Sarasvati), Let us cry "success!"

**Janamejaya said :**

2. O best of Brahmanas, having been deceitfully defeated at dice by the sons of Dhritarashtra with their counsellors and having been provoked by the wicked-minded ones (the Kuru princes), who thus brought about a fearful hostility by addressing them in cruel words, what did the Kurus, my grandsires do?

3. How did the sons of Pritha (the Pandavas), equal to Shakra (Indra) in effulgence, thus suddenly robbed of their affluence and overwhelmed with misery, pass their days in the forest?

4. Who are the men that followed them, (the Pandavas) that were plunged in great affliction. What was their conduct, what was their food and where did those illustrious ones live?

5. O great Rishi, O best of the Brahmanas, how did the twelve years of those heroes, those slayers of foes, pass away in the forest?

7. How did that foremost of all women, the royal princess (Draupadi), ever devoted to her husbands, greatly fortunate and truthful, undeserving of suffering misery, endure that painful exile in the forest? O great ascetic, tell me all this in detail.

8. O Brahmana, I desire to hear the history of those greatly effulgent heroes narrated by you. I am in great curiosity.

**Vaishampayana said :**

9. Having been thus defeated at dice and provoked by the wicked-minded sons of

Dhritarashtra with their counsellors, the sons of Pritha (the Pandavas) set out from Hastinapur.

10. Coming out through the Vardhamana gate of the city, the Pandavas with Krishna and with their arms went away in a northerly direction.

11. Indrasena and others, taking with them their fourteen servants with all their wives, followed them on their swift cars.

12. Having learnt that they had gone away, the citizens were overwhelmed with great grief; and having all met together, they began without fear to censure amongst themselves Bhishma, Drona, Vidura and the son of Gautama (Kripa).

**The citizens said :**

13-14. When the sinful Duryodhana, helped by the son of Subala (Shakuni), Karna and Dushasana, aspires to this kingdom, our families, our homes, nay we ourselves are all gone.

15. When this sinful man with the help of other sinful men aspires to the kingdom, our families, usages, virtue and prosperity are all doomed. How can there be happiness (where these are destroyed)?

16. Duryodhana is malicious towards his superiors; he has abandoned all good conduct; he is covetous, vain, mean and by nature cruel.

17. Where Duryodhana is the king, there the whole earth is doomed. Let us proceed there where the virtuous Pandavas are going.

18. They are self-controlled, high-souled, victorious over foes, endued with modesty and renown and devoted to virtue.

**Vaishampayana said :**

19. Having said this, they all went together after the Pandavas. With joined hands, they thus spoke to the sons of Kunti and Madri.

**The citizens said :**

20. Be blessed. Where will you go leaving us (behind) who are in great grief? We shall go where you will go.

21-22. We have been greatly distressed in learning that you have been defeated with sinful means by the cruel enemies. You should not forsake us. Who are your devoted and loving friends and who are ever engaged in doing your good and seeking your welfare. We all do not desire to meet destruction by living in the kingdom of a bad king.

23. O foremost of men, listen to the merits and demerits, as we indicate, that respectively arise from associating with what is good and what is bad.

24. As cloth, water, sesame-seeds and ground are perfumed by their association with flowers, so qualities are derived from association.

25. Association with the fools produces delusion, as daily association with the honest and good produces virtue.

26. Therefore those who are virtuously inclined should associate with men who are wise, old, honest and pure in conduct and who are ascetics.

27-28. Those whose triple possessions, namely knowledge, birth and acts, are pure, should be waited upon. To associate with them is superior to the study of the Shastras. Without performing any special virtuous act, we shall be able to reap religious merits by associating with the righteous. We shall (assuredly) get sin by serving the sinful (Duryodhana and others).

29. The very sight and the touch of the sinful and conversation and association with them, cause diminution of virtue. Men (who act thus) never attain purity of soul.

30. Association with the mean and the low makes one's understanding mean and low; association with the indifferent makes it indifferent and association with the good makes it good.

31-32. All those attributes, which are spoken of in the world as the source of religious merit, worldly prosperity and sensual pleasure, which are highly regarded by men, extolled in the Vedas and approved by the good, exist in you separately and jointly. Desiring our own welfare, we wish to live amongst men who possess such attributes.

**Yudhishtira said :**

33. Blessed are we, since moved by affection and compassion, our subjects, headed by the

Brahmanas, credit us with merits we do not possess.

34. I with my brothers, would ask all of you to do one thing. For the sake of the love you bear for us, you should not act otherwise.

35. Our grandfather Bhishma, the king (Dhritarashtra), Vidura, our mother (Kunti) and our other friends are all in Hastinapur.

36. They are overwhelmed with sorrow and afflictions; if you want to please me, uniting all together, (go and) cherish them with care.

37. Grieved at my departure, you have come far away. Go back. Let your heart be affectionately directed towards the relatives whom we leave behind as our pledges to you.

38. This is the one act on which my heart is set. If you do it, you will give me the greatest satisfaction and pay your best regards.

**Vaishampayana said :**

39. Having been thus exhorted by Dharmaraja (Yudhishtira), the subjects raised up all together a fearful wail, exclaiming "Alas, O king!"

40. Afflicted and overwhelmed with grief, they unwillingly retraced their steps after asking leave of the Pandavas and remembering the virtues of Pritha's sons.

41. At the departure of the citizens, the Pandavas ascended their cars and came to a great banian tree, named Primana, on the banks of the Ganges.

42. Coming to the banian tree at the close of the day, the heroic Pandavas became purified by touching the water. They then passed the night there.

43-44. Afflicted with grief, they passed that night, living on water only. Some Brahmanas, both those that maintained fire and those that did not, followed the Pandavas there for the love they bore for them. Surrounded by those Brahma-knowing men, the king (Yudhishtira) shone resplendent.

45. That terrible evening hours became in a moment delightful on account of those Brahmana's lighting their fire, chanting the Vedas and holding mutual conversations.

46. Those foremost of Brahmanas with their swan-like sweet voices spent the night in comforting that best of Kurus, the king (Yudhishtira).

**CHAPTER 2****(ARANYAKA PARVA)-Continued****The Pandava's reflections**

**Vaishampayana said :**

1. When that night passed away and morning appeared, those Brahmanas, who supported themselves by alms, stood before those doers of exalted deeds (the Pandavas) who were on the point of entering the forest.

2-3. Thereupon the son of Kunti, king Yudhishtira, thus spoke to them, "We are robbed to our kingdom, prosperity and everything. Living on fruits, roots and meat we go to the forest in sorrow. The forest is full of dangers and it abounds in reptiles and beasts of prey.

4. It appears to me that you will have to suffer much privations and misery there. The sufferings of the Brahmanas may overwhelm even the celestial, what to speak of me! O Brahmanas, go back wherever you like.

**The Brahmanas said :**

5. O king, we are ready to go where you are going. You should not abandon us who are devoted to you and who follow the path of the true religion.

6. The celestial have compassion on their devotees, specially on the Brahmanas whose conduct is pure.

**Yudhishtira said :**

7-9. O Brahmanas, I have always great devotion towards the Brahmanas. But this destitution has overwhelmed me. My these brothers who are to procure fruits and roots and the deer are stupified with grief for the afflictions that have overtaken them and for the distress of Draupadi and for the loss of our kingdom. Alas, as they are distressed, I cannot employ them in painful tasks!

**The Brahmanas said :**

10. O king, do not allow any anxiety for our maintenance to find a place in your heart. Procuring our food ourselves, we shall follow you.

11. And we shall do you good by meditation and prayers and we shall entertain you with pleasant conversation and we shall ourselves be cheered in return.

**Yudhishtira said :**

12. There is no doubt that it must be as you say. I am ever pleased with the company of Brahmanas. But my fallen condition makes me regard myself as an object of reproach.

13. How shall I see you all, my well-wishers, who do not deserve to suffer any trouble, subsist on food procured by yourselves? O fie on the sons of Dhritarashtra!

**Vaishampayana said :**

14-15. Having said this, that king (Yudhishtira) sat down weeping on the ground. Then a learned Brahmana, named Shaunaka, who was learned in the philosophy of the soul and in the Sankhya and Yoga, thus spoke to the king.

**Shaunaka said :**

16. Thousand causes of grief and hundred causes of fear overwhelm the ignorant day after day, but not the learned.

17. Intelligent men like you never allow themselves to be deluded by acts which are opposed to true knowledge, which is fought with every kind of evil and which is destructive of salvation.

18. O king, the understanding with the eight attributes, which is said to be capable of providing against all evils which results from the study of the Shrutis, is in you.

19. Men like you are never stupified by poverty or by meeting with difficult ways or by afflictions that overtake his friends or by bodily or mental miseries.

20. Hear, I shall recite to you the slokas which were chanted by the high-souled Janaka of old on the subject of controlling the soul.

21. This world is afflicted with both bodily and mental sufferings. Listen to the means of allaying them as I indicate them both briefly and in detail.

22. Disease, contact with painful things, toil and want of objects desired, these are the four causes of the sufferings of the body.



23. Disease may be allayed by the application of medicine, but mental ailments, are cured by Yoga meditation.

24. Therefore, intelligent physicians first seek to allay the mental sufferings of their patients by agreeable conversations and by the offer of desirable objects.

25. As a hot iron ball makes the water of a jar hot, so mental grief brings in bodily pains.

26. As water quenches fire, so knowledge allays mental ailments. When mind enjoys peace, body also enjoys peace.

27. It appears attachment is the root of all mental agonies; it is attachment that makes every creature miserable and brings on every kind of woe.

28-29. Attachment is the root of all misery and of all fear. Attachment produces joy and grief of every kind. From attachment spring all worldly desires and it is from attachment that springs the love of worldly goods. Both of these are evils, but the first is worse than the second.

30. As fire in the hollow of a tree consumes the tree itself to its roots, so attachment, however little it may be, destroys both Dharma and Artha.

31. He, who has merely withdrawn from possessions, cannot be regarded as to have renounced the world. He, however, who remains in contact with the world, but sees its faults, may be said to have truly renounced the world. Such a man becomes freed from all evil passions and his soul is dependent on nothing.

32. Therefore none should place his attachment on either friends or on wealth which he has earned. The attachment towards one's own body is destroyed by knowledge.

33. Like the lotus leaf which is never drenched by water, souls of those men who are capable of knowing the everlasting and of men who are devoted to the pursuit of the eternal, learned in the Shastras and purified by knowledge, can never be touched by attachment.

34-35. The man that is influenced by attachment is tortured by desire and from the desire that springs up in his heart, his thirst for worldly possessions increases. This thirst is sinful and is regarded as the source of all anxieties. It is this terrible thirst, fraught with sin, that leads to unrighteous acts.

36. Those men, who can renounce this thirst, which can never be renounced by the wicked, which decays not with the decay of the body and which is a fatal disease, can be freed from misery.

37. This thirst has neither beginning nor end. Like the fire of incorporeal origin, it destroys creatures by living within their hearts.

38. As a faggot of wood is consumed by the fire that is fed by that faggot, so a person of impure soul meets with destruction from the covetousness born in his own heart.

39. Creatures endued with life have always a dread of death; so men having wealth are in constant dread of the king, the water, the fire, the thief and his relatives.

40. If a piece of meat be in the air, it may be devoured by the birds, if it is on the grounds, it may be devoured by beasts of prey and if in the water, by the fishes, so a man having wealth is exposed to dangers wherever he might be.

41. To many men, the wealth they possess is their bane. The man, who sees happiness in wealth and becomes attached to it, knows not what true happiness is.

42-44. Therefore, the accession of wealth is what increases covetousness and folly. It is the root of niggardliness, boastfulness, pride, fear and anxiety. These are the miseries that wise men see in wealth. Men have to suffer infinite miseries in the acquisition and retention of wealth. Its expenditure also is painful. Sometimes men are even killed for the sake of wealth. To abandon wealth is painful; even those men who are cherished become enemies for the sake of wealth.

45. As the possession of wealth is fraught with such misery, one should not (at all) mind its loss. Ignorant men alone are discontented, but the wise men are always contented.

46. The thirst for wealth can never be assuaged. Contentment is the highest happiness, therefore the wise men consider contentment to be the highest object to attain.

47. The learned men, knowing youth, beauty, life, treasure, prosperity and association with beloved ones to be (all) unstable, never covet them.

48. Therefore one should refrain from the acquisition of wealth and thus avoid the sufferings of misery. The man of wealth can

never be without dangers. For this reason virtuous men praise those who have no desire for wealth.

49. As regards those that acquire wealth for the virtuous purposes, it is better for them not to do it at all. It is better not to touch mud than to wash it off after being besmeared with it.

50. O Yudhishtira, you should not covet anything. If you want to acquire virtue, free yourself from all desires for the possession of wealth.

**Yudhishtira said :**

51. O Brahmana, this my desire for wealth is not for the purpose of enjoying it when obtained. I do not desire it through avarice. I desire it only for the support of the Brahmanas.

52. O Brahmana, for what purpose would one like to lead a domestic life, if he cannot cherish and support those that follow him?

53. All creatures are seen to divide their food amongst those that depend on them. So should person leading a domestic life give a share of his food to Brahmacharis who have given up cooking.

54-55. The houses of good men can never be in want of grass, space, water and sweet words, the fourth. Bed to the tired, seat to one who is fatigued by standing, water to one who is thirsty and food to one who is hungry should be always given.

56-58. Pleasant looks, cheerful heart and sweet words are due to a guest. Rising up, the host should advance towards the guest; he should offer him a seat and duly worship him. This is the eternal Dharma. They who do not perform Agnihotra, they who do not wait upon bulls and cherish their kinsmen, guest, friends, sons, wives and servants, for such negligence are consumed with sin. None should cook his food for himself, none should kill any animal for nothing. Non should eat that food which is not duly dedicated.

59. By scattering morning and evening food on the earth for dogs, Chandalas and birds, a person should perform the Vishvadeva (sacrifice).

60. He who eats Vighasa eats ambrosia. That, which remains after dedication in a sacrifice, is (also) regarded as ambrosia.

61. The pleasant looks (one casts on his guests), the attention he devotes to him, the sweet words with which he addresses him, the respect with which he follows him and the food and drink with which he treats him, are the five Dakshinas in that sacrifice.

62. He, who gives food freely to a fatigued way-farer, whom he has never seen before, obtains great virtuous merit.

63. He, who leading domestic life, follows such practices, obtains, it is said, great religious merit. O Brahmana, what is your opinion?

**Shaunaka said :**

64. Alas, alas this world is full of contradictions! That which makes the good and the honest ashamed gratifies the wicked.

65. Move by ignorance and passions and becoming slaves to their senses, ignorant men perform many acts to gratify their stomachs and sexual organs.

66. Men are led astray by their seducing senses, as a charioteer who has lost his senses (is led astray) by wicked horses.

67. When any of the six senses finds its particular object, the desire springs up in the heart to enjoy that particular object.

68. Thus when one's mind proceeds to enjoy the objects of any particular sense, a wish is entertained; that wish in its turn gives birth to a resolve.

69. As an insect falls into a flame from love of light, man falls into the fire of temptation, as it were pierced by (the arrows of the objects of enjoyments) which are discharged by the desire which is the seed of resolve.

70-72. Blinded by sensual pleasure which he freely seeks and steeped in dark ignorance and folly which he mistakes for happiness, he thenceforth knows not himself. Like a wheel that is incessantly whirling, every creature, from ignorance, acts and desire, roves in various states in the world, wandering from one birth to another, ranging from Brahma to a blade of grass, an taking birth again and again now in water, now in earth and now in the sky.

73. This is the career of those that are without knowledge. Listen to that of the wise, the men who are intent on virtue and who are desirous of Moksha (emancipation).

74. This is the word of the Vedas, act, but act with renunciation. Therefore you should act renouncing Abhimana.

75. Performances of sacrifices, study, gifts, penance, truth, forgiveness, subduing the senses and renunciation of desire, these are the eight Dharmas declared by the Smṛiti.

76. Of these the first four pave the way to the regions of Pitris. Therefore it is the duty of all to act by renouncing Abhimana.

77. The last four are always observed by the pious who aspire to attain to the region of the celestial. The men of pure soul should observe these eight (paths).

78-80. Those, who wish to subdue the world for the purposes of salvation, should always act by fully renouncing all motives and by subduing their senses, rigidly observing vows, devotedly serving their preceptors, austere regulating their food, diligently studying the Vedas, renouncing action as mean and restraining their heart. By renouncing desire and aversions, the celestial have obtained prosperity.

81. It is for the virtue of their wealth of Yoga, that the Rudras, the Sadhyas, the Adityas, the Vasus and the Ashvins support all these creatures (of the world).

82. O son of Kunti, O descendant of Bharata, therefore you too like them, entirely renouncing actions with motive, try to obtain success in Yoga and austerities.

83. You have already obtained success as far as your debts to the Pitris, both male and female are concerned and you have obtained that success also which is derived from action. Try now to obtain success in from action. Try now to obtain success in penances in order to support the Brahmanas.

84. Those that are crowned with ascetic success can by virtue of that success do whatever they like. Therefore practising asceticism, realise all your wishes.

### CHAPTER 3

#### (ARANYAKA PARVA)-Continued

##### Entrance in Kamyaka Forest

**Vaishampayana said :**

1. Having been thus addressed by Shaunaka, the son of Kunti, Yudhishthira, coming to his priest, thus spoke to him in the midst of his brothers.

**Yudhishthira said :**

2. The Brahmanas, learned in the Vedas, are following me who am departing. Afflicted with many calamities, I am unable to support them.

3. I cannot forsake them, but I have no power to provide them with their sustenance. O exalted one, tell me what should be now done by me.

**Vaishampayana said :**

4. After reflecting for a moment to seek out the (proper) course by the help of his Yoga prowess, that foremost of all virtuous men, Dhaumya, thus spoke to Yudhishthira.

**Dhaumya said :**

5-6. In the days of yore, all living beings that had been created were greatly afflicted with hunger. Thereupon Savita (sun) took compassion on them, as a father (does to his children). Going to the Northern declension, the sun drew up water by his rays and then coming back to the Southern declension and having centered his heat in himself, he stayed over the earth.

7. While the sun so stayed, the lord of the vegetable world (moon), converting the effects of the sun's heat (vapours) created the clouds.

8. Thus it is the sun himself who, being drenched by the lunar influence, is transformed from the sprouting of seeds into holy vegetables furnished with the six tastes. It is this which constitutes the food of all creatures on earth.

9. Thus the food which supports the lives of creatures is the sun and therefore he is the father of all creatures. Therefore take shelter in him.

10. All illustrious kings of noble birth and great deeds are known to have delivered their people by practising high asceticism.

11. Dhaumya, Kartavirya, Vainya and Nahusha all protected their subjects from dangers by virtue of ascetic meditation and vows.

12. Therefore, O descendant of Bharata, O virtuous one, as you are purified by acts, you too, like them, support virtuously the Brahmanas by entering upon a life of austerities.

**Janamejaya said :**

13. How does, for the sake of the Brahmanas, that foremost of the Kurus, king Yudhishthira, worshipped the sun of wonderful appearance?

**Vaishampayana said :**

14. O king, (first) purify yourself and (then) withdrawing your mind from all (the worldly) objects, (at that appointed hour) hear it with all attention. O king of kings, appoint a time. I shall (then) tell you everything in detail.

15. O high souled one, listen to the one hundred and eight names (of the sun), as they were told by Dhaumya to the greatly illustrious son of Pritha (Yudhishthira).

**Dhaumya said :**

16-27. Surya, Aryama, Bhaga, Tvashta, Pusha, Arka, Savita, Ravi, Gabhastiman, Aja, Kala, Mrityu, Dhata, Prabhakara, Prithivi, Apa, Teja, Kha, Vayu, Parayana, Soma, Brihaspati, Shukra, Budha, Angaraka, Indra, Vivashvana, Diptangshu, Suchi, Souris, Sanaichara, Brahma, Vishnu, Rudra, Skanda, Vaishravana, Yama, Vaidyutagni, Jatharagni, Aindhana, Tejaspati, Dharmadhvaaja, Vedakarta, Vedanga, Vedavahana, Krita, Treta, Dvapara, Kali, Kala, Kastha, Muhurta, Kashyapa, Yama, Kshana, Samvatsarakara, Ashvatha, Kalachakra, Vibhavasus, Purusha, Sashvata, Yogin, Vyakta, Avyakta, Sanatana, Kaladhyaksha, Prajadhakshya, VishBakarman, Tamanooda, Varuna, Sagara, Ansa, Jimuta, Jivana, Ariha, Bhutashraya, Bhutapati, Srashta, Samvartaka, Vanhi, Sarvadi, Alolupa, Ananta, Kapila, Bhanu, Kamaprada, Sarvatamukha, Jaya, Vishala, Varada, Manas, Suparna, Bhutadi, Sighraga, Pranadharna, Dhanvantari, Dhumaketu, Adideva, Aditisuta, Dvadasatma, Aravindaksha, Pitri, Matri, Pitamaha, Svargadara, Prajadvara, Mokshadara, Prasanatma, Vishvatma, Vishvatamukha, Characharatman, Sukshatma and the merciful Maitra.

28. These are the one hundred and eight names of immeasurably effulgent Surya as told by the self-created (Brahma).

29. O Bhaskara (sun), who blazes like gold or fire, who is worshipped by the celestial, the Pitris, the Yakshas and who is adored by Asuras, Nishacharas and Siddhas, I bow to you for the acquisition of prosperity.

30. He who recites with fixed attention this hymn at sunrise, obtains wife, offspring, riches and the memory of his former existence. Men always get patience and memory (by reciting it).

31-32. Let a man, concentrating his mind, recite this hymn of the foremost of gods (the sun). He will be proof against grief, forest-fire and ocean; and he will obtain every object of desire as he will wish for.

**Vaishampayana said :**

33-34. Having, heard these words uttered by Dhaumya suitable to the occasion, Dharmaraja (Yudhishthira), moved by the desire of supporting the Brahmanas of controlled and pure souls and of austere vows, began to observe excellent asceticism. Worshipping the sun with flowers and other articles and turning his face towards the lord of day (the sun), he bathed in the water. That virtuous minded man became rapt in Yoga, living on air and becoming a victor over his passions.

35. Purifying himself with the touch of the Ganges water and restraining his speech, he practised Pranayama (one of the processes of Yoga) for some time and he then recite this hymn of praise.

**Yudhishthira said :**

36. O sun, you are the eye of the universe. You are the soul of all corporeal existence. You are the creative organ of all things. You are the acts of all religious men.

37. You are the refuge of all Sankhyas (the followers of Sankhya philosophy) and you are the support of all Yogins (the followers of Yoga philosophy). You are the door with bolts unfastened, you are the refuge of men aspiring to salvation.

38. You support the world, you make it manifest; you purify it and support it from compassion.

39. The Brahmanas, learned in the Vedas, adore you by coming to you in proper time and by reciting the hymns from the respective branches (of the Vedas what each of them follows). You are the adored of the Rishis.

40. The Siddhas, the Charanas, the Gandharvas, the Yakshas, the Guhyakas and the Nagas, being desirous of obtaining boons, follow your moving celestial car.

41. Thirty three gods, with Upendra (Vishnu) and Mahendra (Indra) and the Vaimanikas (an order of celestial) have all attained success by worshipping you.

42-44. By offering you garlands of the celestial Mandaras (celestial flowers), the best of the Vidyadharas have obtained all their desires. The Guhyakas and the seven orders of the Pitris, both divine and human, have attained superiority by adoring you. The Vasus, the Marutas, the Rudras the Saddhyas, the Marichipas, the Valkhilyas and the Siddhas have (all) attained prominence by bowing to you.

45-48. There is nothing that I know in the whole of the seven worlds including that of Brahma which is beyond you. There are other beings both powerful and great, but none of them possesses lustre and prowess as you do. All light is in you. You are the lord of all light. In you are the elements, you are knowledge and you are all the ascetic properties. The discus, by which the wielder of the Saranga (the bow of Vishnu) humble the pride of the Asuras and which is furnished with a beautiful hair, was made by Vishvakarma with your effulgence.

49. You draw by your rays moisture from all corporeal existence and from plants and liquid substances in summer. You pour it down (on the earth as rain) in the rainy season.

50. Your rays are warm and they scorch (things). Becoming clouds they roar and flash lightning; they pour down showers when the season comes.

51. Neither fire, nor shelter, nor woolen blankets give greater comfort to one in cold than what is got from your rays.

52. You illuminate by your rays the whole earth with her thirteen islands. You alone are (ever) engaged in doing good to the three worlds.

53. If you do not rise, the universe becomes blind. The learned men cannot employ themselves in the attainment of Dharma, Artha and Kama.

54. It is through your grace that the Brahmanas, Kshatriyas and Vaisyas are able to perform Adhana, Pashabandha, Ishti, Mantra, Yajona and Tapakrya (names of various duties, sacrifices and vows.)

55. Those that know all about the Time say that you are the beginning and the end of the Brahma day which consists of full one thousand Yugas.

56. You are the lord of the Manus, of the sons of Manus, of the universe, of mankind, of the Manvantaras and of all lords.

57. When the time for final dissolution comes, the Samvartaka fire, born of your anger, only exists and reduces the three worlds to ashes.

58. Clouds of various colors, born of your rays, accompanied by Airavata (Indra's elephant) and the thunder, produce the appointed deluges.

59. Dividing yourself into twelve parts and becoming as many suns, you then drink up the ocean with your rays.

60. You are called Indra, you are Vishnu, you are Rudra, (you are) Prajapati, you are fire, you are the subtle mind, you are the lord and the eternal Brahma.

61-63. You are Hansa, you are Savitri, you are Bhanu, Anshumali, Vrishakapi, Vivasvana, Mihira, Pusha, Mitra and Dharma. You are thousand-rayed sun, you are Tapanas, the lord of rays. You are Martanda, Arka, Ravi, Surya, Sharanga, the maker of the day. Dibakara, Saptasapti, Dhamakeshin, Virochana, Ashugami, Tamoghna and Haritashva.

64. He who reverentially worships you on the sixth or the seventh lunar day with humility of mind obtains the grace of Lakshmi (goddess of wealth.)

65. Those that adore and worship you with undivided attention are delivered from all dangers, agonies and afflictions.

66. Those that believe you in everything becoming freed from all disease and all sins, grow happy in all their life.

67. O lord of all food, you should grant me abundance of food to entertain all my guests with reverence.

68-69. I bow to all your followers that have taken your feet, (namely) Mathara, Aruna, Danda and others including Asani, Kshubha and others. I also bow to the celestial mothers of all creatures, namely Kshubha and Maitri and to the others of the class. Let them deliver me who am suppliant (at their feet).

**Vaishampayana said :**

70. Thereupon the sun became gratified and that maker of day, self-luminous and blazing like fire, appeared before the Pandava (Yudhishtira).

**The Sun said :**

71. You shall get all that you desire to have. I shall provide you with food for all the twelve years (of your exile).

72-73. O king, accept this copper vessel that I present you. O man of excellent vows, so long the Panchala excellent vows, so long the Panchala Princess (Draupadi) will hold this vessel without partaking of it contents-fruits, roots, meat and vegetables, cooked in your kitchen-the four kinds of food, shall from this day be (there) inexhaustible. You shall regain your kingdom on the fourteenth year from this.

**Vaishampayana said :**

74. Having said this, the deity (Sun) then and there vanished away.

75. He, who with the desire of obtaining a boon, recites this hymn concentrating his mind with ascetic abstraction, obtains it from the sun, however difficult of acquisition it may be.

76. A man or a woman that recites or hears this hymn day after day, if he or she is desirous of a son, obtains one; if desirous of wealth, obtains it; and if desirous of learning, obtains it. The man or woman who always reads it in the two twilights (early morning and evening).

77. Is delivered from danger and is freed from the bonds. This hymn was given of old to the high-souled Shakra.

78. From Shakra it was obtained by Narada and from Narada by Dhaumya. Receiving it from Dhaumya, Yudhishtira obtained all that he desired.

79. It is by the virtue of the hymn one may win victory in a war and acquire immense wealth. Making one freed from all sins, it leads a man to the region of the sun.

80. The virtuous son of Kunti (Yudhishtira), having obtained the boon, rose from the water. He then took hold of Dhaumya's feet and then embraced his brothers.

81. O lord, the Pandava (Yudhishtira), going to the kitchen with Draupadi and being duly worshipped by her, began to cook food.

82. The food, however little that was cooked, becoming four kinds-increased and become inexhaustible. Who then he (Yudhishtira) fed the Brahman.

83. After the Brahmanas had been fed and his younger brothers also, Yudhishtira himself ate the food that remained and which was called Vighasa.

84-85. After Yudhishtira had partaken his food, the daughter of Prishata (Draupadi) took what remained. After Draupadi had taken her meal, the food became exhausted. The lord (Yudhishtira) as resplendent as the sun thus obtaining the boon from the sun, entertained the Brahmanas agreeable to their wishes. Obedient to his priest, he performed sacrifices with due Mantras and according to the ordinances and Shastras on auspicious lunar days, constellations and conjunctions.

86. Thereupon the Pandavas, blessed by the auspicious rites and, accompanied by Dhaumya and surrounded by the Brahmanas, set out for the forest of Kamyaka.

## CHAPTER 4

### (ARANYAKA PARVA)-Continued

#### The words of Vidura

**Vaishampayana said :**

1. After the departure of the Pandavas to the forest, the son of Ambika (Dhritarashtra) whose knowledge was his eye, became exceedingly sorrowful. The King, seated at his case, thus spoke to the virtuous minded and highly intelligent Vidura.

**Dhritarashtra said :**

2. Your intelligence is as great as that of Bhargava (Shukra), you know all the subtleties of

holy Dharma. You look on all the Kurus with and equal eye. Tell me what is good for me and for them (the Kurus).

3. O Vidura, things having taken this course, what should be done by us? How can we secure the adoration of the citizens? How can we avoid the danger of total annihilation? Tell us what we should do; for you are conversant with all excellent expedients.

**Vidura said :**

4. O king, Trivarga (Dharma, Artha and Kama) has its foundation on virtue and the sages say that a kingdom also stands on virtue as its basis. O king, therefore cherish with virtue and to your best power on your own sons and those of Pandu.

5. Virtue was destroyed by the wicked souls (the Kuru princes) with Subala's son (Shakuni) at their head when your sons invited the virtuous Yudhishtira to play and defeated him at dice.

6. I see this expiation of this dead of utter iniquity. O chief of the Kurus, your son (Duryodhana) may win by it a praise amongst good men.

7. Let the Pandavas have what is to may given to them by you. The king's morality is that a king should remain content with his own and never covet the possessions of others.

8. Your good name would not thus suffer; family dissension's would not thus ensue; you will have then no unrighteous act. This is your first duty, (namely) to grace the Pandavas and to disgrace Shakuni.

9. O king, if you wish to restore to you sons the good fortune they have lost this speedily act as I say, O king, if you do not act thus, the Kurus will be soon destroyed.

10-11. For neither Bhimasena nor Arjuna, if angry, will leave any of the enemies unslain. What is there in the world which is unattainable to those who have amongstst their warriors Savyasachi Arjuna well-skilled in war, who possesses the Gandiva, the most powerful of all weapons in the world and who have the mighty Bhimasena warrior.

12. I told you formerly as soon as the son was born, "Abandon this inauspicious child of

yours. The good of your race is in it (abandoning)." But you did not accept my advice, if you did as I advised to do, you would not have repented.

13. If your son consent to reign just and in peace with the sons of Pandu, you will thus pass your days in happiness and you will not have to repent.

14. Putting aside Duryodhana invite the son of Pandu (Yudhishtira) in the sovereignty. Let Ajatashatru (Yudhishtira) who is free from passion, rule the earth virtuously.

15. O king, all the monarchs of the world then like Vaisya will pay homage to us. O king, let Duryodhana, Shakuni and Suta's son (Karna) gladly wait upon the sons of Pandu.

16. Let Dushasana ask pardon of Bhimasena and of the daughter of Draupada (Draupadi) in open court. After pacifying Yudhishtira, place him on the throne with all respects.

17. O king, asked by you, who else can I advise? If you do this, you will do what is proper.

**Dhritarashtra said :**

18. O Vidura, the worlds you have spoken in this assembly with reference to the Pandavas and myself are for their and not my good. My mind does not approve this.

19. How have you settled all this in your mind. When you have spoken all this on behalf of the Pandavas. I perceive you are not at all friendly to me. How can I leave my son for the sake of sons of Pandu?

20. There is no doubt they (the Pandavas) too are my sons, but Duryodhana has spring from my (own) body. Speaking partially how will you advise me to replace my own body for the sake of others?

21. Vidura, though I hold you in great esteem, (yet I must say) all that you have said is crooked. Stay (here) or go (away) as you please. However an unchaste wife is assured, she forsakes her husband.

**Vaishampayana said :**

22. O king, having said this, Dhritarashtra suddenly rose and went into the inner apartments. Saying "this race is doomed", Vidura (also) went away where the sons of Pandu were.

**CHAPTER 5****(ARANYAKA PARVA)-Continued****The exile of Vidura**

**Vaishampayana said :**

1. Being desirous of living in the forest, the foremost men of the Bharata race, the sons of Pandu with their followers to the banks of the Ganges to the Kurukshetra.

2. Performing their ablutions in the Sarasvati, the Drisadvati and the Yamuna and went from one forest to another travelling in the westerly direction.

3. Then (at last) they saw before them the forest of Kamyaka on the banks of Sarasvati and on a level and wild plain which was ever charming to the ascetics.

4. O descendant of Bharata, entertained and comforted by the Munis, there did they live in that forest abounding in birds and animals.

5. Vidura, ever longing to see the Pandavas went (alone) in a single car to the forest of Kamyaka abounding in every good thing.

6. Thereupon going to the Kamyaka forest on a car drawn by swift horses, he saw Dharmaraja (Yudhishtira) at a retired part (of the forest) sitting with Draupadi and surrounded by his brothers and the Brahmanas.

7. Thereupon seeing Vidura coming in speed, the virtuous king spoke thus to his brother Bhimsena. "With what message Khattva (Vidura) comes to us?"

8. Does he come here, having been despatched by the son of Subala (Shakuni) to invite us again to a game at dice? Does the mean-minded Shakuni desire to win our weapons by playing again at dice?

9. O Bhimasena, if challenged by one who says "Come," I am unable to stay, if our possessions of the Gandiva (bow) be doubtful, then the acquisition of our kingdom again will be (equally) doubtful."

10. Then the Pandavas all rose up and welcomed Vidura with all respects. Received by them, that descendant of Ajamira (Vidura) sat in their midst and made to the sons of Pandu the usual enquiries.

11. After Vidura had taken some rest, those foremost of men (the Pandavas) asked him the reason of his coming and he related to them in detail everything with regard to the conduct of the son of Ambika, Dhritarashtra.

**Vidura said :**

12. O Ajatashatru, Dhritarashtra summoned me, his dependent and honouring me duly, he said, "Things have thus fared. Tell me what is good for me as well as for them (the Pandavas)."

13. I told him what was good for the Kurus and for Dhritarashtra. But he did not relish what I said. I did not consider any other course to the beneficial.

14. O Pandavas, what I advised was highly beneficial, but the son of Ambika, (Dhritarashtra), did not care to accept it. As medicine is not acceptable to a man who is ill, so my advice failed to please the king.

15. O Ajatashatru, as an unchaste wife of a man of noble birth can never be brought back to the path of virtue, so is the case with Dhritarashtra, As a young damsel does not certainly like a husband of sixty years, so that foremost of Bharata race did not like my words.

16. O king, the destruction of the Kurus is certain; Dhritarashtra will never meet with good fortune. As water dropped on a lotus leaf does not remain there, so my counsels failed to have any effect on him.

17. Thereupon angry Dhritarashtra told me saying, "O descendant of Bharata, go away wherever you like. I shall never more seek your aid in ruling the earth or in ruling the city."

18. O ruler of men, having been (thus) abandoned by the king Dhritarashtra, I have come to you for giving you good counsel. What I said in the Sabha I shall now repeat to you. Hear and bear them in mind.

19. That wise man, who patiently bearing all the wrongs done to him by his enemies, bides his time and multiplies his resources by degrees as a man makes a small fire a large one, rules alone this entire earth.

20. O king, he who enjoys his wealth with his adherents finds them sharers of his adversity. This is the best means of securing adherents. It is said he that has adherents wins the sovereignty of the whole world.



21. O son of Pandu, share your wealth with your adherents; behave truthfully towards them and talk with them agreeably. Share also your food with them and never boast in their presence. This conduct increases the prosperity of kings.

**Yudhishtira said :**

22. Having the aid of such intelligence (as yours), undisturbed by passion as you advise in respect of time and place, I will carefully and entirely follow (your advice).

## CHAPTER 6

### (ARANYAKA PARVA)-Continued

#### The returning of Vidura

**Vaishampayana said :**

1. O king, O descendant of Bharata, after Vidura had gone to the hermitage of the Pandavas, the greatly wise Dhritarashtra repented for his actions.

2-3. Remembering the great intelligence of Vidura in war and in peace and thinking of the future prosperity of the Pandavas, he (Dhritarashtra), having been pained at the recollection of Vidura and having come to the door of the Assembly-Hall, fell down senseless in the presence of the kings.

4. Regaining consciousness, the king rose from the ground and spoke thus to Sanjaya who was standing by.

**Dhritarashtra said :**

5. My brother and my friend (Vidura) is like the God of Justice himself. Remembering him, my heart burns in grief.

6. Go bring to me soon my brother, learned in the precepts of morality. Saying this, the king wept bitterly.

7. Burning in repentance and being overwhelmed with sorrow at the recollection of Vidura, the king, from the brotherly love again spoke to Sanjaya thus -

**Dhritarashtra said :**

8. O Sanjaya, go and ascertain whether my brother, Vidura, expelled by my wretched self through anger, still lives or not.

9-10. That greatly wise and immeasurably intelligent brother of mine has never done me the slightest wrong. It is that greatly wise man who has suffered wrong at my hands. O Sanjaya, seek him and bring him here or else I shall not live.

**Vaishampayana said :**

11-13. Having heard these words of the king, Sanjaya respectfully approved them and saying "Be it so", he set out for the Kamyaka (forest). He soon arrived at the forest where were the Pandavas, He saw Yudhishtira, clad in deer skin, guarded by his brothers and seated with Vidura and thousands of Brahmanas, like Purandara (Indra) in the midst of the celestial.

14. Coming to Yudhishtira, Sanjaya duly worshipped him. He was received with due respect by Bhima, Arjuna and the twins (Nakula and Sahadeva).

15. He was asked by the king about the welfare of all. When he was comfortably seated, he told the reason of his coming in these words.

**Sanjaya said :**

16. O Vidura, the son of Ambika, king Dhritarashtra, has remembered you. Returning soon, revive that king.

17. O descendant of Kuru, O excellent one, with the permission of these best of men, the Pandavas, you should at the command of that lion amongst kings (Dhritarashtra) return to him.

**Vaishampayana said :**

18-19. Having been thus addressed, the intelligent Vidura, ever attached to his relatives, returned to Hastinapur with the permission of Yudhishtira. The greatly powerful and energetic Dhritarashtra thus spoke to him, "O virtuous man, O sinless one, by good luck alone I have got you. By good luck alone, you have remembered me.

20. O best of the Bharata race, I was sleepless through the day and through the night. I was suing myself as one that has been lost on earth.

21. He then took Vidura on his lap and smelt his head. He said, "O sinless one, forgive me for the words that I spoke to you.

**Vidura said :**

22-23. O king, I have forgiven you. You are my Guru (superior), worthy of my highest

respect, I have speedily come here, being eagerly desirous of seeing you. O best of men, all virtuous men are partial to those that are distressed. O king, this is scarcely the result of deliberations.

24. O descendant of Bharata, your sons are as dear to me as those of Pandu. But as they are now in distress, my mind yawns for them.

**Vaishampayana said :**

25. Addressing each other thus in apologetic words, the two illustrious brothers, Vidura and Dhritarashtra, became greatly happy.

## CHAPTER 7

### (ARANYAKA PARVA) Continued

#### The arrival of Vyasa

**Vaishampayana said :**

1. Having heard that Vidura had returned and he has been consoled by the king, the wicked-minded son of Dhritarashtra (Duryodhana) began to burn in grief.

2. His intelligence, (fully) clouded by ignorance, he summoned the son of Subala (Shakuni), Karna and Dushashana and thus spoke to them.

**Duryodhana said :**

3. The intelligent minister of Dhritarashtra (Vidura) has returned. The learned Vidura is the friend of the sons of Pandu and he is ever engaged in doing good to them.

4. So long Vidura does not succeed to induce him (Dhritarashtra) to bring back the Pandavas, let us think what may benefit us.

5. If ever I see the sons of Pritha (the Pandavas) returned to the city, I shall again be emaciated by abandoning food and drink.

6. I shall either take poison or hang myself; (I shall) either enter a pyre or kill myself with my own weapon. I shall not be able to see (endure) their (the Pandavas') prosperity.

**Shakuni said :**

7. O king, O ruler of the world, what folly has taken possession of you? They have gone (to the forest) after making a pledge. Therefore what you fear can never take place.

8. O best of the Bharata race, all the Pandavas follow the path of truth. They will never accept your father's words.

9. If however they accept them (the words of your father) and again come to the city, violating their vow, this will be our conduct.

10. Assuming an aspect of neutrality and in apparent obedience to the will of the king (Dhritarashtra), we, keeping our counsels to ourselves, will closely watch the Pandavas.

**Dushashana said :**

11. O greatly intelligent uncle, it is exactly as you say. The words of wisdom you utter always recommend themselves to me.

**Karna said :**

12. O Duryodhana, all of us seek to accomplish your wish. O king, I observe unanimity of opinion amongst us all.

13. These self-controlled men (the Pandavas) will never return without living (in the exile) the promised period. If however they come from delusion, defeat them again at dice.

**Vaishampayana said :**

14. Having been thus addressed by Karna, king Duryodhana with cheerless heart turned his face (from them).

15-16. Marking all this, Karna expanding his beautiful eyes and vehemently moving his arms and limbs, spoke, thus in great anger to Dushashana, to the son of Subala (Shakuni) and to him (Duryodhana) "O ruler of land, know what is my opinion.

17. We all wait with joined hands like the servants of the king (Duryodhana). We must do what is agreeable to him. But we are not always able to seek his welfare with promptness and activity.

18. Let us now, attired in our armours and armed with our weapons, mount on our chariot and go in a body to kill the Pandavas now living in the forest.

19. When they (the Pandavas) will be rooted out and when will go to the unknown journey, both ourselves and the sons of Dhritarashtra will be in (eternal) peace.

20. As long as they are in distress, as long as they are in sorrow and as long as they are destitute of allies and friends, so long we will be able to destroy them. This is my opinion."

21. Having heard his these words, they repeatedly applauded him and they all replied to the Suta's son (Karna) saying "Excellent", "Excellent".

22. Having said this, each of them being full of hopes of success separately mounted their chariots. They then started in a body with the resolve of killing the Pandavas.

23. Knowing by his spiritual eyes that they had gone away (to kill the Pandavas), that lord, the pure-souled Krishna Dvaipayana (Vyasa), came.

24. The illustrious lord, ever worshipped by all the world, commanded them to stop. He then soon appeared before the king whose knowledge was his eye sitting at his ease.

### CHAPTER 8

#### (ARANYAKA PARVA)-Continued

##### The words of Vyasa

**Vyasa said :**

1. O greatly wise Dhritarashtra, hear my words. I shall tell you what will be the great good of all the Kurus.

2. O mighty-armed hero, it has not pleased me that the Pandavas have gone to the forest, having been dishonestly defeated by Duryodhana and others.

3. O descendant of Bharata, on the expiration of the thirteenth year, recollecting all their woes, they may shower virulent poisons on the Kurus.

4. Why does your wicked-minded and sinful son angrily want to kill the Pandavas for the sake of the kingdom?

5. Let the fool be checked; let your son remain quiet. In attempting to kill them (the Pandavas) now living in the forest, he will lose his own life.

6. You are as pious as the wise Vidura, Bhishma, myself, Kripa or Drona.

7. O greatly intelligent man, dissension with relatives is improper. It is sinful and reprehensible. O king, you should desist from it.

8. O descendant of Bharata, he (Duryodhana) looks towards the Pandavas with such jealousy that unless you interfere, great harm will be the consequence.

9-10. Or let this wicked son of yours go to the forest alone and unaccompanied. O king, O lord of men, if the Pandavas, from association with him, feel an attachment for your son, then good fortune will be yours.

11-12. O great king, it has been heard that a man's nature derived from his birth does not leave him till death. What do Bhishma, Drona and Vidura think? What do you think? What id proper should be done at once, else your purpose will ever remain unrealised.

### CHAPTER 9

#### (ARANYAKA PARVA)-Continued

##### The anecdote of Surabhi

**Dhritarashtra said :**

1. O illustrious one, I did not like this business of gambling. O Rishi, I think I was made to give my consent having been drawn by Fate.

2. Neither Bhishma, nor Drona, nor Vidura, nor Gandhari, liked this game at dice. There is no doubt it was begot by Moha (delusion).

3. O illustrious one, O (Rishi), who delights in observing vows, knowing everything, but yet for the sake of paternal love. I was unable to abandon the senseless Duryodhana.

**Vyasa said :**

4. O king, O son of Vichitravirya, what you say is right. We too know it for certain that the son is the greatest of all things. I here is nothing greater than the son.

5. Instructed by the Surabhi (celestial cow), Indra came to know that the son surpasses in worth other valuable possessions.

6. O king, I shall relate to you in this connection that excellent and best of stories, the conversation between Indra and Surabhi.

7. O king, O child, in the days of yore Surabhi, the mother of cows, was once weeping in the celestial regions. Indra took compassion on her.

**Indra said :**

8. O blessed one, why do you weep? Is everything well with the celestial? Has any misfortune, however so little, befallen on the world of men or of the Nagas.

**Surabhi said :**

9. O lord of heaven, I do not see any evil that has befallen you. I am aggrieved on account of my son. O Vasava, therefore I weep.

10-13. O chief of the gods, O lord of the celestial, see the (your) cruel husband-man belabouring my weak son with the wooden stick and oppressing him with the stick, for which my son is afflicted with agony and he is falling on the ground and is at the point of death. I am filled with compassion and my mind is agitated. One of those (in the plough) is the stronger (of the pair) and bears his burden of greater weight (with ease), but the other (my son) is lean and weak and but a mass of veins and arteries. O Vasava, he bears his burden with difficulty. Therefore, I am weeping. Being whipped again and again harassed exceedingly.

14. O Vasava, look, he is unable to bear the burden. Therefore, afflicted with grief for his sake, I weep in agony; and tears of sorrow roll down my eyes.

**Indra said :**

15. O handsome one, thousands of your sons are oppressed (all over the world), why do you then grieve for one who is under afflictions?

**Surabhi said :**

16. Though I have thousands of offspring, yet my affection flows equally towards them all. But, O Shakra, I feel greater compassion for one who is weak and honest.

**Vyasa said :**

17. Having heard the words of Surabhi, Indra was much surprised. O descendant of Kuru, he became convinced that a son is dearer than one's own life.

18. Thereupon the illustrious chastiser of Paka (Indra) suddenly poured a very great shower of rains. Thus he caused obstruction to the husband man's work.

19. O king, as Surabhi said, your affection flows equally towards all your sons. Let it be greater towards those that are weak.

20. O son, as my son Pandu is to me, so are you and also greatly wise Vidura. It is out of affection I tell you all this.

21. O descendant of Bharata, You possess one hundred and one children. Pandu has only

five. They are in misery and they are greatly afflicted.

22. "How might they save their lives how might they thrive?" Such thoughts about the distressed sons of Pritha make me aggrieved.

23. O king, if you wish to keep all the Kurus alive, let your son Duryodhana make peace with the Pandavas.

## CHAPTER 10

### (ARANYAKA PARVA)-Continued

#### The words of Maitreya

**Dhritarashtra said :**

1. O greatly intelligent Rishi, it is exactly as you say. I know it well, as do all these kings.

2. O Rishi, what you consider beneficial for the Kurus was pointed out to me by Vidura, Bhishma and Drona.

3. If I deserve your grace and if you have kindness for the Kurus, then teach my wicked son Duryodhana (to be good).

**Vyasa said :**

4. O king, after having seen the Pandava brothers, there comes the illustrious. Rishi Maitreya with the desire of seeing us.

5. O king, this great Rishi will admonish your son Duryodhana for the sake of the welfare of this race.

6. O descendant of Kuru, what he will advise should be done without any hesitation, for if what he will recommend is not done, the Rishi will curse your son in anger.

**Vaishampayana said :**

7. Having said this, Vyasa went away and Maitreya came there. The king with his sons received with all respect.

8. That way-worn chief of the Rishis, by offering him *Arghya* and performing other rites. The son of Ambika, king Dhritarashtra, then asked him these questions.

**Dhritarashtra said :**

9. O illustrious one, has your journey from the Kurujangal been a pleasant one? Are the heroes, the five Pandava brothers, living happily (there)?

10. Do those foremost (heroes) of the Kuru race intend to pass all the time (they have pledged?) Will the brotherly affection of the Kurus remain unimpaired?

**Maitreya said :**

11. Setting out on a pilgrimage, I arrived at the Kurujangala. I suddenly met there Dharmaraja (Yudhishthira) in the forest of Kamyaka.

12. Attiring himself in deer skin and wearing matted locks, he is living in the forest in asceticism. O lord, many Rishis have assembled there to see him.

13. O great king, it was there that I heard of the grave errors that your sons have committed and also of the (approaching) calamity and fearful danger that have arisen from gambling.

14. Therefore, I have come to you for the good of the Kurus. O lord, my affection for you is great and I am always pleased with you.

15. O king, when yourself and Bhishma are (still) alive, it is not proper that your sons should quarrel amongst themselves.

16. O king, you are (as it were) the stake at which bulls are tied. You are competent to punish and reward. Why do you then overlook this great evil that is about to overtake all?

17. O descendant of Kuru, O king, as these wrongs have been perpetrated in your Sabha, wrongs that are like the acts of thieves, you cannot shine in the assembly of ascetics.

**Vaishampayana said :**

18. Thereupon turning to the angry Duryodhana, the illustrious Rishi Maitreya spoke to him thus in soft words.

**Maitreya said :**

19. O mighty-armed Duryodhana, O best of all eloquent men, O blessed one, listen to the words I utter for your good.

20. O king, do not quarrel with the Pandavas. O best of men, thus accomplish the good of your own, of the Pandavas, of the Kurus and of all the world.

21. All these foremost of men (the Pandavas) are heroes of great prowess in war. They are endued with strength of ten thousand elephants; their bodies are as hard as the thunder.

22. They are all truthful and proud of their manliness. They have killed the enemies of the celestial, the Rakshasas, who are able to assume any form at will. (The Rakshasas) such as were headed by Hidimba, Baka and Kirmira.

23-28. When departing from this place, he (Kirmira) of fearful soul obstructed in the night the path of those high-souled ones like an immovable hill, that foremost of all strong men, Bhima, ever delighting in fight. Killed him like a beast, as a tiger kills a small deer. O king, see how Bhima, when out for conquest, killed. The great bow-man Jarasandha who possessed the strength of ten thousand elephants. Related (as they are) with Vasudeva (Krishna) and having sons of Prishata (Draupada) as their brother-in-law. Who is there such a hero who being subject to old age and death will cope with them? O best of the Bharata race, let there be peace between you and the Pandavas. Follow my advice; surrender not yourself to danger.

**Vaishampayana said :**

29. O king, having been thus addressed by Maitreya, Duryodhana slapped his thigh which resembled the trunk of an elephant and he then smilingly began to scratch the ground with his foot.

30-31. That wicked wretch (Duryodhana) did not speak a word, but he hung down his head. O king, seeing Duryodhana thus offer an insult to him by silently scratching the earth (by his foot), Maitreya became angry. That best of Rishis, Maitreya, overwhelmed with anger.

32-33. And, as if commissioned by fate set his mind to curse him. Thereupon touching water and with eyes red in anger. Maitreya cursed the evil-minded son of Dhritarashtra, saying, "Since slighting my words you decline to follow my advice, you shall soon reap the fruit of your this insolence.

34. In the great war which will spring out of the wrongs perpetrated by you (on the Pandavas) the mighty Bhima shall smash your that thigh with a blow of his club.

35. When the Rishi had thus spoken, the ruler of earth, Dhritarashtra, began to gratify the Rishi, so that what he had said may not happen.

**Maitreya said :**

36. O king, if your son make peace (with the Pandavas) then, O child, my curse will not take effect. Otherwise it would.

**Vaishampayana said :**

37. The king of kings, the father of Duryodhana (Dhritarashtra), thus averting the curse, asked Maitreya (to tell him) how Kirmira had been killed by Bhima.

**Maitreya said :**

38. I shall not again speak to you as my words are not accepted by your son. When I shall go away. Vidura will tell you all.

**Vaishampayana said :**

39. Having said this, Maitreya went away whence he came. Duryodhana (also) went away much agitated by the thought of the death of Kirmira.

## CHAPTER 11

### (KIRMIRA VADHA PARVA)

#### The words of Vidura

**Dhritarashtra said :**

1. O Khatva, I desire to hear (the account) of the destruction of Kirmira. Tell me how the encounter between Bhimasena and the Rakshasa (Kirmira) took place.

**Vidura said :**

2. Hear that feat of Bhimasena of superhuman deeds. I have heard of it in my conversation with them.

3. O king of kings, having been defeated at dice, the Pandavas departed from this place. Travelling for three days and three nights, they arrived at a forest, called Kamyaka.

4-5. O king, after the dreadful hours of midnight were passed and when all nature fell asleep, then man-eating Rakshasas of fearful deeds began to wander. (Therefore) the ascetics, the cowherds and other rangers of forest used to shun that forest for the fear of the cannibals.

6. O descendant of Bharata, as they (the Pandavas) were entering that forest, a fearful Rakshasas with flaming eyes stood before them with a lighted brand and obstructed their path.

7. With out-stretched arms and terrible face he stood obstructing the way on which those perpetrators of the Kuru race (the Pandavas) were proceeding.

8. With his eight teeth stretching out, with his copper-coloured eyes, with the hair of his head blazing and standing erect, he looked like a mass of clouds, mingled with the rays of the sun, charged with lightning and adorned with a flock of cranes (flying underneath those clouds).

9. Uttering fearful yells and roaring like clouds charged with rain, he spread the Rakshasas illusion.

10. Being terrified by his yells, birds along with other creatures that live on land or in water uttering cries of fear dropped down in all directions.

11. In consequence of the deers, the leopards and the buffaloes and the bears flying in all directions, it appeared as if the forest itself was in motion.

12. Blown by the wind raised by his thighs, creepers growing at a great distance from that place seemed to embrace in alarm the tree of coppery leaves.

13. At that time a violent wind began to blow and the sky became darkened with the dust that covered it.

14. As grief is the greatest enemy of the objects of the five senses, so that unknown foe appeared to the five Pandavas.

15. Seeing from a distance the Pandavas clad in black deer skin, he obstructed their path through the forest like the Mainaka mountain.

16. At the sight of that fearful creature never seen by her before, the lotus-eyed Krishna (Draupadi), being much terrified, closed her eyes.

17. She whose hair was dishevelled by the hand of Dushashana stood in the midst of the Pandavas like an agitated river amid five hills.

18. Seeing her overwhelmed with fear, the five Pandavas supported her, as the (five) senses influenced by desire are supported by the worldly objects.

19-21. (Thereupon) the greatly powerful Dhaumya destroyed in the presence of the sons of Pandu, the fearful Rakshasas illusion by applying various Mantras calculated to destroy the Rakshasas. Seeing his illusion destroyed, that

Rakshasas of crooked ways, who was capable of assuming any form at will, expanded his eyes in anger and he appeared like Death himself. Then the greatly intelligent Yudhishtira thus spoke to him.

22. "Who and whose are you? Say what we shall do. "That Rakshasas thus replied to Dharmaraja Yudhishtira.

23. I am the brother of Baka and I am known by the name of Kirmira. I live in this uninhabited Kamyaka forest in comfort and ease.

24. Defeating men in battle I always eat them. Who are you that have come before me as my food? Defeating you all in battle, I shall eat you in comfort.

**Vaishampayana said :**

25. O descendant of Bharata, having heard the words of that wretch, Yudhishtira told him his name and lineage.

**Yudhishtira said :**

26-27. I am the son of Pandu, Dharmaraja (Yudhishtira); you may have heard of me. Deprived of my kingdom, I with my brothers, Bhima, Arjuna and others have come in my wanderings to this fearful forest which is your dominion. I desire to pass the period of my exile here.

**Vidura said :**

28-29. Kirmira replied, "By good luck, Fate has accomplished today my long cherished desire. With weapons upraised, I have been continually wandering over the earth with the object of killing Bhima. But I did not find him.

30-31. By good luck that slayer of my brother (Baka) whom I have been seeking so long has come before me. O king, it is he who, in the disguise of a Brahmana, killed my beloved brother Baka in the Vetrakeja forest. Through his knowledge of skill only. He has no strength of arms.

32. My friend Hidimba, who lived in the forest. Was formerly killed by this wretch; and he then took possession of his sister.

33. That fool has now come to my this deep forest. At a time when the night is half-spent and when we wander about.

34. I shall today kill him; and (I shall now) wreak my vengeance on my old enemy. I shall

gratify (the manes) of Baka with plentiful blood of his (body).

35. I shall today be freed from my debts which I owe to my friend and brother. I shall obtain great peace by killing today this enemy of the Rakshasas.

36. If Bhima was formerly allowed to escape from the hands of Baka. O Yudhishtira, I shall today devour him in your presence.

37. Killing this huge bodied Vrikodara (Bhima) today. I shall eat him up and digest him as Agasta did the great Asura (Vatapi).

38. Having been thus addressed, the virtuous-minded and stead-fast in his pledges, Yudhishtira, saying "It cannot be," rebuked the Rakshasas in anger.

39. Thereupon the mighty armed Bhima soon tore up a tree. Of the length of ten Vyamas and stripped it of its leaves.

40. Within a twinkling of an eye the ever victorious Arjuna stringed the Gandiva (bow) of the force of the thunder.

41. Making Vishnu (Arjuna) desist, Bhima said to that Rakshasas in a voice as that of the roaring louds "Stay, Stay."

42-44. Saying this, the Pandava Bhima tightened the cloth round his waist in anger. Rubbing his palms and biting his nether lips, the heroic Bhima, armed with the tree, rushed towards him. As Maghavata (Indra) hurls his thunderbolt, so he (Bhima) made it (the tree), which was like the mace of Yama, descend with force on his (Kirmira's) head. The Rakshasas was seen to stand in the battle unmoved.

45-48. He hurled his lighted brand (at Bhima) which was as flaming as the lightning. But that foremost of all warriors (Bhima) turned it off with his left foot and it then went back towards Rakshasas. Kirmira also, suddenly tearing up a tree, himself angrily rushed to fight with the Pandava (Bhima) like mace bearing Yama. That battle, so destructive to the trees, looked like that of the old one which was fought for the sake of a woman between Bali and Sugriva.

49. The trees, struck at the heads (of the two combatants), were broken into minute pieces, like

lotus-stalks thrown on the temples of mad elephants.

50. In that great forest innumerable trees, crushed like reeds, lay scattered like rags. O best of the Bharata race, that fight with trees between that foremost of Rakshasas (Kirmira) and that best of men (Bhima) lasted but for a moment.

51. Thereupon the angry Rakshasas hurled a stone at Bhima standing in the fight, but Bhima did not waver.

52. Thereupon as Rahu goes to devour the sun, shadowing his rays with out-stretched arms, so did the Rakshasas rush upon Bhima who had remained firm under the blow that was inflicted by the (Rakshasas) with the stone.

53. Grappling and dragging each other in various ways, they appeared like two infuriated bulls struggling with each other.

54. Or like two mighty tigers armed with teeth and claws. The fight between them was fierce and hard.

55. Vrikodara (Bhima), being proud of his strength of arms and conscious of Krishna's (Draupadi's) looking at him and remembering their disgrace at the hand of Duryodhana, began to swell in vigour.

56-57. Inflamed with wrath, Bhima seized the Rakshasas by his arms as one elephant in rut seizes another. The mighty Rakshasas also in his turn seized his adversary, but that foremost of all warriors Bhimasena threw the cannibal down with violence.

58-59. The sounds that rose from those mighty combatants pressing each others hands were fearful. They resembled the sounds of splintering bamboo's. Hurling the Rakshasas down. Vrikodara seized him forcibly by the waist and he then began to shake him, as trees are shaken by the wind.

60. Having been thus seized by the mighty Bhima, he became weakened in the fight with that strong man. But thus being shaken he still pressed the Pandava (Bhima) with all his strength.

61. Finding him (the Rakshasas) fatigued, Vrikodara (Bhima) twined his own arm round the body of the enemy, as one binds a beast with a cord.

62. The monster then roared fearfully like a trumpet out of order. But the hero (Bhima) whirled him for a long time, till he became insensible.

63. Finding the Rakshasas exhausted the son of Pandu, (Bhima) took him up on his arms without loss of time and he then killed him like a beast.

64. Placing his knees on the breast of that wretch of Rakshasas and seizing his throat, Vrikodara (Bhima) began to press his neck.

65. Then dragging along on the earth the bruised body of the Rakshasas whose eye-lids were about to close, Bhima spoke thus.

66. "O sinful wretch, you will no more have to wine away the tears of Hidimba and Baka, for you too are going to the abode of Yama."

67. Having said this and seeing the Rakshasas destitute of clothes and ornaments and insensible, that foremost of men, his heart filled with wrath left him dead.

68. When that cloud-coloured Rakshasas was killed, the son of the great king (Pandu i.e. Yudhishtira) praised Bhima for his many qualities. And then placing Krishna (Draupadi) in their front, they set out for the forest of Daitya.

69. O ruler of men, O descendant of Kuru, it was thus that Kirmira was killed by Bhima at the command of Dharmaraja (Yudhishtira).

70. Having made the forest free from its pest, the invincible and virtuous man (Yudhishtira) lived with Draupadi there in their abode.

71. Comforting Draupadi, those foremost of heroes of the Bharata race with glad hearts praised Vrikodara cheerfully.

72. After the Rakshasas had been killed by the strength of arms of Bhima, the heroes (the Pandavas) entered that peaceful forest (now) being free from its pest.

73. Passing through that great forest, I saw the body of the wicked and fearful Rakshasas lying killed by Bhima's prowess.

74. O descendant of Bharata, I heard there (in the forest) of this great deed of Bhima from the Brahmanas who had assembled there (round the Pandavas).

**Vaishampayana said :**

75. Having thus heard of the account of the destruction of that foremost of Rakshasas, Kirmira, the king (Dhritarashtra) sighed in sorrow and became absorbed in thought.



**CHAPTER 12****(ARJUNABHIGAMANA PARVA)****Comforting Draupadi****Vaishampayana said :**

1. Having heard that the Pandavas had been banished, the Bhojas with the Vrishnis and the Andhakas went to the afflicted Pandavas in the great forest.

2-3. The relatives of (the king) Panchala, Dhristadyumna, the king of Chedi and the greatly powerful and renowned brothers, the Kaikeyas. Went to see the sons of Pritha in the forest. Their heart inflamed with wrath, they reproaching the sons of Dhritrashtra said, "What should we do?"

4. All those foremost of Kshatriyas with Vasudeva (Krishna) at their head sat around Dharmaraja Yudhishtira. Saluting that chief of the Kurus, Keshava (Krishna) spoke thus in sorrow.

**Krishna said :**

5. The earth will drink the blood of Duryodhana, Karna, Shakuni and the fourth (of their allies) Dushashana.

6-7. Killing all these and defeating all their followers and royal allies. We shall all install Dharmaraja Yudhishtira (on the throne). The crafty men deserve to be slain. This is eternal morality.

**Vaishampayana said :**

8-10. Janardana (Krishna) became angry for the wrongs done to the sons of Pritha and he seemed bent upon consuming all created things. But Arjuna tried to pacify him. Seeing Keshava (Krishna) angry, Falguni (Arjuna) began to recite the feats achieved in his former lives by that soul of all things who is immeasurable, who is the eternal one of infinite energy, the lord of Prajapati, the supreme ruler of the world and the greatly wise Vishnu.

**Arjuna said :**

11. O Krishna, in the days of yore, you had wandered on the Gandhamadana mountain for ten thousand years as a Fatrashayanagriha Rishi.

12. O Krishna, living on water alone, you passed eleven thousand years in the days of yore by the side of the Pushkara (lake).

13. O slayer of Madhu, you with your arms upraised and standing on one leg, living all the

while on air, passed one hundred years on the high hills of Badari.

14. O Krishna, leaving aside your upper garment and looking like a bundle of veins, with your body emaciated you lived on the banks of the Sarasvati, employed in your sacrifice extending for twelve years.

15-16. O greatly effulgent Krishna, in observance of your vow, you stood on one leg for one thousand celestial years on the plains of Pravasha which the virtuous ought to visit. Vyasa has told me that you are the cause of the creation and its course.

17. O Keshava, the lord of Kshetra, you are the mover of all minds and the beginning and the end of all things. O Krishna, all asceticism rests in you; you are the embodiment of all sacrifices and you are the eternal one.

18. O Krishna, killing the fearful Naraka, the first begotten offspring of the earth, you have obtained his ear-rings by the performance of the first horse sacrifice.

19. O foremost of all the worlds, having performed that feat, you have become victorious over all. You have killed all the Daityas and the Danavas mustered in battle.

20. O mighty-armed Keshava, giving the lord of Sachi (Indra) the sovereignty of the universe, you have taken your birth amongst men.

21-22. O chastiser of foes, having floated on Primordial waters, you subsequently became Hari, Brahma, Surya, Dharma, Dhatri, Yama, Anala. Vayu, Vaisravana, Rudra, Kala and the sky, the earth, the air and the directions. O foremost of Purushas, you are your own creator, you are the lord of all mobile and immobile universe.

23. O slayer of Madhu, O greatly effulgent one, O Krishna, you gratified with your sacrifice in the forest of Chitraratha the chief of the celestial, the highest of the high.

24. O Janardana, at each sacrifice you offered, according to (each one's) shares, gold by hundred and thousands.

25. O descendant of Yadu, becoming the son of Aditi you have been known as the younger brother of Indra, though you are the exalted one of the supreme attributes.

26. O chastiser of foes, O Krishna while you are but a child, you filled by three steps the heaven, the sky and the earth in consequences of your energy.

27. O soul of all creatures, covering the heaven and the sky, you dwell in the body of the sun and afflict him with your own effulgence.

28. O exalted one, O Krishna, in your incarnations on three thousand occasions, you have killed the sinful Asuras by thousands.

29. By destroying the Mansavas and the Pashas and killing Nishunda and Naraka, you have again made the road to Pragjotisha safe.

30. You killed Ahuti at Jarutha, Kratha and Shishupala with his followers and allies, Jarasandha, Saivya and Shatadhanvan.

31. You defeated on your car which is as effulgent as the sun and as roaring as the clouds, Rukmi in battle and then obtained for your queen the daughter of Bhoja.

32. You killed in fury Indradyumna and the Yavana called Kaseruman. Killing Shalva, the king of Saivya, you destroyed his city.

33. At Irvati, you killed king Bhoja, who was equal to Kartavirya in battle.

34-35. Both Gopati and Taluketu also have been killed by you. O Janardana, you have also obtained for yourself the sacred city of Dvarka which abounds in wealth and which is agreeable to all Rishis. You will submerge it into the ocean at the end.

36. O slayer of Madhu, O descendant of Dasahara race, how can crookedness be in you, devoid as you are of anger, envy, untruth and cruelty? O undeteriorating one, all the Rishis come to you when seated in your glory on the sacrificial ground and seek your protection.

37. O slayer of Madhu. O chastiser of foes, contracting all things and withdrawing this universe into your own self, you stay at the end of Yuga.

38. O descendant of the Vrishni race, there at the beginning of the Yuga, sprang from your lotus-like navel Brahma himself who is the lord of all mobile and immobile things and whose is this entire universe.

39-40. O Hari, when the fearful Danavas Madhu and Kaitava were bent on killing Brahma, seeing their impious endeavour you grew angry

and from your head then sprang Sambhu, the holder of trident, the deity of three eyes. Thus have these two foremost on the deities sprung from your body to accomplish your work.

41-43. It was Narada who has told me (all) this. O Narayana, you performed in the forest of Chaitraratha a grand sacrifice with multitudes of rites and plentiful of gifts. O lotus-eyed deity the feats you accomplished with your prowess aided by Baladeva have never before been done by others. They are not capable of being done by others in future. You dwelt even in Kailasa accompanied by Brahmanas.

**Vaishampayana said :**

44. Having spoken thus to Krishna, the high-souled Pandava (Arjuna) who was his (Krishna's) soul became dumb. Janardana (Krishna) then thus replied to Partha (Arjuna).

45. You are mine and I am yours. All that is mine is yours also. He who hates you hates me and he who follows you follows me.

46. O irrepressible hero, you are Nara and I am Narayana (Hari). We are the Rishis Nara and Narayana born in the world of men for a special purpose.

47. O Partha, you are from me and I am from you. O best of the Bharata race, none can understand the difference that exists between us.

**Vaishampayana said :**

48-49. When the high-souled Krishna said this in the midst of that assembly of the heroic kings, who were all excited with anger. The Panchala princess (Draupadi), surrounded by Dhristadyumna and her other heroic brothers, came to the lotus-eyed one (Krishna) who was seated with his cousins. Desirous of getting protection, she spoke thus to the refuge of all (Krishna) in angry words.

**Draupadi said :**

50. Asita and Devala have said that in the matter of creation of things you have been indicated as the only Prajapati and the creator of all the worlds.

51. O irrepressible one, Jamadagni says you are Vishnu. O slayer of Madhu, you are the sacrifice, you are the sacrificer and you are he for whom the sacrifice is performed.

52. O best of Purushas (male beings), the Rishis call you Forgiveness and Truth. Kashyapa

has said that you are the sacrifice sprung from Truth.

53. O lord, Narada says that you are the God of the Sadhyas and of the Shivas, you are the creator and the lord of all.

54. O foremost of men, as children sport with their toys, you repeatedly sport with the celestial including Brahma, Shankara (Shiva) and Shakra (Indra).

55. O lord, the firmament is covered by your head and the earth by your feet. These worlds are your womb and you are the Eternal one.

56. You are the best of all objects to those Rishis who have been sanctified by the Vedic lore and asceticism, whose souls have been purified by penance and who are contended with some visions.

57. O best of Purushas, you are the refuge of all royal sages, who are devoted to piety, who never turn their looks on the field of battle and who possess every accomplishment. You are the lord of all; you are omnipresent, you are the soul of all things, you are the active power pervading everything.

58. The rulers of the several worlds, those worlds themselves, the steller-conjunctions, the ten points of horizon, the firmament, the moon and the sun are all established in you.

59. O mighty armed hero, the mortality of all creatures and the immortality of the universe are established in you.

60. O slayer of Madhu, impelled by the affection, you bore for me, I shall relate to you my griefs. You are the supreme lord of all creatures, both celestial and human.

61. O Krishna, how could one like me, the wife of Pritha's sons (the Pandavas), the sister of Dhristadyumna and the friend of yours, be dragged to the assembly?

62. Alas, in my season, stained with blood, with but a single cloth on, trembling and weeping, I was dragged into the court of the Kurus!

63. Seeing me stained with blood (standing) in the presence of the kings in that assembly, the wicked-minded sons of Dhritarashtra laughed at me.

64. O slayer of Madhu, though the Pandavas, the Panchalas and the Vrishnis were present, yet they (the sons of Dhritarashtra) dared express their desire of making me their slave.

65. O Krishna, I am the daughter-in-law of both Bhishma and Dhritarashtra according to the ordinance, yet, O slayer of Madhu, they wished to make me their slave by force.

66. I blame the Pandavas who are mighty and the foremost (heroes) in battle, for they (silently) looked at the cruel treatment that was offered to their renowned wedded wife.

67. O Janardana, fie to the prowess of Bhimasena and fie to the Gandiva of Arjuna, for they both suffered me to be thus disgraced by men of no importance!

68. This eternal course of morality is ever followed by the pious men, namely the husband, however weak he might be, should protect his wedded wife.

69. By protecting his wife one protects his offspring and by protecting the offspring one protects his own self.

70. One's own self is begotten on one's wife and therefore wife is called Jaya. A wife should also protect her husband, remembering that he would take his birth in her womb.

71. The Pandavas never forsake the persons who ask for their protection, but they abandoned me who asked for their protection.

72. Five greatly powerful sons have been born of me by my five husbands; O Janardana, for their sake it was necessary to protect me.

74. Prativindhya (was begotten) by Yudhishtira, Satasoma by Vrikodara (Bhima), Shrutakirti by Arjuna, Satanika by Nakula. Shrutakarman by the youngest (of my husbands) Sahadeva. They are all of irrepressible prowess. O Krishna, they are all as great car-warriors as Pradyumna (Krishna's son).

75. They are all foremost of all bowmen and they are all invincible in battle by any foe. Why do they (silently) bear the wrongs inflicted (on me) by the weak sons of Dhritarashtra?

76. Having been deprived of their kingdom by deception, the Pandavas were made slaves and I myself in my season and in one cloth was dragged into the Sabha.

77. O slayer of Madhu, fie to the Gandiva, which none else can string except Arjuna; Bhima and yourself!

78. O Krishna, fie to the strength of Bhima and to the prowess to Partha (Arjuna) for

Duryodhana lived for even a moment (after what he did).

79. O slayer of Madhu, it was he who formerly drove the guileless Pandavas with their mother from the kingdom while they were but boys engaged in study and in the observance of their vows.

80. It was that sinful wretch who mixed fresh, virulent, horrible and excessive poison with the food of Bhimasena.

81. O Janardana, but Bhima without sustaining any injury digested that poison with the food. O mighty armed hero, O best of men, Bhima's days had not (then) ended.

82. O Krishna, it was Duryodhana, who at the house that stood by the banian tree, called Pramana, bound the sleeping and unsuspecting Bhima; and then throwing him into the Ganges, he returned to the city.

83. But the son of Kunti, the greatly strong and mighty armed Bhima, on waking from his sleep, tore his bonds and rose from the water.

84. It was he (Duryodhana) who caused venomous snakes to bite all over the body of Bhimasena, but that slayer of foes did not die.

85. Awaking, the son of Kunti (Bhima) killed all the serpents with his left hand; and he killed his (Duryodhana's) favorite charioteer (also).

86. Again, while the children (the Pandavas) were sleeping unsuspecting with the revered one (their mother), he set fire to the house (Jatugriha). Who is there who is capable of doing such an act?

87. It was then the revered madam (Kunti), overtaken by this calamity and surrounded by the flames, began to cry in terrors.

**Kunti said :**

88. Alas, I am undone! How shall we today escape from this fire! Alas, I shall meet with detraction my sons who are but children!

**Draupadi said :**

90. Thereupon the mighty-armed Bhima Vrikodara whose prowess is like that of wind, comforted the revered madam (Kunti) and his brothers. I will spring up into the air like the son

of Vinata that best of birds, Garuda. We have no fear from this fire.

92. Then taking the revered lady (his mother) on his left flank and the king (Yudhishtira) on the right, the twins on each shoulder and Vivatsu (Arjuna) on his back. The powerful hero (Bhima), taking all of them, cleared off the fire at one leap and thus delivered his mother and brothers from the conflagration.

93. Setting out that night with their illustrious mother, they (the Pandavas) came near the great forest, the forest of Hidimba.

94. Fatigued and distressed they fell asleep with their mother. A Rakshasas woman, named Hidimba then came to them.

95. Seeing the Pandavas asleep on the ground with their mother and being influenced by desire, she sought to have Bhimasena as her lord.

96. That weak and blessed one (the Rakshasas woman), thereupon taking up Bhima's feet on her lap, began to press them with her soft hands.

97. The immeasurably energetic, irrepressibly powerful and greatly strong Bhima then awoke and asked, "O faultless one, what do you wish (here)?"

98. Having been thus addressed by Bhima, the faultless Rakshasas woman, who could assume any form at will, thus replied to the high-souled Bhimasena.

99. "Speedily fly from this place; my powerful brother will (soon) come to kill you. Therefore speed away, do not stay here any longer."

100. Thereupon Bhima spoke thus in haughtiness, "I do not fear him. If he comes here, I shall kill him."

101. Having heard their conversations, that worst of Rakshasas of fearful form and dreadful appearance uttered a loud cry as he came.

**The Rakshasas said :**

102. O Hidimba, with whom are you talking? Bring him to me; I will eat him up. You ought not to tarry.

**Draupadi said :**

103. But move I by compassion. the faultless featured and pure hearted Rakshasas woman did not speak a word out of pity.

104. Then the man-eating Rakshasas, uttering dreadful cries, rushed with great force at Bhimasena.

105-106. Coming furiously and angrily at him, the mighty Rakshasas caught hold of Bhimasena's hand by his own. Catching hold of his other hand and making it as hard as the thunder of Indra, he suddenly struck Bhima a blow that descended with the force of lightning.

107. His hand having been seized by the Rakshasas, the mighty-armed Vrikodara (Bhima), without being able to brook it, flew into rage.

108. Then a fearful combat took place between Bhimasena and Hidimba, both skilled in all sorts of weapons, like the battle between Vasava (Indra) and Vritra.

109. O sinless one, after playing with (the strength of) the Rakshasas for a long time, the powerful and greatly energetic Bhima killed him when he became exhausted and weak.

110. Having thus killed Hidimba, Bhima proceeded with his brothers, placing Hidimba in their front, (Hidimba) of whom Ghatotkacha was born.

111. Thereupon all those chastisers of foes, accompanied by their mother and surrounded by many Brahmanas, proceeded towards Ekachakra.

112. In their this journey, Vyasa, ever engaged in their welfare, became their counsellor. Then the Pandavas of rigid vows, arriving at Ekachakra.

113. Killed there a greatly strong man eating monster, named Baka, who was as terrible as Hidimba.

114. Having killed him, that foremost of smiters, Bhima, with all his brothers went to the capital of Drupada.

115. O Krishna, as you have obtained Rukmani, the daughter of Bhishmaka, so Savyasachi (Arjuna) obtained me while he lived there (at Draupada's capital).

116. O slayer of Madhu, I was thus obtained in the Saimvara by Partha (Arjuna) who performed a feat difficult of achievement by others and who fought with the assembled kings.

117. O Krishna, thus afflicted with numerous griefs, I am living in sorrow and in great distress with Dhaumya at our head, but deprived of the company of the revered lady (Kunti).

118. Why do these (Pandavas), who are gifted with strength and who possess the prowess of the lion, sit silently on seeing me afflicted by so despicable enemies (as the Kurus).

119. Suffering such wrongs at the hands of the sinful, evil-doing and weak foes, am I to suffer misery so long?

120. I was born in a great race and I came to the world in an extraordinary way. I am the beloved wife of the Pandavas and the daughter-in-law of the illustrious Pandu.

121. O Krishna, O slayer of Madhu, being the foremost of women and devoted to my husbands, even I was seized by the hair in the very sight of the Pandavas, each of whom was like an Indra.

122. Having said this, the mild-speeched Krishna (Draupadi) hid her face with her soft hands which were like the buds of lotus and began to weep.

123. The tears of the Panchala princess, the out-pourings of her grief, washed her deep, plump and graceful breasts, which were crowned with auspicious marks.

124. Wiping her eyes and sighing frequently she thus spoke in anger and in a choked voice.

**Draupadi said :**

125. O slayer of foes, husbands, sons, friends, brothers, father or you, I have none.

126. For you all, seeing me treated so cruelly, by inferior foes, (still) sit unmoved in silence. My grief at Karna's ridicule is capable of being assuaged.

127. O Keshava, O Krishna, I always deserve to be protected by you for four reasons, namely for our relationship, for the respect you bear for me, for our friendship and for your lordship over me.

128. Thereupon Krishna thus spoke to her in that assembly of heroes.

**Krishna said :**

129-131. O fair lady, the wives of those with whom you are angry will weep like you on seeing their husbands lying dead on the ground, their

bodies covered with the arrows of Vivatsu and weltering in blood. Do not grieve; I shall do for the Pandavas whatever lies in my power.

132. I tell you the truth; you shall be the queen of kings. The heavens might fall and the Himalayas might split, the earth might be rent. And the waters of the ocean might be dried up, but, O Krishna (Draupadi), my words shall never be futile. Having heard these words of Achyuta (Krishna), as a reply to her, Draupadi. The princess of Panchala, glanced obliquely at her third husband (Arjuna). O great king, Arjuna then thus spoke to Draupadi.

133. O copper-colour-eyed lady, do not weep. What the slayer of Madhu (Krishna) has said will (surely) happen. O lady, O beautiful one, it cannot be otherwise.

**Dhristadyumna said :**

134-135. I shall kill Drona, Sikhandi will kill the Grandsire (Bhishma), Bhimasena will kill Duryodhana and Karna will be killed by Dhananjaya (Arjuna). O sister, with the assistance of Rama (Baladeva) and Krishna we are invincible even in a battle with the slayer of Vritra (Indra), what (to speak of a battle) with the sons of Dhritarashtra.

**Vaishampayana said :**

136. When this was spoken, all the heroes turned their faces towards Vasudeva and the mighty armed Keshava (Krishna) thus spoke in their midst.

## CHAPTER 13

### (ARJUNABHIGAMANA)-Continued

#### The words of Krishna

**Krishna said :**

1. O king of the earth, had I been then present at Dvarka, O king, this misfortune would not have overtaken you.

2. Even if uninvited by the Kauravas the son of Ambika, (Dhritarashtra) and the king Duryodhana, I would have come to the gambling match, O irrepressible one and I would have been able to prevent it by pointing out (to them) its many evils,

3-4. And by inviting to my help Bhishma, Drona, Kripa and Valhika. O descendant of Kuru, I would have said to the king, the son of Vichitravirya, for your sake, "O lord of kings, your sons should desist from gambling." I would have also pointed out the evils by which you have been reduced to this distress.

5. And in the days of yore Virasena's son was deprived of his kingdom. Do king of the earth, gambling brings on unthought of misfortunes.

6. I would have also described duly the continued desire of playing.

7-8. Women, gambling, hunting and drinking which originate from desire have been designated as the four evils by which people are deprived of their prosperity. Those conversant with the sacred lore observe that evils exist in all these and the wise consider that they particularly exist in gambling.

9-10. From gambling proceeds, the destruction of property, misfortune, the squandering of untasted wealth and the use, of harsh words only. O mighty armed hero, O descendant of Kuru, approaching the son of Ambika, I would have pointed out these evils of gambling and other attendant evils.

11. Being thus accosted by me, if he had listened to my words, the well-being and the virtue of the Kurus, O enhancer of the Kuru race, would have been secured.

12. And if he had not accepted, O king of kings, my sweet words like medicine. O foremost of the Bharata race, I would have compelled him to accept them by force.

13. And if he had been supported by his courtiers who pass for his friends, but who are in reality his enemies, I would have destroyed all his retinue and the gamblers present there.

14. O descendant of Kuru, it is on account of my absence at that time from the country of Anartha that you have been beset by the misfortunes engendered by gambling.

15. Having reached Dvarka, O foremost of Kurus. O son of Pandu, I heard all about your misfortune from Yuyudhana.

16. Having heard this, O king of kings and having been stricken with great anxiety. I have speedily come here, O king, to see you.

17. O Bharata chief, you have all been overtaken by great calamity; I see you along with your brothers sunk in misfortune.

### CHAPTER 14

#### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

**Yudhishtira said :**

1. O Krishna, O son of Vrishni, why were you absent? Where did you live in your sojourn and what did you do?

**Srikrishna said :**

2-5. O Bharata chief, O foremost of the Kurus, I went to destroy the city of Shalva; listen to the reasons thereof. O foremost of the Bharatas, at the sacrifice of Rajasuya, the heroic son of Damaghosha, the highly effulgent, the mighty-armed and the illustrious king Shishupala was killed by me, for he could not bear to see the first worship offered to me. O descendant of Bharata, having heard of his destruction, Shalva, stricken with dreadful anger, went to the empty Dvarka, myself living here.

6. Having reached there, O king, in a chariot, coursing at will, made of precious metals and called accordingly Saubha, he fought ruthlessly with the young and leading princes of the Vrishni family.

7. Thereupon slaying a numberless young princes of the Vrishni race, the wicked-minded one laid waste all the gardens belonging to the city.

8. O mighty armed hero, he (Shalva) said, "Where has that greatly vicious-minded son of Vasudeva, that disgrace of the Vrishni race Vasudeva (Krishna) gone?"

9-10. I shall humiliate in battle his pride. Tell me truly, O Anarthas, I shall repair where he has gone. I shall go back after slaying that destroyer of Kansa and Keshi; I swear by my weapon that I shall not return without slaying him."

11. (Exclaiming repeatedly) 'Where is he! Where is he!' the lord of Saubha, being desirous of fighting with me again and again rushed hither and thither in battle.

12-13. "Being enraged at the destruction of Shishupala, I shall dispatch today to the abode of

Yama that mean and treacherous wight of vicious deeds. Oh king of the earth, "I shall slay him, vicious character as he is by whom, my brother, the great king Shishupala, was killed.

14. My royal brother was a boy and that hero was killed in the battle field unprepared and therefore I shall kill Janarddana."

15. O great king, having thus bewailed and abused me, O descendant of Kuru, he rose up in the sky in (his car) Saubha, coursing at will.

16. Returning there, O descendant of Kuru, I heard all that the vicious-minded and evil-souled king of Martika had said regarding myself.

17. Thereupon, O descendant of Kuru, O king, having my mind agitated by wrath and resolving in my mind to kill him, I determined to do it.

18-19. O descendant of Kuru, having heard of his oppressions on the Anarthas, of his vilifying me and also of the increasing arrogance of that one of impious deeds (I resolved upon his destruction). Thereupon, I proceeded, O lord of the earth, to destroy Saubha. He (Shalva) was espied by me in an island in the midst of an ocean.

20. Thereupon O king, blowing my conch, called Panchajanya, obtained from the ocean and inviting Shalva to an encounter I prepared myself for battle.

21. There took place at once a dreadful encounter between me and the Danavas and they were all vanquished and prostrated on earth by me.

22. It is for this, O mighty-armed hero, that I could not come to you. But no sooner I heard of the unfair gambling at Hastinapur than I have come here to see you who have been thus sunk in calamity.

### CHAPTER 15

#### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

**Yudhishtira said :**

1. O Vasudeva, O mighty-armed and high-minded hero, tell me in detail the account of the death of the king of Saubha I am not as yet fully satisfied.

**Krishna said :**

2. O mighty-armed king, O best of the Bharata race, having heard that the son of Shrutasrava (Shishupala) was killed, Shalva came to the city of Daravati.

3. O son of Pandu, the wicked-minded Shalva, stationing his forces in battle-array, invaded that city all around and from above.

4. Thereupon, that ruler of earth, stationing himself in the sky, began to fight with that city. The battle commenced with a thick shower of weapons from all sides.

5. The city (was then) well furnished with pennons, arches, soldiers, walls, turrets, engines and miners.

6. With streets barricaded with spiked wood-works, with towers and edifices on gateways, with plentiful provisions, with offensive weapons, with engines for hurling burning brands and fires.

7-8. O best of the Bharata race, O king, with deer-skin vessels (for carrying water), with trumpets, taboos and drums, with lances and forks and Sataghnis, with plough-shares. With rockets, stones, battle-axes and other weapons, with shields protected by iron, with engines for hurling balls and bullets and fires.

9-12. O best of the Bharata race, all this was kept-according to the Shastras. It was also well-protected by numerous cars and also by Gada, Samba, Udhava and others. O best of the Kurus and also by warriors of prowess, all well-tried in battle, all well-born and all capable of encountering any foe. All these warriors, placing themselves in commanding positions and being aided by cavalry and standard bearers, began to protect the city. To prevent carelessness and to avoid danger Ugrasena, Udhava and others, proclaimed throughout the city that none should drink liquor.

13. Well-knowing that they would be killed by king Shalva, if they became intoxicated all the Vrishnis and the Andhakas, remained sober and watchful.

14. The guards soon drove out of the city all actors, dancers and singers of the Anartha country.

15-16. O descendant of Kuru, all the bridges over rivers were destroyed and boats were forbidden to ply (in those rivers) and the trenches

around the city were spiked with poles at the bottom, O best of the Kurus, the land around the city for full two miles was rendered uneven and holes and pits were dug there; combustibles were secreted below its surface.

17. O sinless one, our fort is naturally strong. It is always well-defended and filled with all kinds of weapons.

18. And in consequence of the preparations made, our city became then more prepared than ever to meet the enemy. O best of the Bharata race, in consequence of all this, it looked like the abode of Indra.

19. O king, when Shalva thus came, none could, without presenting the sign, that was agreed upon, either enter or leave the city of the Vrishnis and the Andhakas.

20. O descendant of Kuru, O great king, all the streets of the city and its open spaces were filled with numerous horses and elephants.

21. O mighty-armed hero, the soldiers were all gratified with the allowances, wages, rations, weapons and dresses (that were given to them).

22. Among those soldiers there was none who was not paid in gold, who was not paid at all, who was not somehow obliged and who was not of tried valour.

23. O lotus-eyed hero, it was thus that Dvarka, abounding in well-ordered arrangements, was defended by Ahuka (Ugrasena).

## CHAPTER 16

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

**Krishna said :**

1. O king of kings, the lord of Saubha Shalva, came to the city of Dvarka with numerous men, elephants and soldiers.

2. The army, headed by king Shalva, consisting of four kinds of troops, occupied a level ground where there was plentiful supply of water.

3. Avoiding cremation-grounds, temples of gods, sacred trees and grounds covered with ant-hills, his army occupied every other places.

4. O king, the roads (leading to Dvarka) were all blocked up by the (various) divisions of his



army and the secret passages (from the city) were also all blocked up by the encampment of Shalva's troops.

5-7. O descendant of Kuru, O best of men, like the king of birds (Garuda), he rushed upon Dvarka, with his army, equipped with every kind of weapons, skilled in all arms, furnished with numerous chariots, elephants and cavalry, full of pennons and banners and strengthened with well-paid, well-fed and greatly powerful foot soldiers who bore every mark of heroism and who used wonderful chariots and bows.

8. Seeing the army of the king Shalva approached, the youthful princes of the Vrishni race sallied out with the desire of giving him battle.

9-10. O descendant of Kuru, without being able to bear the pride of king Shalva, Charudeshna, Samba and the great car-warrior, Pradyumna. Clad in armour and adorned with ornaments with color flying, sallied out on their chariots, with the desire of meeting the numerous great warriors of king Shalva.

11. Samba, taking up his bow, eagerly attacked on the field of battle Kshemavridhi, the minister and the commander of Shalva's army.

12-13. O best of the Bharata race, as Indra shower down rain, so did the son of Jambhavati (Samba) showers down arrows in a continuous stream. O great king, the commander of (Shalva's) forces, Kshemavridhi, bore that shower of arrows (and stood) as immovable as the Himalayas.

14. O king of kings, thereupon Kshemavridhi, aided by his power of illusion, poured a great shower of arrows.

15. Then dispersing by counter illusion that shower of arrows aided by illusion, Samba showered on his (adversary's) car one thousand arrows.

16. Then pierced and overwhelmed by the arrows of Samba, the commander of (Shalva's) forces, Kshemavridhi fled from the field with the help of his fleet steeds.

17. When the crooked-minded commander of Shalva's army fled from the field, a powerful Daitya, named Vegavan, rushed at my son.

18. O king of kings, thus attacked the heroic Samba, the perpetuator of the Vrishni race,

withstanding the attack of Vegavan, kept his ground.

19. O son of Kunti, the heroic and irresistibly powerful Samba, whirling a swift-going club, soon hurled it at Vegavan.

20. O king, thus struck with it, Vegavan fell on the ground like a faded, weather beaten and decayed-rooted lord of the forest (banian tree).

21. When that heroic and great Asura was killed with the club, my son rushed into (enemy's) troops and began to fight with all.

22. O great king, a well-known Danava, named Vivindha, a great car-warrior and a great bow-man, then rushed upon Charudeshna.

23. O king, the battle between Charudeshna and Vivindha was as fierce as that in the days of yore between Vritra and Vasava (Indra).

24. Enraged with each other, the combatants pierced each other with their arrows and uttered loud roars like two powerful lions.

25. Having first vivified it with incantations the son of Rukmini fixed on his bow-string a powerful weapon which possessed the splendour of the sun or the fire and which was capable of destroying all foes.

26. O king, that great car-warrior, my son, inflamed with anger, challenged Vivindha and discharged the weapon at him. He (thus struck) fell dead.

27. Seeing Vivindha killed and his army (very much) agitated, Shalva came back again on his (car) Saubha, capable of going everywhere at will.

28. O mighty-armed king, thereupon seeing Shalva seated on his (car) Saubha, the warriors of Dvarka became very much alarmed.

29. O descendant of Kuru, Pradyumna sallied out and asked the Anarthas not to lose courage. He then thus spoke.

30. "(O warriors), do not lose courage; stay and see me fight. I shall repel with force (the car) Saubha with the king (Shalva) on it.

31. O Yadavas, I shall this day destroy the army of the lord of Saubha with my serpent-like weapons discharged from my bow with my hand.

32. Be of good cheer, Fear not. I shall today kill him. Attacked by me, the wicked-minded (Shalva) with (his car) SAubha will be destroyed."

33. O son of Pandu, O hero, when Pradyumna thus spoke with a cheerful heart, the Yadava warriors stood on the field and began to fight cheerfully.

## CHAPTER 17

### (ARJUNABHIGAMANA PARVA)- Continued

#### The destruction of Saubha

**Krishna said :**

1-4. O best of the Bharata race, having thus spoken to the Yadavas, the son of Rukmini (Pradyumna) ascended on his golden car yoked with horses clad in armour. On it (the car) stood a standard, bearing, the figure of a gaping-mouthed Makara. It was as fearful as Yama himself. He rushed upon the enemy with his steeds who were rather flying than running over the ground. The hero, equipped with quiver and sword and with his fingers incased in leather, stringed with great strength the bow which possessed the splendour of bow which possessed the splendour of lightning. Transferring it from hand to hand as if in contempt of the enemy, he spread confusion amongst the Danavas and the other warriors, the inhabitants of Saubha.

5. As he went on killing the Danavas in battle and as he sat in contempt of the foe (on his car), none could mark the slightest interval between the successive arrows (shot by him.)

6. The color of his face did not change and his limbs did not tremble. People only heard his lion-like roars which indicated his wonderful valour.

7. The aquatic creature (Makara), that devourer of all fishes, which was on the golden flag-staff of that best of cars with wide-opened mouth, struck terror into the hearts of all the warriors of (king) Shalva.

8. O king, that chastiser of foes, Pradyumna, rushed there with speed against Shalva himself who was so desirous of fighting with him.

9. O perpetrator of the Kuru race, challenged by the heroic Pradyumna in that great battle, the angry Shalva could not bear it.

10. Resolved to fight with Pradyumna and maddened with anger, that conqueror of hostile

city, Shalva, then descended from his beautiful car of unchecked speed.

11. All the people (as spectators) looked at that battle between Shalva and that foremost of the Vrishni heroes (Pradyumna) which was like the battle between Vasava (Indra) and Bali.

12-13. O hero, O lord, O descendant of Kuru, ascending on his beautiful, illusive and best of all chariots, decked with gold and furnished with flags and flag-staffs and (equipped) with quivers, the illustrious and the mighty Shalva began to discharge his arrows at Pradyumna.

14. Thereupon Pradyumna also overwhelmed Shalva in the battle by a thick shower of arrows shot by the strength of his arms.

15. The king of Saubha thus attacked did not endure it. He discharged, at my son, arrows that were like blazing fire.

16. That great warrior (my son) drove off that shower of arrows. Seeing this, he (Shalva) rained on my son other weapons of blazing splendour.

17. O king of kings, having been thus pierced, the son of Rukmani without loss of time discharged an arrow which was capable of reaching the vitals of a foe.

18. That winged arrow, discharged by my son, pierced his (Shalva's) armour and entered into his heart; whereupon he fell down in a swoon.

19. When the heroic king Shalva fell down senseless, all the chief Danavas rending the earth beneath their feet fled away.

20. O ruler of earth, seeing their king, the lord of Saubha drop down senseless (on the ground), the soldiers of Shalva sent up exclamations of "Oh," and "Alas."

21. O descendant of Kuru, (soon) regaining his consciousness, that greatly powerful hero (Shalva) suddenly discharged arrows at Pradyumna.

22. Thereupon the heroic and the mighty-armed Pradyumna, having been thus severely wounded about his throat by his adversary in the battle, was enfeebled on his car.

23. O great king, thus wounding the son of Rukmani, Shalva roared like a lion and filled the entire earth with his roars.

24. O descendant of Bharata, thereupon when my son became senseless, he (Shalva) without losing a moment again discharged at him other weapons, all difficult to withstand.

25. O best of Kurus, thus pierced with numberless arrows and deprived of his consciousness, Pradyumna fell (on his car) motionless in the field of battle.

## CHAPTER 18

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

##### Krishna said :

1-2. O king, when Pradyumna (wounded by the arrows) became very much disheartened and aggrieved, the Vrishnis and the Andhakas began to exclaim, "Oh" and "Alas." The enemies (Shalva's men) became exceedingly joyful.

3. Having seen him thus unconscious, his trained charioteer, the son of Daruka, carried him off the field with the help of his fleet steed.

4. The chariot had not been taken far off, when that foremost of warriors (Pradyumna) regained his consciousness. Taking up his bow, he thus spoke to his charioteer.

##### Pradyumna said :

5. O son of Suta, what have you done? Why do you go away, leaving the field of battle? This is not the usage of the Vrishni heroes in battle.

6. O son of Suta, have you been bewildered at the sight of Shalva in that great battle? Have you been disheartened at the sight of the battle? Tell me truly your mind.

##### The Charioteer said :

7. O son of Janardana, I am not bewildered. Fear has not taken possession of me. But O son of Keshava, I think it is difficult to defeat Shalva.

8. Therefore, O hero, I am slowly retiring from the field. This wretch is stronger than you. A charioteer ought to protect the warrior on his car when he is deprived of his senses in battle.

9. O hero of long life, you should always be protected by me, as you ought to protect me always. Thinking that a warrior on a car should always be protected by his charioteer, I am carrying you away (from the field of battle).

10. O mighty-armed hero, you are but only one, whereas the Danavas are many. O son of Rukmani, thinking that you are not equal to them in battle, I am going away (from the battle).

##### Krishna said :

11-12. O descendant of Kuru, when the son of Suta thus spoke, the Makara standard hero (Pradyumna) said to the Suta, "Turn back the chariot? O son of Daruka, never do so again. O son of Suta, never turn back from the battle till I am alive.

13. He is no son of a Vrishni who forsakes the field of battle, who kills the enemy fallen at his feet and crying "I am yours."

14. Who kills a woman, a boy, an old man or a warrior who is in distress and who is deprived of his car or whose weapons are broken.

15. You are born in the race of Sutas (charioteers) and you are well-skilled in your profession. O son of Daruka, you know the usage of the Vrishnis in battle.

16. Conversant as you are with all the usages of the Vrishnis in battle, O son of Suta, you should never again fly from the field as you have done now.

17. What will the irrepressible Madhava, the elder brother of Gada, say when he will hear that I have run away from the battle in bewilderment and that I have been struck on my back?

18. What will the elder brother of Keshava, the mighty-armed Baladeva, who is clad in blue and inebriated with wine, say when he will return?

19. O Suta, what will that best of men, the grandson of Sini that great Bowman (Satyaki), say when he will hear that I have run away from the battle? What will the ever-victorious Samba.

20. O charioteer and irrepressible Charudeshna, Gada, Sarana and the mighty-armed Akrura say to me?

21. What will the wives of the Vrishni heroes when they would meet together say of me who have been hitherto considered as brave, well-conducted, respectable and possessing manly pride.

22. They will say "Here comes Pradyumna, the coward, running away from the great battle. Fie on him." They will never say "Well done?"

23. O son of Suta, ridicule with the exclamation of fie is to me or to a person like me is more than death. Thereupon never again leave the field of battle.

24. Giving charge (of the city) to me, the slayer of Madhu, Hari (Krishna), has gone to the sacrifice of the foremost of the Bharata race (Yudhishthira). Therefore I cannot bear to be quiet now.

25. O son of Suta, when the heroic Kritavarma was coming out to meet Shalva, I made him desist, saying "I will resist him (Shalva). You better stay."

26. The son of Hridika (Kritavarma) desisted in order to honour me. Having left the field of battle, what shall I say to that great car-warrior?

27. When that irresistible and mighty-armed hero, that holder of the conch, the discus and the club, will return, what shall I say to that lotus-eyed one?

28. What shall I say to Satyaki, Baladeva and others of the Vrishni and the Andhaka races who always boast of me?

29. O son of Suta, having left the battle and having been struck at the back with arrows and carried away by you (from the field of battle) as I was insensible, I shall by no means be able to live (any longer).

30. O son of Daruka, turn speedily the chariot back again. Never act in this way again, even not at the time of the greatest danger.

31. O son of Suta, having fled from the field like a coward and having been wounded at the back by arrows I consider life worth nothing?

32. O son of Suta, have you ever seen me fly from the battle like a coward?

33. O son of Daruka, you ought not to have left the battle while my desire for fight had not been gratified. Therefore, go back to the battle again.

## CHAPTER 19

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

##### Krishna said :

1. O son of Kunti, having been thus addressed, the son of Suta (the charioteer) then

replied to Pradyumna, that foremost of heroes, in these sweet words.

##### The Charioteer said :

2. O son of Rukmani, I am not afraid to guide horses in battle. I am acquainted with the usage of the Vrishnis in war. It is in no way otherwise.

3. O hero of long life, those that are placed as charioteers (on the cars) are taught to protect the warriors on their chariots. You were greatly afflicted.

4. O hero, you were very much wounded by the arrows shot by Shalva, you were also deprived of your senses. Therefore I retired (with you) from the field of battle.

5. O foremost of the Satyatas, O son of Keshava, now that you have regained your senses, without further trouble you will now see my skill in guiding the horses.

6. I am born of Daruka and I have been duly trained (in my art); I shall now enter into the well-arranged army of Shalva without the least fear.

##### Krishna said :

7. O hero, having said this, the charioteer pulled the reins and led the horses with great speed to the field of battle.

8-9. O king, struck with the whip and pulled by the reins, those excellent horses, appeared as if they were flying in the air by performing various beautiful motions, now circular, now similar, now dissimilar, now going to the right and now going to the left.

10. O king, those horses, understanding as it were the desire of the son of Daruka, became as if burned with energy and seemed to fly without touching the ground with their feet.

11. O foremost of men, he wheeled round Shalva's army so easily that they who witnessed it became very much surprised.

12. Being unable to bear that manouevre of Pradyumna, the king of Saubha, instantly discharged three arrows at the charioteer (of his adversary).

13-16. O mighty-armed hero, without taking any notice of the force of those arrows the son of Daruka, continued to lead the chariot round the

(Shalva's) army as he was doing (from the start). O hero, thereupon the king Shalva, again discharged at my son, the son born of Rukmani, a shower of various kinds of weapons. But that slayer of hostile heroes, the son of Rukmani, smilingly showed the lightness of his hand and cut off all those weapons before they reached him. Seeing all his weapons cut down, the Saubha king, taking recourse of the terrible illusion, natural to the Asuras, poured a shower of weapons.

17. Cutting off those greatly powerful weapon of the Daitya in the mid-air by means of the Brahma weapon, he (Pradyumna) discharged winged weapons of other kinds.

18. These (weapons), which ever delight (in tasting) blood, warded off the arrows of the Daitya and pierced his head, bosom and face. Thereupon he (Shalva) fell down senseless.

19. When wounded by arrows, the mean-minded Shalva fell down, the son of Rukmani discharged at him another arrows capable destroying every enemy.

20. When that arrow, which was worshipped by all the Dashaharas, which was flaming like the fire and which was as fatal as a venomous snake, was fixed on the bowstring, that sight filled the air with cries of "Oh" and "Alas."

21. Thereupon all the celestial with Indra and the lord of wealth (Kubera) at their head sent (to Pradyumna) Narada and the god of wind (Vayu) with the speed of mind.

22. These two (celestial), coming to the son of Rukmani, thus told him the message (sent) by the celestial. They said "O hero, the king Shalva is never to be killed by you.

23. There is none who cannot be killed by that arrow. He is however unslayable by you in battle, therefore draw back the arrow.

24. "O mighty-armed hero, the creator has ordained that he will be killed by Krishna, the son of Devaki. Let it not be falsified."

25. Thereupon that excellent hero, Pradyumna, withdrew that foremost of arrows from his excellent bow and kept it back into his quiver.

26. O king of kings, then the mighty Shalva, pierced with the arrows of Pradyumna, rose up disheartened; and he then speedily fled away.

27. O king of kings, the wicked-minded (Shalva), thus defeated by the Vrishni, ascended (his car) Saubha made of precious metals; and leaving Dvarka he disappeared through the skies.

## CHAPTER 20

### (ARJUNABHIGAMANA PARVA)- Continued

#### The destruction of Saubha

**Krishna said :**

1. O king, when he (Shalva) left the city of the Anarthas, I returned there on the completion of your great Rajasuya sacrifice.

2-3. O great king, on my arrival I found Dvarka shorn of its splendour. Vedic recitations and sacrificial offerings were stopped, beautiful damsels were destitute of ornaments and the gardens were devoid of beauty. Alarmed by the sight, I asked the son of Hridika.

4. "O best of men, why are the men and the women of the Vrishni race are all woe-begone. I desire to hear all about it."

5. O best of kings, having been thus addressed by me, the son of Hridika narrated to me in detail the invasion of the city by Shalva and his subsequent defeat and departure.

6. O best of the Bharata race, thereupon having heard all, I instantly made up my mind to kill king Shalva.

7-8. O best of the Bharata race, encouraging the citizens, I thus addressed with cheerfulness king Ahuka and Anakadundubhi and also all the chief heroes of the Vrishni race, "O best of the Yadavas, stay all of you in the city with all caution.

9. Know, I shall go to kill Shalva, Without killing him, I shall not return to the city of Dvarvati.

10. I will again come back to you after destroying Shalva with his city "Saubha" made of precious metals. Strike up the three notes of the Dundubhi (musical instrument) which are so dreadful to the foes."

11. O best of the Bharata race, thus adequately encouraged by me, they all with cheerful hearts said to me, "Go and kill the enemy."

12-14. O king, having received the benedictions of those cheerful heroes and having

caused the Brahmanas to utter auspicious words and having also bowed down to the best of Brahmanas and to Shiva, I started on my car yoked with (my horses) Shaivya and Sugriva, filling all directions with the clatter of its wheels and blowing that best of conches named the Panchajanya. O best of men, surrounded by my invincible and victorious army consisting of four kinds of troops, all so persevering in battle, I started.

15. Passing over many countries, mountains and trees, many lakes and rivers, I at last arrived at the country of Martikavata.

16. O best of men, here did I hear that Shalva was coursing in his (car) Saubha near the ocean. I soon followed him there.

17. O slayer of foes, having reached the ocean (I saw) Shalva on his (Saubha, car made of precious metal in the midst of the ocean full of heaving billows.

18. O Yudhishtira, having seen me from a distance, that wicked-minded (Asura) challenged me again and again to the fight.

19. Many arrows, each capable of piercing to the very heart, discharged from my bow, did not reach his car. Thereupon I became filled with wrath.

20. O king, that greatly sinful and irrepressibly powerful wretch of a Daitya's son began to shoot at me thousands of arrows in torrents.

21. O descendant of Bharata, he showered arrows on my soldiers, on my charioteer and on my horses. But without much caring for his arrows, we continued to fight.

22. Thereupon those warriors who were at the command of Shalva showered on me thousands of straight arrows.

23. The Asura heroes covered my horses, my car and my charioteer, Daruka, with arrows each capable of piercing to the very heart.

24. O hero, I could not at that time see either my car or horses or my charioteer Daruka. For I and my soldiers were covered with arrows.

25. O son of Kunti, thereupon I too discharged from my bows tens of thousands of arrows inspiring them with proper Mantras and shooting them with celestial methods.

26. O descendant of Bharata, as that (car) Saubha made of precious metals was in the sky

full two miles off, it could not be seen by my troops.

27. Therefore, they only looked on from that field of battle like (so many) spectators in a place of amusement but they cheered me on by clappings and by shouts loud as the roars of lions.

28. The beautiful arrows discharged from the fore part of my hand penetrated into the bodies of the Danavas like biting insects.

29. Thereupon loud cries of those dying of the wounds inflicted by the arrows rose on the Saubha (car); and they (those wounded) fell into the water of the great ocean.

30. Having lost their arms and necks and having appeared like Kabandhas (a sort of headless ghosts), the Danavas fell (down into the sea) with fearful cries.

31-34. As they fell, they were devoured by the animals, living in the waters of the ocean. Thereupon I powerfully blew the (conch) Panchajanya, which was obtained from the waters and which was as graceful as the lotus stock and as white as the milk or the Kunda flower or the moon or the silver. Having seen them fall, the king of Saubha Shalva. Began to fight with me with the help of illusion. Then he began to hurl upon me clubs, plough-shares, winged darts, lances, javelins, thunder-bolts, nooses, broad-swords, bullets, shafts, axes and rockets.

35. Allowing them to come towards me, I soon destroyed them all by counter illusion. On his illusion being rendered ineffectual, he began to fight with mountain-peaks.

36-37. O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy and now hot and now cold. There was a fearful shower of cools, ashes and weapons. Creating such illusions, the enemy fought with me.

38. Knowing this, I destroyed his illusion by counter illusion; and at the proper times I showered arrows all around.

39. O great king, O son of Kunti, then the sky blazed forth with one hundred suns, with one hundred moons and thousands and tens of thousands of stars.

40. None could ascertain whether it was then day or night. None could distinguish even the points of heaven. Thereupon becoming

bewildered, I fixed on my bowstring the weapon, named Prajnastra.

41. O son of Kunti, that weapon rushed onwards like flakes of cotton blown away by the winds. Then a great and hair-stirring battle took place. O king of kings, having regained light, I again fought with the enemy.

## CHAPTER 21

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

##### Krishna said :

1. O best of men, the great enemy, the king Shalva, thus encountered by me in battle, again rose in the sky.

2. O great king, thereupon eagerly desiring victory, that wicked-minded (Danava) hurled at me Shataghnis, great maces, flaming lances, big clubs and swords.

3. As the weapons came down through the sky I speedily stopped them with my swift arrows. I cut them off into two or three pieces before they could reach me. Thereupon a great uproar rose in the sky.

4. He (Shalva) then covered Daruka, my horses and car with hundreds and thousands of straight arrow.

5. O hero, Daruka, who was about to faint away, spoke thus to me, "As it is my duty to stay, therefore I stay, though severely afflicted with the arrows of Shalva. But I am unable any longer to stay, my body has become weak."

6. Hearing these piteous words of my charioteer. I looked at him and saw that my charioteer had been fearfully wounded with arrows.

7-8. O best of the Pandavas, there was not a spot on his breast or on his head or in his body or in his two arms which was not covered with arrows. Blood flowed profusely from his wounds thus inflicted by the arrows. He looked like a hill of red chalk after a shower of rain.

9. O mighty-armed hero, seeing my charioteer thus pierced and enfeebled by the hands I cheered him.

10-11. O descendant of Bharata, (at this time) a certain person quickly came to my car and

addressed me like a friend. O hero, O Yudhishtira, know he appeared (to me) to be a servant of Ahuka and he delivered to me a message from his (Ahuka) in a sad and choked voice.

12. (He said), "O hero, the king of Dvarka, Ahuka, has said this to you. "O Keshava, hear what your father's friend has said.

13. O descendant of Vrishni race, O irrepressible hero, Shalva came to Dvarka in your absence and by main force he has killed the son of Sura (Vasudeva, Krishna's father).

14. O Janardana, therefore there is no need of fighting here. Cease fighting and defend Dvarka. This is (now) your principal duty."

15. Having heard his words, my heart became heavy and I could not ascertain what I should do and what I should not.

16. O hero, having heard of this great evil, I mentally censured Satyaki, Baladeva and also the great car-warrior Pradyumna.

17. O descendant of Kuru, having reposed on them the duty of protecting Dvarka and my father, I had come to the destruction of Saubha.

18-21. I asked myself in sorrow, "Do that slayer of foes Baladeva, Satyaki, the son of Rukmani, (Pradyumna) the greatly powerful Charudeshna, Samba and others live? O best of men, if they were alive. Even the wielder of thunder (Indra) could not have killed the son of Sura (my father). It is evident the son of Sura is dead; it is also evident that the others. With Baladeva at their head have all lost their lives. This is my firm belief." I was again and again filled with the thought of their destruction. I was overwhelmed with grief, O great king, but I again fought with Shalva.

22. O great king, O hero, I now saw the son of Sura (my father) himself falling from the Saubha (car). At this sight I fainted away.

23. O ruler of men, my father appeared like Yayati when he (that king) losing all his virtues fell down towards earth from heaven.

24. I saw my father falling like a luminary whose merit is lost, his headgear pale and loosely flowing his hair and dress disordered.

25. O son of Kunti, thereupon my Saranga bow fell from my hand; I fainted away and sat down on the side of the car.

26. O descendant of the Bharata race, seeing me in a swoon on the car and one like dead, my soldiers all exclaimed, "Oh" and "Alas!"

27. My father with out-stretched arms and legs appeared like a bird dropping from the sky.

28. O mighty-armed hero, when he was thus falling, the hostile warriors with lances and axes in their hands began to strike him grievously. At this my heart trembled.

29. O hero, regaining my consciousness soon after, I did not find them in that great battle either the (car) Saubha or the enemy Shalva or my old father.

30. I then concluded in my mind that it was nothing but illusion. Thereupon regaining my senses, I again began to discharge hundreds of arrows.

## CHAPTER 22

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The destruction of Saubha

**Krishna said :**

1. O best of the Bharata race, then taking up my beautiful bow, I began to cut off with my arrows the heads of the enemies of the celestial from the (car) Saubha.

2. I began to discharge from the Saranga (bow) many excellent arrows of the forms of snakes, each capable of going to a great height and each possessing great energy.

3. O perpetuator of the Kuru race, I could not then see the Saubha, for it had then disappeared on account of the illusion (displayed by the Danava). I became astonished.

4. O descendant of Bharata, O great king, the host of Asuras of fearful visages and hair then sent up a loud roar as I was waiting for it (Saubha).

5. In that great battle, I then with the object of destroying them, fixed on my bowstring the weapon capable of piercing the foes, if only their voice could be heard. Thereupon their roaring ceased.

6. But all those Danavas that had sent up that shout were killed by my those arrows, which were as blazing as the sun and which were capable of striking (at a foe) if only his voice could be heard.

7. O great king, when the shout (of the Danavas) ceased at one place, it arose at another place. There also I sent up my arrows.

8. O descendant of Bharata, in this way the Asuras sent up roars from all the ten quarters, above and across. But they were all killed by me.

9. O hero, bewildering my eyes and going to Pragjotisha the Saubha, capable of going every where at will, reappeared again.

10. Thereupon those agents of destruction, the Danavas of fearful forms, suddenly covered me with a great shower of rocks.

11. O king of kings, he tried to kill me again and again by showers of rocks; and I looked like an ant-hill covered with those rocks.

12. O king, being covered with those rocks along with my horses, charioteer, (car with) flag-staff, I altogether disappeared from the view.

13. Thereupon the foremost heroes of the Vrishni race who were in my army were seized with panic and they suddenly began to fly in all directions.

14. O king, seeing me in that state, the heaven the sky and the earth were all filled with exclamation of "Oh" and "Alas."

15. O king, my friends, afflicted with sorrow and grief, then wept and wailed in sorrowful hearts.

16. O hero, O undeteriorating one, delight filled the hearts of the enemies as sorrow filled those of my men. I heard of this after I had defeated the enemy.

17. Then wielding the thunder, the favourite (weapon) of Indra, which is (ever) capable of grinding stones, I destroyed that entire mass of rocks.

18. O great king, my horses, afflicted with the weight of the rocks and almost at the point of death, stood trembling.

19. Seeing me, all my friends rejoiced as men are rejoiced on seeing the sun rising in the sky after dispersing the clouds.

20. Seeing my horses, afflicted with the weight of the rocks and almost at the point of death, my charioteer spoke to me in words suitable to the occasion.

21. "O descendant of the Vrishni race, behold there stays Shalva, the lord of Saubha. Do not disregard him. Exert yourself.



22. O mighty-armed Keshava, abandon all mildness and consideration for Shalva. Kill him, do not allow him to live (any longer).

23. O hero, O slayer of your enemies, a foe should be killed with all exertion. Even a weak enemy should not be disregarded by a strong man.

24-27. Even if he is at his feet, not to speak of one who dares for stay in battle. O lord, put forth every exertion. And conquer him. O best of the Vrishni race, O hero, do not make any further delay. That one is not to be killed by milder means. In my opinion he can never be a friend who devastated Dvarka and who is now fighting with you." O son of Kunti, hearing such words of my charioteer. And knowing that what he had said was true, I again engaged myself in the fight with the intention of killing Shalva and destroying his Saubha (car).

28-29. O hero, telling Daruka "Stay for a moment," I then in that Danava-destroying battle fixed on my bow-string, my favourite fire-weapon of celestial origin, of blazing splendour of irresistible force, of great effulgence and of bursting energy, incapable of being ever baffled and capable of penetrating into everything.

30-32. "Destroy Saubha with all the enemies that are in it" and saying this, after having inspired it with Mantras. I hurled in anger with the strength of my arms the greatly powerful discuss which reduces to ashes all the Yakshas, Rakshasas, Danavas and kings born in impure races and which is as sharp-edged as the razor, which is without stain as Yama himself, which is incomparable and which kills all enemies.

33. Rising into the sky, the Sudarshana (discuss) seemed to look like the exceedingly effulgent sun at the end of the Yuga.

34. Approaching the city of Saubha, the splendour of which had disappeared, it went right through it as a saw divides a tall tree.

35. Cut in twain by the force of the Sudarshana, the Saubha fell like the city of Tripura shaken by the weapon of the great God (Shiva).

36. When the Saubha fell, the discuss came (back) to my hand. Taking it up, I once more hurled it with great force, saying "Go to Shalva."

37. Thereupon it suddenly cut Shalva in twain who was at the point of hurling a great club

in that great battle. With its effulgence it soon set the foe (Shalva) ablaze.

38. When that brave warrior was killed by my bow, the disheartened Danavas fled in all directions, exclaiming "Oh" and "Alas."

39. Thereupon taking my chariot in front of the city of Saubha, I cheerfully blew my conch and gladdened the hearts of my friends.

40. Seeing their city as high as the peak of the Meru (mountain) with its palaces and gateways utterly destroyed and all ablaze (in fire), the Danavas all fled in fear.

41. Having thus killed Shalva and destroyed Saubha, I returned to the Anartas and delighted my friends.

42-43. O king, O slayer of hostile heroes, this is the reason why I could not come to Hastinapur. If I had come Duryodhana would not have been alive and the gambling match would not have taken place. What can I do today? It is difficult stop the water when the dam is broken."

**Vaishampayana said :**

44. Having thus spoken to the Kurus, that handsome slayer of Madhu, that foremost of men, that mighty-armed hero, saluting the Pandavas, was prepared to go away.

45. The mighty-armed hero was saluted in return by king Dharmaraja Yudhishtira. And the mighty-armed Bhima also smelt the crown of his head.

46. He was embraced by Arjuna; and the twins (Nakula and Sahadeva) saluted him with all reverence. He was duly honoured by Dhaumya and worshipped by Draupadi with her tears.

47. Causing Subhadra and Abhimanyu to ascend his golden car, Krishna, being duly worshipped by the Pandavas, ascended it himself.

48. Consoling Yudhishtira, Krishna started for Dvarka on his car which was as effulgent as the sun and to which were yoked (his horses) Shaivya and Sugriva.

49. When the hero of the Dashahara race had gone away, Dhristadyumna, the son of Prishata, taking with him the son of Draupadi started for his own city.

50. After seeing the Pandavas the king of Chedi, Dhristaketu also, taking his sister (Karenumati, the wife of Nakula) started for his beautiful city, named Suktimati.

51. O descendant of Bharata, the Kaikeyas also, with the permission of Kunti's immeasurably energetic son (Yudhishtira) and having reverentially saluted all the Pandavas went away.

52. Though the Brahmanas, the Vaishyas and the (other) inhabitants of his kingdom, were repeatedly requested to go, but they did not leave the Pandavas.

53. O king of kings, O best of the Bharata race, the crowd of people that surrounded those high-souled men the (Pandavas) in the forest of Kamyaka was extraordinary.

54. Honouring those high-souled Brahmanas, Yudhishtira in due time ordered his men to "Make ready the chariots."

## CHAPTER 23

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The departure of the citizens

##### Vaishampayana said :

1-2. When the chief of the Dasharhas had gone away, Yudhishtira, Bhima, Arjuna, the twins (Nakula and Sahadeva), Krishna (Draupadi) and the priest (Dhaumya) ascending costly chariots yoked with excellent horses, departed for another forest. The heroes, each looking like the lord of spirits (Shiva,) distributed (at the time of their departure) Nishkas of gold, cloth and kine to the Brahmanas, learned in Sikha, Akshara and Mantras.

3. Twenty body-guards followed them armed with bows, bowstrings, blazing weapons, shafts, arrows and other engines of destruction.

4. Taking the clothes the ornaments, the nurses and the maid-servants, Indraseni soon followed (the princes) on another chariot.

5. Thereupon the high-souled citizens, approaching that best of Kurus, walked round him. The principal Brahmanas of Kurujangala cheerfully saluted him.

6. Dharmaraja (Yudhishtira) together with his brothers saluted them cheerfully in return. Seeing the concourse of the people of Kurujangala, the virtuous-minded king stayed there for some time.

7. The high-souled hero, the foremost of the Kurus, felt for them as a father feels for his sons;

and they too felt for the Kuru chief as sons feel for their father.

8. That great crowd (of the people of Kurujangala) coming near the Kuru chief stood around him. O king, overwhelmed with shame and with tears in their eyes, they all exclaimed, "Alas, O lord," "Alas, Oh Dharma!"

9. (They said), "You are the chief of the Kurus, you are our king, we are your subjects. O Dharmaraja, where do you go leaving all these citizens and the inhabitants of the country (your kingdom) as a father leaves his sons.

10. Fie on the cruel-hearted son of Dhritarashtra! Fie on the evil-minded son of Subala (Shakuni)! Fie on Karna! O ruler of men, those sinful wretches always wish evil to you who are so firm in virtue.

11. O virtuous-minded Dharmaraja of extraordinary deeds, having yourself founded the matchless city of Indraprastha having the splendour of the city of the great god (Kailasa), where do you go leaving us?

12. O virtuous-minded Dharmaraja, leaving that matchless Sabha, built by Moya, which possesses the splendour of the celestial Sabha, which is like a celestial illusion itself and which is ever guarded by the celestial themselves, where do you go?"

13. To them in a loud voice said Vivatsa (Arjuna), learned in the rules of Dharma, Artha and Kama, "By living in the forest the king (Yudhishtira) intends to take away the fame of his enemies.

14. O men, with the Brahmanas at your head, all learned in Dharma and Artha, going to the ascetics, separately and each praying for their grace, represent to them, what is for your supreme good."

15. O king, at these words of Arjuna, the Brahmanas and the men of other orders saluted him cheerfully and walked round that foremost of all virtuous men.

16. Then bidding farewell to the son of Pritha (Yudhishtira). Vrikodara (Bhima) Dhananjaya and Yajnaseni (Draupadi) and the twins (Nakula and Sahadeva), they at the command of Yudhishtira, sorrowfully returned to their respective house in the kingdom.

**CHAPTER 24****(ARJUNABHIGAMANA PARVA)-****Continued****The Pandava's entrance into the Dvaitavana****Vaishampayana said :**

1. They having gone, the virtuous-souled son of Kunti, Yudhishthira, of firm vows addressed all his brothers.

2-3. "We shall have to live in this lonely forest for twelve years; do you find out in this huge forest a spot, charming, auspicious and abounding in many deer, birds, flowers and fruits and filled with pious men, where we may live happily for all these years."

4. Being thus addressed, Dhananjaya replied to the pious and intelligent (Yudhishthira) having honoured him as if he were his spiritual guide.

**Arjuna said :**

5. You have respectfully worshipped the old and great Rishis; there is nothing on this earth which is unknown to you.

6. O best of the Bharatas, you have always worshipped the Brahmanas of great austerities such as Dvaipayana and Narada.

7. Who, having controlled over senses, always wander over all the regions from the region of the celestial to those of Brahma, Gandharvas and Apsaras.

8. You know well, without any doubt, the opinions of all the Brahmanas; you know, O king, the prowess of all.

9. You know also, O king, what conduces to our well-being; and wherever you wish, O great king, we shall fix our habitation.

10. Here is the lake called Dvyaitavana, resorted to by the pious, abounding in many flowers and fruits, charming and inhabited by birds of diverse species.

11. If you please, O king, we would like to live here for twelve years; do you think otherwise?

**Yudhishthira said :**

12. I do fully approve of what you have said. O Partha, let us repair to that sacred and celebrated lake Dvyaitavana.

**Vaishampayana said :**

13. Thereupon the pious sons of Pandu, followed by numberless Brahmanas all repaired to the holy lake Dvyaitavana.

14-15. The Brahmanas, some offering sacrifice to the fire, some without it, some engaged in the study of the Vedas, some depending upon alms and some living in the forest, all these numberless Brahmanas as well as hundreds of Mahatamas of accomplished ascetic piety and hard austerities surrounded Yudhishthira.

16. And setting out with these numberless Brahmanas the Bharata chiefs, the sons of Pandu, entered the holy and the charming forest of Dvyaita.

17. The king saw that huge forest covered, at the end of summer, with Shalas palms, mangoes, Madhukas, Nipas, Kadambas, Sarjas, Arjunas, Karnikaras clothed with flowers;

18. And peacocks, Datyahas, Chakoras, Barhins and Kokilas sat on the top of the highest trees and emitted their sweet notes.

19. In that forest the king (also) saw the leaders of elephant-herds, gigantic like hills with temporal juice trickling down in the season of rut and accompanied by herds of she-elephants.

20. And approaching the picturesque Bhagavati (Sarasvati) he saw many ascetics of accomplished piety in that forest in the hermitages of pious (Rishis) of purified souls and wearing bark and matted-locks.

21. Thereupon descending from his chariot, the king, the foremost of the pious, with his brothers and followers, entered the forest like Indra of immeasurable prowess entering heaven.

22. With a view of seeing the truthful king many Charanas and Siddhas approached him; and the dwellers of the forest stood encircling that highly intelligent chief of kings.

23. Then saluting all the Siddhas and being adored by them in return like a king or a god, that foremost of the pious, accompanied by all the leading twice-born, entered (the forest).

24. And being worshipped in return by those pious ascetics who had approached him that pious and high-souled king, sat down with them at the foot of a huge tree covered with flowers like her father Pandu in the days of yore.

25. Bhima, Krishna (Draupadi), Dhananjaya, the twins and all their retinue all wearied and leaving conveyances sat on all sides of that foremost of kings.

26. The huge tree, bent down with the weight of creepers, with those five illustrious bowmen sitting under it for rest, appeared like a mountain with five gigantic elephants resting at its side.

## CHAPTER 25

### (ARJUNABHIGAMANA PARVA)-

#### Continued

**The Pandava's entrance into the Dvaitavana Vaishampayana said :**

1. Having arrived at that forest those princes resembling Indra, (formerly) used to happiness, (but now) labouring under misfortune, began to sport in that sacred forest of Shala trees washed by Sarasvati.

2. In that forest, that king, the foremost of the Kurus, began to please all the Yatis, Munis and all the leading Brahmanas by offering them excellent fruits and roots.

3. And their highly energetic priest Dhaumya, like a father, began to perform for those Pandavas living in the forest, the sacrificial rites (in honour of their departed manes) of Ishti and Paitreya.

4. The old Rishi Markandeya, of profuse and increasing energy, approached as a guest to the hermitage of the illustrious Pandavas who had repaired there on the loss of their kingdom.

5. The high-minded Kuru chief Yudhishtira of incomparable energy and prowess welcomed that great ascetic, who had come there gifted with the effulgence of blazing fire and worshipped by the celestial.

6. Seeing Draupadi, Yudhishtira, Bhima and Arjuna in the midst of the ascetics, that illustrious and omniscient ascetic of incomparable prowess, smiled thinking of Rama in his mind.

7. The pious Yudhishtira who was beside himself (with grief) said, "All these ascetics are sorry for seeing me here; why is it that you alone smile, as if in delight, before all these?"

**Markandeya said :**

8. I am not delighted, O my child, but I am struck with amazement; nor does haughtiness

begotten of delight, possess me. Seeing your calamity to day I think of Dasharatha's son Rama of truthful vows.

9. O son of Pritha, at the behest of his sire he (Rama) resided in the forest; I saw him in the days of yore wandering with his bow, at the summit of the mount Rishyamuka.

10. The high-souled and innocent son of Dasharatha, resembling the thousand-eyed Deity, the lord of Yama and the slayer of Namuchi, lived in the forest at the command of his father and for the satisfaction of his duty.

11. He was equal to Shakra in prowess, high-minded and invincible in warfare, still he had to range the forest, renouncing pleasure; therefore none should act unrighteously thinking "I am powerful."

12. Having conquered by truth this earth bounded by seas the kings headed by Nabhaga and Bhagiratha obtained, O my son, all the regions hereafter. Therefore, none should act unrighteously thinking "I am powerful."

13. O foremost of men, for forsaking his kingdom and wealth, the pious and truthful king of Kashi and Karusha was called a mad-dog. Therefore, none should act unrighteously thinking "I am powerful."

14. O best of men, O son of Pritha, for satisfying the ordinances, laid down by the Creator himself in the Vedas, the seven pious Rishis shone brilliantly in the sky. Therefore, none should act unrighteously, thinking "I am powerful."

15. Behold, O king, O foremost of men, (even) the powerful elephants, having tusks as huge as the mountain tops, do not pass by the laws of the Creator. Therefore none should act unrighteously, thinking, 'I am powerful.'

16. Behold, O king of men, all creatures act according to the laws (of their species) as laid down by the Creator. Therefore none should act unrighteously thinking, "I am powerful."

17. O son of Pritha, you have excelled all men in truth, piety, decorum and modesty; your fame and energy are brilliant as fire or the sun.

18. O great king, having spent the painful days of your exile in the forest as promised, you shall again snatch from the Kauravas your blazing prosperity by dint of your own energy.

**Vaishampayana said :**

19. Having addressed these words to him in the midst of the ascetics with friends the great Rishi saluting Dhaumya and all the Pandavas, proceeded towards the north.

## CHAPTER 26

### (ARJUNABHIGAMANA PARVA)-

#### Continued

**The Pandava's entrance into the Dvaitavana**

**Vaishampayana said :**

1. The high-minded Pandavas while residing in the forest of Dvaita that great forest was filled with Brahmanas.

2. Resounding always and all over with the recitations of the Veda, the lake of the forest became as holy as the region of Brahma.

3. The sounds of Yajus, Riks, Saman and other words uttered by the Brahmanas, were exceedingly charming.

4. The Vedic recitations of the high-minded Brahmanas, mingling with twang of the bows of the sons of Pritha brought about a delightful union of the Brahmana and Kshatriya customs.

5. Thereupon one evening (the Rishi) Baka of the Dalvya family addressed the son of Kunti, the pious king Yudhishtira seated in the midst of the Rishis.

6. "Behold, O Partha, O Kuru chief, in this forest Dvaita the hour of the ascetic Brahmanas for performing Homa when the (sacred) fires have all been enkindled.

7-8. Being protected by you, they of firm vows, are observing their religious rites in this sacred (forest). Bhrigu and Angiras together with Vasishtha and Kashyapa, the renowned sons of Agastya, the offspring of Atri, all of excellent vows, in face, all the leading Brahmanas of the world are united with you.

9. O son of Pritha, O son of Kunti, O descendant of Kuru, hear along with your brothers what I speak to you.

10. Brahma-energy combined with Kshatriya-energy, Brahma-prowess united with Kshatriya-prowess, when rendered strong, might consume the enemies as fire united with the wind consumes the forest.

11. O my son, O king, one should never be without a Brahmana, if he wished to conquer this

world and the next for long. Having got a Brahmana, well-versed in religion and worldly affairs and cleansed of passion and folly a king destroys his enemies.

12. Having governed his subjects, the King Bali performed those duties that lead to salvation and did not know of any other means in this world than the Brahmanas.

13. It was for this, that all the desires of the Asura (Bali) Virochana's son, were satisfied and his wealth was even inexhaustible. Having obtained (the entire) earth through the instrumentality of the Brahmanas, he met with destruction when he began to oppress (people).

14. The earth with her wealth, never worships him for long, as her lord, who is without a Brahmana. The earth however surrounded by the sea worships him who is governed by a Brahmana and is instructed by him regarding his duties.

15. Like an elephant without a driver in battle, the strength of a Kshatriya, without a Brahmana, decreases.

16. Incomparable is the sight of a Brahmana and the might of a Kshatriyas; when they proceed in unison the whole world is delighted.

17. As fire rendered stronger by the win destroys straw and woo, so kings united with Brahmanas destroy (all their) enemies.

18. An intelligent man, for acquiring what he has not got and for multiplying what he has got, should take the advice of the Brahmanas.

19. Therefore for obtaining what you have not got and multiplying what you have got and for spending that on proper objects and persons, do keep with you a Brahmana of fame, wise, experienced and well-versed in the knowledge of the Vedas.

20. O Yudhishtira, you have always highly respected the Brahmanas, it is for this that your reputation shines brilliantly in the three worlds.

**Vaishampayana said :**

21. Then all the Brahmanas, who were with Yudhishtira, adored Baka of Dalvya family; and hearing him eulogize Yudhishtira they were greatly delighted.

22-25. Dvaipayana, Narada, Jamadagni, Pithushrava, Indradyumna, Bhalaki, Kritachetas,

Sahasrapat, Karnasravas, Munja, Lavanashva, Kashyapa, Harita, Sthulakarna, Agnivishya, Saunaka, Kritavak, Suvak, Vrihadashya, Vibhavas, Urdharetas, Vrishamitra, Suhotra, Hotravahana, all these and many other Brahmanas of firm vows worshipped Yudhishtira like celestial sages worshipping Purandara in the celestial region.

## CHAPTER 27

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The words of Draupadi

##### Vaishampayana said :

1. Thereupon the sons of Pritha with Draupadi banished to the forest, sat one evening, stricken with grief and sorrow and began to talk with one another.

2. The beloved, beautiful, learned and faithful Draupadi addressed, the following words to the pious king (Yudhishtira).

##### Draupadi said :

3. No feeling for us exists in the mind of that vile, vicious-souled and cruel son of Dhritarashtra.

4. For, that vicious-minded one, O king, having sent you along with me to the forest clad in deer-skin, feels no mortification.

5. For, the heart of that one of impious deed is made of steel since he could address harsh words to his pious eldest brother.

6. Having brought you, who are used to happiness, to such a miserable plight that vicious-souled wretch delights with his friends.

7-8. O descendant of Bharata, O king, when clad in deer-skin you set out for the forest, only four vicious wights did not shed tears; Duryodhana, Karna, the evil-minded Shakuni and the fierce and vicious brother Dushashana.

9. O foremost of the Kurus, the other Kurus filled with sorrow, shed tears from their eyes.

10. O great king, seeing this your bed and recollecting what you had before I grieve for you, who do not deserve misery and have been brought up in every luxury.

11. Thinking of that ivory seat in your court crested with jewels and seeing this seat of Kusha grass grief assails me.

12. I saw you in your court surrounded by the kings; seeing you without kings how can my mind have peace?

13. O descendant of Bharata, I am beside myself on seeing you pasted with mud, you, gifted with the effulgence of sun whom I saw before pasted with sandal.

14. O king of kings, I see you now clad in bark, whom I saw before clothed in white silken raiment.

15. (Formerly) pure food of every kind was taken from your house, on golden plates to thousands of Brahmanas.

16. O lord, best food was given by you to ascetics, the houseless and those leading domestic lives, like an accomplished king.

17. Formerly living in your palace you had thousands of plates filled with every kind of food and used to worship the Brahmana, satisfying every desire of theirs.

18-21. Not beholding all these, how can my heart, O king have peace! Thy youthful brothers, adorned with ear-rings, were formerly treated by cooks with sweat and skillfully prepared dishes-I now behold them all, unused to misery, in the forest living on the produce of the forest. My mind finds no peace, O lord of men. Beholding this Bhimasena sorry and living in forest and thinking over this, does not your mind in proper time become wrathful, Bhimasena who used to perform all actions unaided.

22. Beholding him stricken with sorrow who was used to all happiness, surrounded by numerous conveyances and clothed in costly raiment, why does not your anger blaze up?

23. Beholding him in the forest why does not your anger blaze up, this great one is prepared to slay all Kurus in battle. In honour of your promise Vrikodara bears all this.

24-28. O King, this Arjuna though possessed of two hands is equal to Arjuna of a thousand arms for light handedness in discharging arrows; he is equal to Yama at the end of Yuga; humbled by the prowess of whose weapons all the kings. Waited upon the Brahmanas in your sacrifice, O great king, beholding this foremost of men worshipped of Devas and Danavas. Arjuna stricken with anxiety, does not your mind become worked with anger?

29-30. O king, beholding Partha used to happiness and unworthy of misery, living in the forest. Your anger is not excited, I am stricken with wonder for this. O Bharata, who mounted on a single car, vanquished men and serpents. Beholding him in the forest why is not your anger excited?

31. He was honoured with the present of various vehicles, horses and elephants; he, the slayer of foes, wrested wealth by force from various other kings and discharges with one velocity hundreds of shafts; is not your mind worked up with ire beholding him in exile?

32. Beholding him fair, able-bodied, youthful and the best of swordsmen. Nakula in exile does not your anger blaze up?

33. Beholding, O Yudhishthira, O king, the heroic and handsome son of Madri, Sahadeva, in exile do you forgive (them)?

34. Beholding, O king of men, these Nakula and Sahadeva, unworthy of misery, stricken with grief does not your anger blaze up?

35. Beholding me in the forest born in the race of Drupada, the daughter-in-law of the great Pandu, sister of Dhristadyumna, the devoted spouse of a heroes, do you forgive them, O king?

36. Forsooth, O foremost of Bharatas, you have no anger, since beholding me and your brothers your mind is not pained.

37. This is the saying of Smriti, that in this world there is not a Kshatriya who is without anger, but in you do I behold today the contradiction.

38. The Kshatriya who does not manifest his energy in proper hour is disregarded by all creatures, O son of Pritha.

39. Therefore you should by no means, vouchsafe your forgiveness to the enemies; forsooth, by your energy you may destroy them all.

40. So that Kshatriya too becomes unpopular with all and meets with destruction both in this world and in the next, whose anger is not appeased when the time for forgiveness comes.

## CHAPTER 28

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The words of Draupadi

##### Draupadi said :

1. On this is cited as an example the ancient history relating to the conversation between Prahlada and Vali the son of Virochana.

2. One day, Bali accosted his grandfather Prahlada, the king of Asuras and Danava, endued with great wisdom and well-versed in duties (saying).

##### Vali said :

3. Does forgiveness lead to well-being, O father or prowess or energy? I have great doubt in this; father, tell me who am asking you.

4. Tell me, without any doubt, O you conversant with duties, whatever leads to well-being. I shall obey duly all your commands.

##### Draupadi said :

5. Being thus accosted the wise grandfather, conversant with all truths, replied at length for the removal of his doubts.

##### Prahlada said :

6. Do you learn, my son, these two truths without any doubt neither does prowess always lead to well-being nor does forgiveness.

7-8. He who forgives always, O my son, suffers many evils-servants, strangers and enemies always disregard him. No one does ever bow to him; perpetual forgiveness therefore, O my son, is avoided by the learned.

9. Disregarding him his servants contract many vicious habits; all those evil-minded men try to deprive him of his wealth.

10-12. Those vicious servants also appropriate to themselves his conveyances, clothes ornaments, dress, beds, seats, food, drink and other articles of use. They do not at the behest of their master, give to others things they are commanded to do. Nor do they treat their master with that respect which is his due. Disregard in this world is worse than death.

13. O my child, sons, servants attendants and even strangers use harsh words to such a forgiving person.

14. Disregarding him even they wish to have the wife of a forgiving person and his wife too does whatever she likes.

15. The pleasure-loving servants, if a slight punishment is not meted out to them, contract all sorts of vices and the wicked always injure such a master.

16. These and various other evils attend always upon the forgiving. Listen, O son of Virochana, to (other) evils that beset a person that never forgives.

17-18. If an angry person, always beset by the quality of darkness, inflicts punishments, by this own energy, upon deserving and non-deserving persons, he is alienated from his friends and hated by outsiders as well as his own relations.

19. Such a man who insults others is subject to loss of wealth, disregard, misery and hatred and creates enemies.

20. A man, in anger, inflicts various punishments upon people and is soon deprived of his wealth, life and even kinsmen.

21. People are afraid of him who abuses his power equally upon his benefactor and enemy, as the inmates of a house are of a snake.

22. How can good betide him of whom the people are afraid-forsooth do the people injure him as soon as they find a hole.

23. Therefore people should not be always angry or mild; they should exhibit their anger or mildness in proper hours.

24. He, who is forgiving in proper hour and angry when the occasion arises, attains to happiness both in this world and in the next.

25. Hear, I shall now describe to you the hours of forgiveness as pointed out by the learned and which should always be followed.

26. If your former benefactor commits a heinous offence you should forgive him considering his former benefaction.

27. Those that commit an offence out of ignorance or foolishness should be forgiven-for people cannot always easily attain to learning.

28. Those crooked men, who having committed an offence wittingly plead ignorance should be punished even if their offence by trifling.

29. The first offence of all men should be forgiven; when they commit the second, however insignificant it might be they should be punished.

30. If a person unknowingly commits an offence-he should be pardoned, it is said, after having made a proper enquiry.

31. Strength might be vanquished by forgiveness, weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish, therefore forgiveness is truly fiercer.

32. Considering his own strength or weakness one should act with reference to time or place; nothing is successful that is not taken in hand with reference to time or place; therefore wait for place or time; sometimes, offenders should be forgiven for fear of people.

33. These have been described as the proper hours of forgiveness; and at other times besides these one should exhibit his prowess.

34. I therefore consider, O king, this to be the time when you should display your might to the avaricious sons of Dhritarashtra who always injure others.

35. This is not the time for showing forgiveness towards the Kurus; when the hour for showing might arrives, it behoves you to display it.

36. The humble and forgiving person is always neglected; while those that are powerful assail others; he is the king who takes recourse to both in proper time.

## CHAPTER 29

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The conversation between Draupadi and Yudhishtira

#### Yudhishtira said :

1. Anger is the destroyer of mankind and anger again places them in prosperity; consider, therefore, O highly-intelligent lady, that anger is the root of prosperity and adversity.

2. Prosperity crown him, O beautiful lady, who destroys anger; and the greatly terrible anger brings on his adversity who cannot always control it, O fair one.

3. Anger is in this world, the root of the destruction of mankind; how can, one like me



indulge in anger which brings about the destruction of the world?

4. The angry man commits a sin; the angry man murders his preceptor; the angry man insults his elders with harsh words.

5. The angry man cannot distinguish what should be and should not be said by him; there is nothing which cannot be said or done by an angry man.

6. From anger a man may kill one who should not be killed and adore one that should be slain; an angry man may even dispatch his own self to the abode of Yama.

7. Beholding these evils, anger is conquered by one desirous of excellent well-being both in this world and in the next.

8. Why should persons like myself indulge in that anger which has been controlled by persons of tranquil mind; thinking this, O Draupadi, my anger is not excited.

9. One, that does not act against a person whose anger has been excited, saves himself and others from great fear-in fact he is the physician of both.

10. When a weak man when oppressed by others is angry with those that are more powerful, he brings about his own ruin.

11. There is no region hereafter for such a man who deliberately brings about his own destruction; therefore it is said, O Draupadi, that a weak man should control his anger.

12. And the wise man too, who though oppressed does not allow his anger to be excited, rejoices in the next world for having treated his persecutor with indifference.

13. For this, it is said that a wise man whether he be strong or weak, should always forgive his persecutor, even if he is in difficulty.

14. The pious always praise him, O Krishna (Draupadi), who has conquered his anger; it is held by the pious that the honest and forgiving man is always victorious.

15-18. Truth is superior to untruth and gentle to cruel conduct; why should I, for slaying Suyodhana, display that anger of many evils, renounced by the virtuous? The far-seeing sages regard him as a man of character in whom anger does not exist; the learned men, seeing the real things, always regard him as a man of character who restrains his rising wrath. O you of fair hips, the angry man does not observe the real state of

things; the angry man does not see his way nor regard persons.

19. The angry man kills those who should not be killed; he even slays his preceptor; therefore a man of character should always leave off anger at a distance.

20. The man that is possessed by anger does not easily acquire generosity, dignity, bravery, skill and other accomplishments of a real man of character.

21. Renouncing anger a man can display his true energy, whereas it is difficult, O highly wise one, for an angry man to display energy at the proper hour.

22. Anger is regarded by the illiterate as equivalent to energy, anger has been given to mankind for the destruction of the world.

23. The person, who wishes to behave with decorum, should renounce anger; even one who has forsaken the virtues of his own order, does not indulge in anger.

24. Light-minded fools might transgress all these, but O faultless damsel, how can persons like myself (transgress).

25. If there were not persons amongstst mankind equal to the earth in forgiveness there would be no peace amongstst them but perpetual dissension's engendered by anger.

26. If the injured persons were to return their injuries; if one admonished by his superiors were to chastise his superiors in return, the result would be the destruction of all creatures and sin would take its root firm.

27-29. If the man when vilified by another vilifies him in return; if the injured man returns his injuries; if the chastised man chastises in return; if fathers kill their sons and sons their fathers; and if husbands destroy their wives and wives their husbands; then, how can, O Krishna, births take place in this world where anger so predominates? Know you, O fair damsel, that birth of creatures in this world, is dependent upon peace.

30. If the kings yield to anger, O Draupadi, their subjects soon meet with ruin. Thus anger brings on destruction and distress of mankind.

31. Because persons forgiving like the earth are seen in this world, it is therefore that creatures are born and enjoy prosperity.

32. O fair damsel, in every form of injury, persons should forgive; it is said that the birth of creatures is due to the forgiveness of mankind.

33. He is considered as an excellent and learned person who, having conquered his anger, always shows his forgiveness even when insulted, oppressed and excited by a strong man.

34. Eternal regions are for that person, who, though powerful (conquers his anger), while he that is angry, is foolish and meets with ruin both in this world and in the next.

35. As an illustration of this, the following hymn, O Krishna, in honor of the forgiving has been sung by the high-souled and ever-forgiving Kashyapa.

36. Forgiveness is virtue, forgiveness is sacrifice, forgiveness is the Vedas, forgiveness is Shruti; he who knows all this is capable of forgive all.

37. Forgiveness is Brahma, forgiveness is truth, forgiveness is the accumulated and future (ascetic) merit, forgiveness is the devout penance and forgiveness is purity; and by forgiveness the universe is sustained.

38. Forgiving persons attain to the regions of those conversant with the rituals, of those well-versed with the knowledge of Brahman and those of ascetics.

39. Persons performing Vedic rites as well as those performing other rituals attain to other regions; whereas forgiving persons attain to the highly adored regions in the world of Brahma.

40. Forgiveness is the energy of the energetic; forgiveness is the sacrifice and forgiveness is the control of mind; forgiveness is the truth of the truthful; forgiveness is the control of mind.

41. How can, O Krishna, the persons like me renounce such forgiveness in which are established Brahma, truth, wisdom and the three worlds.

42. Even, knowing all, person should always forgive; whoever forgives everything attains to Brahma.

43. This world belongs to the forgiving, the other world also belongs to the forgiving, they obtain honors here and holy blessedness in the next.

44. Those persons, whose anger is overpowered by forgiveness, attain to the higher

regions; therefore forgiveness is considered the highest (virtue).

45. These verses were always chanted by Kashyapa in honor of the forgiving; hearing these verses of forgiveness, be pleased and be not angry, O Draupadi.

46. Our grandfather, the son of Shantanu, worships peace, as well as Krishna, the son of Devaki.

47. The preceptor and Vidura, (known as) Khattva both speak of peace; Kripa as well as Sanjaya also speak of peace.

48. Somadatta, Yuyutsu, Drona's son as well as our grandfather Vyasa daily speak of peace.

49. Being led by all these towards peace the king will return us the kingdom; if he yields to temptation he will meet with destruction.

50. A dreadful time has set in to bring about the misfortune of the Bharatas; from some time before this has been settled conclusion, O fair damsel.

51. Suyodhana does not deserve kingdom and therefore he does not know forgiveness; I deserve it and therefore forgiveness has taken possession of me.

52. Forgiveness and humility are the qualities of the self-controlled and constitute the eternal virtue and I shall therefore adopt them.

## CHAPTER 30

### (ARJUNABHIGAMANA PARVA)- Continued

#### The conversation between Draupadi and Yudhishtira

##### Draupadi said :

1. I bow to Dhatri and Vidhatri who have thus bewildered my sense; you think otherwise from your father and grandfather regarding what you have got to bear.

2-3. By actions men are placed in different situations of life; consequences of action are inevitable, from ignorance people desire for the liberation from action. A man does not even attain prosperity in this world by virtue, gentleness, forgiveness, straight-forwardness and fear of censure.

4. Or else, O descendant of Bharata, this unbearable misfortune would not have befallen

you, who are so unworthy of it and your brothers of great energy.

5. Neither then, nor even now, O descendant of Bharata, has anything appeared to you dearer than virtue, which is dearer to you even than your life.

6. That your kingdom is for virtue and your life even is for virtue, is known by Brahmanas, superiors and even celestial.

7. You can abandon Bhimasena, Arjuna these twin sons of Madri along with myself, I think, but you can never renounce virtue.

8. I have heard from elders that a king protects virtue and virtue in return protects him-but methinks it does not protect you.

9. O best of men, like a shadow following a man, you with a singleness of purpose always follow virtue.

10. You have never disregarded your equals, inferiors and superiors; obtaining even the entire universe your pride never increased.

11. O son of Pritha, with Yvahas and Svaddhas and other forms of worship you ever adore the Brahmanas, the celestial and the Pitris.

12-13. O son of Pritha, you have always pleased the Brahmanas by granting all their desires; the Yatis, the ascetics, the householder ascetics, have always been fed by you on golden plates where (myself) have distributed food. You always give food and gold to Vanaprasthas; there is nothing in your house which you cannot bestow upon the Brahmanas.

14. Having distributed duly, O king, all to the guests in the Vishvadeva sacrifice that is solemnized in your house for your peace you live upon what remains.

15. Ishtis, Pashubandhas, sacrifice for obtaining the gratification of desires and ordinary household ceremonies, Paka sacrifices and various other rites are daily performed in your house.

16. Even in this huge solitary forest frequented by robbers, living in banishment, deprived of your kingdom your virtue has suffered no decrease.

17. The Ashvamedha, the Rajasuya, Pundarika, the Gosava-all these great sacrifices requiring large gifts have been celebrated by you.

18. O king, by your perverse understanding, in your defeat at the gambling match you lost

your kingdom, wealth, weapons your brothers and even myself.

19. How could your mind, simple, gentle, liberal, modest and truthful as you are, be drawn to the vice of gambling?

20. Beholding this your calamity and misfortune my sense is bewildered and mind overwhelmed.

21. I shall cite here an old historical incident as an illustration that men are subject to the will of Providence and not to themselves.

22. The Lord Ishana ordains beforehand, with reference to weal and woe, happiness and misery, of all creatures like a seed.

23. O hero amongst men, O king, as a wooden figure is made to move its limbs by the wire-puller so are all these creatures (made to act by the lord.)

24. O descendant of Bharata, pervading all creatures, like ethereal space the Providence ordains its happiness or misery.

25. Like a bird tied with a string all creatures depend upon God; they all live in dependence upon God not upon others; nor are they their own masters.

26-27. Like a pearl set on a string, a bull tied by a rope passing through its nose or a tree fallen from the bank into the middle of a river. All creatures follow the ordinances of the Creator for they are identical with Him and live in Him; they are not subject to themselves and cannot pass an hour independently.

28. Ignorant as they are, creatures are not masters of their own happiness or misery; dispatched by the Providence they either go to heaven or hell.

29. As light straws are brought to the subjugation of the strong wind, so all creatures, O descendant of Bharata, depend upon the Creator.

30. Again, performing actions right or wrong and pervading the universe, the Lord exists but is not perceived by any (who can say) "This is God."

31. This physical body is merely the instrument of God by which the Lord engages them in actions, the fruits of which are either good or bad.

32. Behold the power of the illusive energy by which he makes them kill their fellows.

33. This is seen in a different light by the sages seeing the real truths; they appear to them in a different light like the rays of the sun.

34. Ordinary people see all those things in a different view; the Lord create and destroy them in a different way.

35-36. As one can break a piece of inactive senseless wood with wood, stone with stone and iron with iron. So, O Yudhishtira the Self-create, divine Grandsire spreading his illusive energy destroys creatures, with creatures.

37. Like a child playing with his creatures, creating and destroying them.

38. O king, the Providence behaves towards the creatures, like a father or mother, like an ordinary person he (sometimes) seems to be angry towards them.

39. Seeing elderly, well behaved and modest persons, in distress and the vicious, in happiness, I am beside myself with thought.

40. O son of Pritha, seeing your misfortune and the prosperity of Suyodhana, I blame the Providence who sees such an inequality.

41. Conferring prosperity upon the wily avaricious son of Dhritarashtra, who transgresses the sacred scriptures and injures virtue, what fruit shall the Creator reap?

42. If the act done follows the performer then forsooth, the God himself is contaminated with the sin of every action.

43. If the sin consequent upon actions does not touch the doer then the individual power is the cause and I grieve for those who are weak.

### CHAPTER 31

#### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The conversation between Draupadi and Yudhishtira

**Yudhishtira said :**

1. O Yajnaseni, your speech is sweet, clear and full of nice expressions; we have listened to it; you speak of atheism.

2. O princess, I never act being desirous of the fruits thereof; I distribute (a thing) which should be distributed and I perform a sacrifice which should be performed.

3. I perform, as best as I can, O Krishna, what a householder should do, not caring for the fruits (of my actions).

4. O fair-lady, I act piously not for getting the fruits of virtue but for not transgressing the Vedas and seeing the conduct of the pious.

5-6. My mind and nature, O Krishna, are naturally bent upon virtue; that vile trader of virtue, the worst of the virtuous, who wishes to reap the fruits of virtue, does never obtain them; nor does a vicious-minded person, for his scepticism, who doubts a virtuous act, having accomplished it.

7. From the evidence of the Vedas I say, "You should never doubt virtue; the person doubting virtue is destined to be born amongst the brutes."

8. A weak-minded man who doubts religion, virtue and the words of the Rishis, is precluded from the regions of immortality and bliss as the Shudras are from the Vedas.

9. O large-minded lady, one studying the Vedas, virtuous and born in a high race, (though young) is considered aged by the pious royal saints.

10. That vicious-minded one, who transgresses the scriptures and doubts virtue is regarded as lower even than the Shudras and robbers.

11. You have seen with your own eyes the great ascetic Markandeya of incomparable magnanimity come to us who has been rendered immortal by virtue.

12. Vyasa, Vasishtha, Maitreya, Narada Lomasha, Shuka and all other Rishis have become of pure souls by virtue.

13. You yourself see all these endued with celestial asceticism capable of cursing or blessing and superior even to the celestial.

14. O sinless lady, these sages, equal to the Rishis and who can see what is written in the Vedas, describe virtue as the foremost duty.

15. You should not, O blessed queen, with a foolish mind either doubt or censure the Providence or (His act).

16-17. The fool, who doubts religion and disregards virtue and being proud of the proof of his own reasoning, does not receive it from others, considers all these sages who look upon

the future as present, like mad man. He considers the external world as conducive to the gratification of senses and is blind to everything else.

18. Whoever, doubts religion has no expiation of his sin; that wretched and vile person feels anxiety (here) and does not attain to the regions (of bliss) hereafter.

19. That stupid person, who does not regard evidences, who vilifies the interpretation of the Vedic texts and who commits sin under the influence of lust and covetousness, is doomed to hell.

20. O blessed lady, he however, who, with faith and without any doubt follows religion, attains to eternal bliss in the next world.

21. That stupid person, who transgresses the evidences of the Rishis, who does not follow religion and who transgresses all the scriptures, never obtains bliss in any life.

22. For him, O fair lady, who disregards the words of the Rishis and does not care for the evidence of the pious, neither this world nor the next exists.

23. Doubt not, O Krishna, the ancient religion which is followed by the good and formulated by the omniscient and omnipotent Rishis.

24. O Draupadi, virtue is the only raft and nothingelse to those who wish to go to heaven, like a ship to the merchant wishing to cross the ocean.

25. O blameless lady, if the pieties practised by the virtuous had no fruits then this world would be enshrouded by infamous darkness.

26. None would have followed emancipation, none would have cared for the acquisition of knowledge or even of wealth and people would have lived like beasts.

27-29. If devout penances, life of celibacy, sacrifice, the study of the Vedas, charity and honesty-these were fruitless then people would not have practised virtues, generation after generation. If all the action had been fruitless a terrible confusion would have set in. Why do the Rishis, the gods the Gandharvas, the Asuras and the Rakshasas who are lords of themselves, with love practise virtues?

30. Considering for certain that Providence is the giver of fruits in virtue, they practise virtues; O Krishna, for them is eternal bliss.

31-32. Whereas the fruits of knowledge and ascetic observances are seen, virtue and vice can never be devoid of fruits. Recollect, O Krishna, the circumstances of your birth, as you have heard and also the manner in which the powerful Dhristadyumna was born.

33. These are sufficient proofs, O you of sweet smiles; the self-controlled reap the fruits of acts and are satisfied with a little.

34. Ignorant and stupid persons are not satisfied even with much and they have no happiness begotten of virtue for them in the next world.

35. The fruits of the holy acts laid down in the Vedas as well as of sinful acts, the root and the destruction of actions, O fair lady, are mysteries even to the celestial.

36. These are not known to all; ordinary people are ignorant of these; he does not follow in a thousand Kalpa the well-being of the celestial.

37. These are kept (in secrecy) by the celestial for their illusive energy is mysterious; those Brahmanas that have conquered their aspirations, those that have built up their hopes, those whose sins have been burnt down by ascetic observances, those who have got contented minds, can observe these.

38. For not seeing the fruit you should not doubt religion or the gods; you should perform sacrifices assiduously and charities without any insolence.

39. Acts have their fruits in this world and virtue is eternal; as said by Kashyapa, Brahma told all this to his sons.

40. O Krishna, let your doubt be destroyed like dew meditating upon all this. Let your scepticism yield to faith.

41. Do not speak ill of God who is the lord of all creatures; learn to know him; bow to him; let not your understanding be such.

42. Never disregard that Supreme being, O Krishna, by whose mercy the mortals, by pious observances, become immortals.

## CHAPTER 32

### (ARJUNABHIGAMANA PARVA)- Continued

#### The conversation between Draupadi and Yudhishtira

**Draupadi said :**

1. I never disregard or speak ill of religion, O son of Pritha; why should I disregard God, the lord of creations?

2. O descendant of Bharata, consider me raving as being stricken with misery, listen to me, I shall again bewail.

3. O repressor of enemies, forsooth every conscious being should engage in actions in this world; it is only the immobile and not even other creatures that can live without action.

4. Immediately after the birth the calf sucks the mother's teat. (People feel distress) as soon as incantations are performed on their statues; the creatures, O Yudhishtira, deserve the character of their lives according to pristine actions.

5. O foremost of Bharatas, this is the difference of man from mobile creatures, that he aspires to like his course of life both in this world and in the next by means of his acts.

6. O descendant of Bharata, all creatures perceive the impression of the pristine life and they visibly reap in this world the fruits of their acts.

7. All creatures live according to the impression of the pristine life, even the creatures and the ordainers of the universe like a crane that lives on the water.

8. The course of life for a creatures that does not act is impossible; for them there is action and never inaction.

9. You should therefore act and never incur censure by leaving affection; cover yourself with action as with an armour. There might not be one in a thousand who does not truly understand the utility of work.

10. One should act either for increasing or protecting his wealth; if spent without being earned it vanishes although it be like (the mount) Himavana.

11. All creatures would have been exterminated if there were no action; if acts had born no fruits they would not have multiplied.

12. It is sometimes observed that creatures perform acts that give them no fruits; for without action the course of life would be an impossibility.

13. Whoever in this world believe in Destiny and whoever in chance are both the worst of people; those only are praiseworthy who believe in the efficacy of acts.

14. He, who has been at ease without any action and believing in Destiny, is soon consumed like an unburnt earthen pot in water.

15. So also that man, who believes in chance and who, though capable of work, does not work, does not live long, for his life is one of weakness and helplessness.

16. If a person in the world attains, by accident, to an accession of wealth-people consider it derived from chance for none has tried for it.

17. O son of Pritha, whatever good fortune a person acquires in consequence of religious rites is called Providential.

18. The fruit, that a person reaps by acting himself and which is the direct outcome of his actions, is considered as a proof of manliness.

19. Of best of men, know that the riches acquired spontaneously and without cause are considered as a spontaneous acquisition.

20. Whatever is thus acquired accidentally, providentially or spontaneously by a person is the outcome of his pristine actions.

21. And judging according to their pristine actions, the good and bad, the ordainer of the universe distributes amongst men, their portions in this world.

22. Know that whatever actions, either good or bad, that a person performs are the outcome of God's arrangements with reference to their pristine actions.

23. This body is the instrument of God for actions; inert in itself, it performs what is urged on by God.

24. O son of Kunti, it is the supreme Lord of all who makes all creatures do what they do, though they themselves are all inert.

25. O hero, having settled upon some object in mind, a man carries it out into action aided by his intelligence; man is himself therefore the cause.

27. O best of men, the number of actions cannot be ascertained for towns and palaces are the result of man's acts. By the aid of their intelligence, intelligent men know that oil may be had from sesame, curds from milk and that food may be cooked by means of igniting fuel; they know the means for accomplishing them.

28. Thereupon they set themselves, by instruments, to accomplishing them; and creatures maintain their lives by the results acquired in these directions by their own acts.

29. If a work is done by a clever work-man it is done well; from the difference in execution another work may be said to be that of an unskilled hand.

30. If a person were not himself the instrument of his acts, the sacrifices would not bear any fruits in his case nor would anybody be a disciple or preceptor.

31. It is because a person is himself the instrument of his action that he is praised when he acquires success, so the doer is censured when he is unsuccessful; nothing else exists.

32-33. Some say that everything is the outcome of chance, some say everything is providential, whereas others hold that this, is not so, but everything that is said to be the outcome of Destiny or chance is the result of pristine actions.

35. It is seen that wealth proceeds from chance or Destiny; something accidental and something natural. In the acquisition of fruits for a man, there is not the fourth cause; this is said by those who are cognizant of truth and well-versed in knowledge.

36. If God himself were not the bestower of good or bad fruits then amongst creatures there would not be any miserable being.

37. If pristine actions had no existence then all purposes for which a man would work should prove successful.

38. Those persons, who do not observe these three doors for the accomplishment of objects as well as for the failure, are dull and exist like the body itself.

39. Man should always act; for this is the conclusion of Manu; a person that does not act is always defeated.

40. A man of action in this world, O Yudhishthira, generally meets with success; the idle however never acquire success.

41. If success becomes impossible a person should remove the difficulties; when engaged in action, O king, he is freed from debts (whether he is successful or not).

42. Adversity overpowers a person who is idle and lies down; whereas whoever is active reaps success and enjoys prosperity.

43. Intelligent persons engaged confidently in acts consider all who are diffident as doubting and unsuccessful.

44. Now we are overtaken by misfortune and if you engage in action this misfortune will certainly be removed.

45. Even if you are unsuccessful it shall be proved to you. Vrikodara, Vivatsu and the twins (that you are unable to take the kingdom).

46. The actions of others have been seen crowned with success and ours might be as well; how can one, performing action, perceive beforehand what would be the result?

47. Having tilled the ground with plough one sows the seeds; the tiller then sits silent (for) the clouds are the next cause.

48. If however the clouds do not favour him the cultivator is not to blame-he says :-"I have done what others do."

49. If however I do not meet with success I am not to blame thinking this he contents himself and does not reproach himself.

50. O descendant of Bharata, no one should despair saying, "I am working still I do not succeed," for besides exertion there are two other cause for success.

51. Success or failure, no one should despair, for success in action depends upon the union of many circumstances.

52. One element wanting proportionate success does not come or nothing at all; if however no exertion is made no success is acquired, nor any quality is seen.

53. The man is by his intelligence and according to his might and power, brings place, time, means and auspicious rites for the acquisition of prosperity.

54. One should assiduously engage in action, his guide being his prowess; amongst the

qualities necessary for action energy is the foremost.

55. If an intelligent man finds his enemy superior to him in many qualities he should accomplish his object by the arts of conciliation and proper appliances.

56. O Yudhishtira, he should wish for the calamity and banishment (of his foe), what of mortal men, even he be an ocean or a mountain.

57. A person, by actively praying into the holes of his enemy, satisfies a debt to himself as well as to his enemies.

58. A man should never think ill of himself; whoever thinks ill of himself never earns splendid prosperity.

59. O descendant of Bharata, the success of persons is thus situated; it is said that the course of success depends upon time and situation.

60-61. In the days of yore my father housed a learned Brahmana; he said all this to my father, O foremost of Bharatas. My brothers, formerly accept from Brihaspati moral precepts and then in our house I heard all this from them.

62. O king, O Yudhishtira, he said this to me, consoling, who had approached my father for some work and who for serving was seated on my father's lap.

### CHAPTER 33

#### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The words of Bhima

**Vaishampayana said :**

1. Having heard these words of Yajnaseni (Draupadi), Bhimasena came to the king (Yudhishtira). And sighing in wrath, he thus spoke to him.

**Bhima said :**

2. O king, walk as regards kingdoms in the customary path trodden by good men. What do you gain by living in the hermitage of the ascetics, thus deprived of Dharma, Artha and Kama?

3. Your kingdom has been robbed by Duryodhana by an unfair gambling at dice and not by virtue or by honesty or by prowess.

4. He has robbed our kingdom like a weak offal-eating jackal that steals the prey from mighty lions.

5. O king, why do you, abandoning the wealth which is the source of both virtue and pleasures and in obedience of the (mere) trifling virtue of keeping one's promise, suffer such afflictions?

6. Our kingdom, protected by the wielder of Gandiva (Arjuna) and incapable of being snatched from us by (even) Shakra (Indra), was robbed from us in our very sight (only) on account of your carelessness.

7. It was for you, that notwithstanding we were alive, our prosperity was wrested from use like a fruit from one who is unable to use his arms or like kine from one who cannot use his legs.

8. O descendant of Bharata, you are firm in the desire of acquiring virtue. It was to please you that we suffered ourselves to be overwhelmed with such calamities.

9. O best of the Bharata race, it was because we are at your command that we are giving pain to our friends and joy to our enemies.

10. It was on our part an act of folly which gives me great pain that we did not, obeying your command, kill the sons of Dhritarashtra then and there.

11. O king, this your living in the forest like an wild animal is an act which only a weak man alone would submit to.

12. Your this act is approved of neither by Krishna, nor by Vivatsu (Arjuna), nor by Abhimanyu, nor by the Srinjayas, nor by myself, nor by the sons of Madri.

13. Afflicted with your vow you always cry, "Virtue, virtue." O king, have you from despair become a man of no manliness?

14. Cowards only, being unable to win back their prosperity, cherish despair which is fruitless and destructive of one's own purpose.

15. You have ability and eyes. You see that we possess manliness. O king, it is because you have adopted a peaceful life that you do not feel (the pain of) this distress.

16. The sons of Dhritarashtra consider us, who are only forgiving, as men really incompetent and weak. O king, this gives me



more pain than death in battle would have given me.

17. If we all die in a fair fight without turning our backs on our foes, even that would be better than this exile, for we shall then obtain regions of bliss.

18. O best of the Bharata race, on the other hand if we become the ruler of the whole earth by killing them, that would be doing us a great good.

19. This is our bounded duty, we who ever adhere to the duties of our own order, who are ever desirous of great achievements and who wish to take revenge on our enemies.

20. Our kingdom having been robbed from us, if we (under the circumstances) engage in a war, our that act, when it will be known in the world, will bring praise and no condemnation.

21. O king, the virtue, that produces affliction on one's ownself and on one's own friends, is no virtue, at all. It is vice that produces calamities.

22. O sire, virtue is sometimes (the indirect cause of) the weakness of men. Dharma and Artha forsake such men, as pain and pleasure forsake a dead man.

23. He who practices virtue only for the sake of virtue always suffers afflictions. He can never be called a wise man. He cannot know the (real) purpose of virtue, as a blind man is incapable of seeing the light of the sun.

24. He who considers that his wealth exists for himself alone does not at all understand the purpose of wealth. He is like the servant tending kine in the forest.

25. He, again, who pursues Artha (profit or wealth) too much without pursuing Dharma (virtue) and Kama (pleasure) deserves to be censured and killed by all creatures.

26. He who always pursues Kama without pursuing Dharma and Artha loses his friends and also loses virtue and profit.

27. Such a man, indulging in pleasure at will, becoming destitute of virtue and profit, meets with certain death at the expiration of the period of enjoyment, as the fish dies when the water is dried up.

28. It is for this, those that are wise always pursue both virtue and profit, for the union of virtue and profit is the essential requisite of pleasure, as wood is of fire.

29. Pleasure has always virtue for its root and virtue is always united with pleasure. Know that both are dependent on one another, as the ocean and the clouds (depend on each other).

30. The sensation that one feels in consequence of the contact with the objects of touch or in consequence of the possession of wealth is called pleasure. It exists in the mind and has no corporeal existence.

31. O king, he that wishes to have Artha should seek a large share of virtue. Those that wish Kama should seek (also) Artha, but Kama does not yield any thing in return.

32. Pleasure brings its own fruit; it cannot lead to another (pleasure). Ashes may be had from wood, but nothing could be had from ashes.

34. O king, as a fowler kills the birds, so does sin kill all the creatures of the world. He who, being misled by pleasure and covetousness, does not understand the nature of virtue, deserves to be killed by all. He becomes a wretch here and hereafter (after death).

35. O king, it is evident that you know that pleasure is to be derived from virtuous objects of enjoyments. You also know (what) their ordinary states as well as their great changes (are).

36. From their (objects of enjoyment's) loss, destruction, decrepitude and death, arises what is called affliction. That affliction has overtaken us.

37. The pleasure that is produce by the five senses, by the mind and by the heart being directed to the objects proper to each, is in my opinion, one of the best fruits of our actions.

38-40. Thus Dharma, Artha and Kama should be taken into one's consideration one after the other. One should not pursue virtue alone. No man should consider profit or pleasure as the highest object of his desire. All the three should always be (equally) pursued. The Shastras ordain that one should pursue virtue in the morning, profit at noon and pleasure in the evening.

41. The Shastras ordain that one should pursue pleasure in the first, profit in the second and virtue in the last portion of his life.

42. O foremost of eloquent men, those that are learned and fully conversant with the proper divisions of time, dividing their time properly, pursue all three, Dharma Artha and Kama.

43-44. O king, O descendant of Kuru, whether freedom from all these three (Dharma, Artha and Kama) or possession of them is the better course for those that desire happiness, should be settled by you after careful thought. O king, you should then without the least hesitation act either to achieve them or to abandon them, for he who lives wavering between the two becomes most miserable.

45. It is well that your conduct is ever regulated by virtue. Knowing this, your sensible friends advise you to act (thus).

46. O king, gift, sacrifice, adoration to the honest, study of the Vedas and honesty, these are the highest virtues strong both here and hereafter.

47. But, O foremost of men, these virtues, cannot be attained by one that has no wealth, even if he possess infinite other accomplishments.

48. O king, the universe depends on virtue. There is nothing higher than virtue. O king, virtue is attainable (only) by those who possess wealth.

49. But wealth cannot be acquired by leading the life of a mendicant nor by bearing a life of weakness. O king, wealth can be earned by virtuous intelligence.

50. O best of men, in your case, begging, which is a success to the Brahmanas, has been forbidden. Therefore try to acquire wealth by prowess and energy.

51. It is not proper for you to lead a life of mendicancy or the life of Shudra. Prowess and energy constitute the special virtue of the Kshatriya.

52. Therefore, O son of Pritha, perform the duty of your own (order) and destroy the enemies. Destroy the prowess of the sons of Dhritarashtra with my help and with that of Partha (Arjuna).

53. The wise and learned man says that prosperity is virtue. Therefore, acquire prosperity, for you ought not to be in frivolity.

54. O king of kings, awake and understand the eternal virtues (of one's own order). You belong by birth to an order the acts of which are cruel and are the sources of pain to others.

55. O king, cherish your subjects and reap the fruits (of that good act) that can never be wrong. This is the eternal duty ordained (for us the Kshatriyas) by the Creator himself.

56. O son of Pritha, if you fall off from it, you will be the laughing stock (of all men). Deviation from the duties of one's own (order) is never praised.

57. O descendant of Kuru, therefore, making your heart as the order in which you belong requires it and abandoning this your course of weakness, summon prowess and bear your weight (of duty) like one that bears it manfully.

58. O king, no monarch can acquire the sovereignty of earth or prosperity or affluence by means of being only virtuous-minded.

59. As a fowler catches a flock of very easily-tempted games by offering them some attractive food, so does an intelligent man acquire a kingdom by offering bribes to his enemy's men and covetous enemies.

60. O foremost of monarchs, the Asuras, though they were elder brothers of the Devas and though they were in affluence were, vanquished by the Devas by means of stratagem.

61. O mighty armed hero, O ruler of the world, thus everything belongs to those that possess might. Destroy enemy by means of stratagem.

62. There is none equal to Arjuna in wielding the bow in battle. There is none equal to me in wielding the mace.

63. O king, men of prowess engage in battle depending on their prowess alone and not on the strength of numbers and not on information of the enemy's plan through spies. O son of Pandu, therefore exert your prowess.

64. Prowess is the root of wealth; whatever else is called its root is not so. As the shade of the tree in winter is useless, so is everything fruitless without prowess.

65. O son of Kunti, wealth should be spent in the way that seeds are scattered on the ground by one who wishes to increase it. Let there be no doubt (about it) in your mind.

66. But where wealth is more than sufficient, there should be no expenditure of wealth. In such cases investment of wealth is like the scratching of an ass, which is first pleasurable and then painful.

67. O king of men, a man, who in order to earn a greater measure of virtue casts away like seeds the little virtue that he is sticking to, is certainly considered to be wise.

68. Those, that are learned, alienate the friends of the foe that possesses friends. Having thus weakened him by making his friends abandon him, they bring him to subjugation.

69. O king, those that are strong engage in battle by depending on their own courage. They do not conquer people by continued efforts or by the arts of conciliation.

70. O king, sometimes those that are weak kill a powerful enemy by combination, as bees kill the spoiler of their honey by the force of their numbers.

71. O king, like the sun that sustains as well as destroys all creatures by this rays, you too adopt the ways of the sun.

72. O king, it has been heard by us in the Puranas that to protect one's own kingdom and cherish one's own subjects, as was done by our forefathers, is a kind of Tapa (austerities).

73. O king, a Kshatriya cannot acquire those regions of blessedness which he can by fair fight, whether (that fight) ends in victory or defeat.

74. Seeing your this affliction, (the people of) the world have come to this conclusion that light may (some day) forsake the sun and beauty may (some day) forsake the moon.

75. O king, the learned men, both separately and assembling together, talk with one another by praising you and blaming the other (Duryodhana).

76. O king, over and above this the Brahmanas and the Kurus assembling together talk cheerfully of your great adherence to truth.

77. They say that you have, never from delusion, from meanness, from covetousness, from fear, from desire or from wealth, uttered an untruth.

78. Whatever sin a king commits in acquiring dominions, he consumes it all by means of performing sacrifices in which large Dakshinas are given away.

79. O king, as the moon emerges from the clouds, so does a king emerge from all sins by bestowing thousands of villages and kine on the Brahmanas.

80. O descendant of Kuru, O Yudhishthira, all the citizens and the inhabitants of the country, both young and old, praise you.

81. "As milk in a bag made of a boar's hide, as the Vedas in a Shudra, as truth in a robber and

as strength in a woman, so is sovereignty in Duryodhana.

82. Thus talk the people amongst one another. O descendant of Bharata, even women and children are repeating it, as if it were a lesson they wanted to commit to memory.

83. O chastiser of foes, you have fallen into this state along with me. Alas! we too are lost with you on account of your this calamity.

84-86. Therefore, ascending on your chariot, furnished with every implement of war and making the chief Brahmanas utter benedictions on you, march at once, even this very day, against Hastinapur, so that you may be able to give to the Brahmanas the spoils of your victory. Surrounded by your brothers, who are all great wielders of bows and by (other) heroes, who are all skilled in weapons and all like virulent snakes, start (at once) like the slayer of Vritra (Indra) surrounded by the Marutas. Destroy with your prowess your weak enemies as the slayer of Vritra (Indra) destroyed the Asuras. O son of Kunti, snatch away from the son of Dhritarashtra (Duryodhana) the prosperity he (now) enjoys.

87. There is no mortal who can withstand the touch of the arrows which are equipped with the feathers of vulture and which are like the snakes of virulent poison when these are shot from the Gandiva (bow).

88. O descendant of Bharata, there is not a warrior, nor an elephant, nor an horse that can withstand the force of my mace when I am angry in battle.

89. O son of Kunti, why should we not snatch back our kingdom from our foe after fighting a great battle with the help of the Srinjayas the Kaikeyas and the chief of the Vrishnis.

90. O king, why should we not succeed in snatching away the (sovereignty of the) earth from the hands of our enemy? Let us but try with the help of a large army.

## CHAPTER 34

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The words of Yudhishthira

Vaishampayana said :

1. Having been thus addressed by Bhimasena, the high-souled and ever devoted to

truth, Ajatashatru (Yudhishtira), mastering his patience, thus spoke after a few moments.

**Yudhishtira said :**

2. O descendant of Bharata, no doubt all this is true. I cannot reproach you for giving me pain by piercing me with your arrow words. From my folly alone this great calamity has overtaken you all.

3. I was engaged to play at dice with the desire of snatching from Dhritarashtra's son his kingdom with its sovereignty. It was thus that the cunning gambler, the son of Subala (Shakuni), played with me on behalf of Suyodhana (Duryodhana).

4. O Bhimasena, that dweller of the mountainous country, Shakuni, is exceedingly artful. Plying at dice in the midst of the assembly-unacquainted as I am with the artifices of any kind, he defeated me by adopting all possible artful means. It is therefore we have been overwhelmed with this calamity.

5. Seeing the dice obedient to the wishes of Shakuni in Ayuja and Yuja (odds and evens), I could have controlled my mind, but anger (you know) drives off a person's patience.

6. O child, the mind cannot be controlled when it is influenced by manliness, pride and prowess. O Bhimasena, I do not reproach you for what you have said. I consider that what have happened was preordained.

7. O Bhimasena, when the king (Duryodhana) the son of Dhritarashtra, wishing to get possession of our kingdom, plunged us into misery and even slavery, it was Draupadi who rescued us.

8. When summoned again to the Sabha for playing once more, you as well as Arjuna know what the son of Dhritarashtra told me in the presence of the Bharatas.

9. (He said), "O prince Ajatashatru, you shall have to live for twelve years with all your brothers (if defeated in the play) in the forest which you will chose to dwell in, but which must be known to all men; you shall have to spend the thirteenth year in disguise without your whereabouts being known to anybody.

10. O sire, O son of Pritha, (if during that period) spies of the Bharatas, hearing of you, become successful in discovering you, you shall then have again to live in the forest for the same

period passing once more the last year in secrecy. Reflecting on this, pledge yourself to it.

11. O king, as regards myself, I pledge myself in this assembly of the Kurus, if you can pass this period of time evading the vigilance of my spies and if you can remain undiscovered by them, then O descendant of Bharata, this kingdom of the five rivers will be once more yours.

12. O descendant of Bharata, we also, if defeated by you at play, shall all of us, abandoning all our wealth, pass other same period according to the same rules." Thus said that king in the midst of the Kurus; and I said "So Be it."

13. The hateful play then began. We were defeated and we were all exiled. We are thus wandering miserably over difficult forests full of discomforts.

14. Suyodhana (Duryodhana), however, having been not satisfied (with what he had done), gave himself up to anger and urged the Kurus and all those who were under his away to express their joy at our distress.

15. Having entered into such a pledge in the presence of all the pious and good men, who can now dare break it for the sake of a kingdom in this world? For in my opinion, to a respectable person death is not more serious than an act of transgression in order to gain a kingdom.

16. O hero, you desired to burn my hand at the time of the play; you were, however, prevented by Arjuna and you only squeezed your mace. O Bhima, if you had done it, this calamity could not then befall us.

17. O Bhima, conscious as you are of your prowess, why did you not say so before we entered into such an agreement? Having already burdened myself with the pledge made at that time what is the use of your speaking to me these harsh words (now)?

18. O Bhimasena, this was my great grief that I could not do anything when I saw Yajnaseni (Draupadi) persecuted in that way. O Bhima, my heart burns on account of this, as if I have drunk some poisonous liquid.

19. O foremost of the Bharata race, having made the pledge in the presence of the Kurus there, I am unable (now) to violate it. Wait for the return of our better days, as scatterers of seed wait for the harvest.

21. When one that has been first injured succeeds in revenging himself upon his enemy at

a time when the latter's enmity has borne fruits and flowers, he is regarded as one who has accomplished a great deed by his prowess. Such a brave man earns undying fame. Such a man obtains great prosperity. His enemies bow down to him and his friends gather round him, as the celestial cluster round Indra for protection.

22. Know my promise cannot be made false. I regard Dharma as superior to life itself and divinity. Kingdoms, sons, fame and wealth all these do not come up even to a sixteenth part of truth.

### CHAPTER 35

#### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### The words of Bhima

**Bhima said :**

1-2. O great king, being mortal and unsubstantial as froth, unstable as fruit and dependant on time, how can you consider of any avail your having made an agreement in respect of Time, which is infinite and immeasurable, which passes as quickly as an arrow or a stream, carrying everything before it like death itself?

3. O son of Kunti, how can he wait whose life is shortened every moment, as a quantity of collyrium is lessened each time, a grain is taken up by the needle?

4. Only he whose life has no limit or he who knows with certainty what the period of his life (really) is or he who knows the future as if it were placed before his eyes can wait for the arrival of (a certain fixed) time.

5. O king, if we wait for thirteen years, that period of time will shorten our lives and bring us nearer to death.

6. Wealth is ever established in every creature having corporeal body. Therefore we should try to get possession of our kingdom before we meet with death.

7. He who fails to achieve fame by not chastising his enemies is like a thing unclean. He is an useless burden of the earth as a brute is and perishes with ignominy.

8. The man, who being destitute of strength and courage, fails to chastise his enemies lives in vain. I consider such a man as low-born.

9. Your hand can shower gold; your fame spreads over the whole earth. Therefore, killing your enemies in battle, enjoy the wealth acquired by the strength of your arms.

10. O king, O chastiser of foes, if a man goes to hell on the very day he kills his injurer, that hell at once becomes heaven to him.

11. The pain that one feels in suppressing his anger is more burning than fire itself. I burn with it even now and I cannot sleep either in the night or in the day.

12. This son of Pritha, Vivatsu (Arjuna) is foremost in drawing the bow-string. He is certainly much aggrieved, though he lives (quietly) like a lion in its den.

13. This one (Arjuna) who desires to kill all the wielders of bow of the world without (any body's) help, suppresses his wrath within his breast like a great elephant.

14. Nakula, Sahadeva, the old mother of heroes (Kunti) are all sitting like dumb people in order to please you.

15. All our friends with the Srinjayas wish to please you. Only I and the mother of Prativindhya, (Draupadi) are greatly aggrieved.

16. And speak to you. Whatever I speak is (surely) agreeable to them all, for they plunged in great affliction eagerly wish for the battle.

17. O king, what greater calamity would befall us than that our kingdom should be snatched away from us and enjoyed by weak and contemptible foes!

18. O chastiser of foes, (only) from the weakness of your character you feel shame to violate the pledge you made. But O king, none praises you for your this kindly disposition.

19. O king, your intellect cannot see the truth like that of a foolish and ignorant man, though of high birth, who has committed to memory the Vedas without understanding them.

20. You are kind as a Brahmana; how have you been born in the Kshatriya order? Those born in it (the Kshatriya order) are generally crooked-minded.

21-22. You have heard the duties of kings told by Manu, they are fraught with crookedness and unfairness, they are perfectly opposed to peace and virtue. O great king, why do you then forgive the wicked-minded sons of Dhritarashtra.

O foremost of men, why are you silent in performing your duties being a man of high birth?

23. O son of Kunti, who wishes to conceal the Himalayas by means of a handful of grass.

24. Known as you are all over the world, you will hardly be able to live unknown and undiscovered. O son of Pritha, the sun can never pass through the sky unknown to men.

25. A large tree with spreading branches; flowers and with leaves in a well watered place (can never remain hidden). Nor can the Airavat (Indra's elephant). How will Jishnu (Arjuna) be able to live undiscovered and unknown?

26. How will these lion-like young children, together with the two rothers. Nakula and Sahadeva, O son of Pritha, be able to live in secrecy?

27. The mother of heroes, the princess Draupadi of virtuous deeds. O son of Pritha, how will this Krishna be able to live undiscovered and unknown?

28. O king, all the people know me from my childhood. I do not see how I shall be able to live undiscovered and unknown. The Meru (mountains) might as well be concealed!

29-30. Then again many kings have been driven away from their kingdoms. These kings and princes will all follow the wicked son of Dhritarashtra. For robbed and exiled by us, they cannot be friendly towards us.

They will certainly seek to injure us with the desire of doing good to him (Duryodhana); and they will certainly set against us many spies in disguise. If they discover us and report it, a great calamity will (then) befall us.

32. We have already lived in the forest for full thirteen months. Consider them for their length as full thirteen years.

33. The wise men have said that a month is (but) a substitute for a year, as Pritika is considered as a substitute for the Soma.

34. O king, (if you violate the pledge) you may free yourself from its sin by offering good food to a well-conducted bull which carries sacred burdens.

35. O king, therefore make up your mind to kill your enemies. There is no virtue higher to a Kshatriya than battle.

## CHAPTER 36

### (ARJUNABHIGAMANA PARVA)-

#### Continued

#### Pandavas entrance into the Kamyaka forest

##### Vaishampayana said :

1-2. O foremost of men, having heard the words of Bhima, that chastiser of foes, the son of Kunti, Yudhishtira, sighed and reflected in silence. (He thought in his mind) "I have heard the duties of king recited to me. I have heard also the duties of the different orders. He sees truly who sees how to regulate his conduct both in the present and in the future.

3. Knowing as I do the true course of Dharma, which is so difficult to be known, how can I forcibly grind it, which would be like my grinding the Meru (mountain)."

4. Having thus reflected for a moment and having also settled (in his mind) what he should do, he thus spoke to Bhimasena without allowing him to say anything.

##### Yudhishtira said :

5. O descendant of Bharata, O mighty-armed hero, what you say is true. O best of speakers, listen (also) to what I say.

6. O descendant of Bharata, O Bhimasena, the greatly sinful deeds that one wants to perform depending only on his courage become a source of pain to him.

7. But, O mighty-armed hero, whatever is performed with (due) deliberation, with well-directed prowess, with all (necessary) appliances and with much previous thought, is (always) seen to be successful (at the end.) The celestial themselves favour such acts.

8. Hear something about the act which you think should be at once done from your pride of strength and restlessness of mind.

11. Bhurishrava, Shalva, the powerful Jarasandha, Bhishma, Drona, Karna, the mighty son of Drona (Ashvathama). The invincible sons of Dhritarashtra Duryodhana and others, all are accomplished in arms and ever ready for battle. Those kings and the rulers of the world, who have been injured by us, have all taken the side of the Kurus; and their affection has grown towards them.

12. O descendant of Bharata, they are engaged in seeking to do good to Duryodhana and not to us. With their treasury full and large army, they will try their best in the war (to defeat us).

13. All the officers of the Kuru army with their sons and relatives have been honoured by Duryodhana with the presentation of wealth according to proper divisions.

14. These heroes have been much honored by Duryodhana. My firm conviction is that they will give their lives in battle for him.

16. O mighty-armed hero, though the behaviour of Bhishma, Drona and the high-souled Kripa is the same (to both parties). Yet it is my firm conviction that they would sacrifice in battle their lives, then which there is nothing dearer in this world, so that they might pay off (their debt) in the shape of royal favours which they enjoy.

17. They are all masters in celestial weapons and they are all devoted to virtue. My opinion is that they cannot be vanquished even by the celestial with Vasava (Indra) at their head.

18. There is Karna, the great car-warrior, who is impetuous, ever angry, invincible, accomplished in all weapons and encased in impenetrable armour.

19. Without first defeating in battle all these foremost of men, you cannot, unaided as you are, kill Duryodhana.

20. O Vrikodara, I cannot sleep as I ponder upon the lightness of hand that the Suta's son (Karna) possesses. I consider him to be the foremost of all wielders of bows.

**Vaishampayana said :**

21. Having heard these words, the impetuous Bhimasena became alarmed and pensive; and he did not utter a word.

22. When the Pandavas were talking one another, there came to that place the great ascetic Vyasa, the son of Satyawati.

23. When he arrived, he was duly worshipped by the sons of Pandu. That best of speakers then thus spoke to Yudhishtira.

**Vyasa said :**

24. O mighty-armed Yudhishtira, O best of men, knowing by my intelligence what is passing in your mind, I have speedily come to this place.

25-26. O descendant of Bharata, O slayer of foes, I shall destroy the fever that is in your mind and I shall tell you, by means of what act according to the ordinance you will be able to kill Bhishma, Kripa, Karna, Drona, the son of Drona, Duryodhana and the other princes and Dushasana.

27. O king of kings, hearing it from me, accomplish the act with patience. Having accomplished it, soon destroy your this (mental) fever.

**Vaishampayana said :**

28. That foremost of all eloquent men, the son of Parasara (Vyasa), taking him aside thus spoke to Yudhishtira in words of deep import.

**Vyasa said :**

29. O best of the Bharatas, that prosperous time has come when the son of Pritha, Dhananjaya (Arjuna), will kill your enemies in battle.

30. Accept from me this knowledge, called Pratismriti. Uttered by me it is like success personified. You are capable of accepting it; I shall tell it to you.

31-32. Receiving it, the mighty-armed Arjuna will be able to accomplish his desire. O son of Pandu, let him go for the acquisition of weapons to Mahendra. Rudra, Varuna, Kubera and Yama. He is competent to see the celestial on account of his asceticism and prowess.

34. He is a Rishi of great effulgence; he is the friend of Narayana (Krishna); he is ancient, eternal celestial, invincible, ever successful and undeteriorating. O mighty-armed hero, he will achieve great deeds by receiving weapons from Indra, Rudra and the Lokapalas.

35. O son of Kunti, O ruler of the world, think of going from this forest to another (forest) that may be fit for your abode.

36. To reside in one place for a length of time is never pleasant. It might produce anxieties to the ascetics.

37. As you support numerous Brahmanas, learned in the Vedas, your continued residence here (in this forest) may exhaust the deer of the forest and may be destructive of the creepers and plant.

**Vaishampayana said :**

38-39. Having thus addressed by that illustrious lord, the ascetic of great wisdom, the intelligent Vyasa, the son of Satyavati, learned in the mysteries of the world, then imported that foremost of knowledge to the willing Dharmaraja (Yudhishtira) who had meanwhile purified himself. Bidding farewell to the son of Kunti, he then disappeared.

40. Having received that knowledge, the virtuous-minded and the intelligent Yudhishtira carefully retained it in his memory and always repeated it at the proper times.

41. Being glad at the words of Vyasa, he, leaving the Dvaitavana, went to the forest of Kamyaka on the banks of the Sarasvati.

42. O great king, the Brahmanas, possessing ascetic merits and versed in the science of orthepy and orthography, followed him, as the Rishis follow the king of the celestial (Indra).

43. Thereupon arriving at Kamyaka, those high-souled chiefs of the Bharata race took up their residence there with their friends and followers.

44. O king, those intelligent heroes then lived there for some time, devoting themselves to the science of archery and hearing the excellent Vedas.

45. They went about the forest every day with non-poisoned arrows in search of deer. They duly performed all the rites in honour of the Pitris, the celestial and the Brahmanas.

## CHAPTER 37

(ARJUNABHIGAMANA PARVA)-

Continued

**The meeting of Indra and Arjuna**

**Vaishampayana said :**

1-3. After sometime, Dharmaraja Yudhishtira, remembering the words of the Muni (Vyasa), spoke these words. Calling to himself in private that foremost of men, the greatly wise Arjuna and taking hold of his hands. That chastiser of foes, Dharmaraja, reflecting for a moment over their exile, smilingly spoke these words to Dhananjaya (Arjuna).

**Yudhishtira said :**

4. O descendant of Bharata, the four divisions of the science of arms always dwell in Bhishma, Drona, Kripa, Karna and the son of Drona (Ashvathama).

5. They fully know all sorts of Brahma, celestial, human, Vayavya weapons, together with the mode of using them and warding them off.

6. They are all conciliated honoured and gratified by the son of Dhritarashtra (Duryodhana) who behaves to them as one does towards his preceptor.

7. Towards all his warriors he behaves with great affection. All the revered ones, thus honoured and gratified, seek to do him good.

8-9. Thus honoured by him, they will not fail to exert their might. The whole world is today under the sway of Duryodhana. With villages and cities, with all the seas and forests and mines. O Partha, you are our sole favourite refuge. On you rests a great burden.

10. O chastiser of foes, I shall tell you what you should do now. O child, I have received a knowledge from Krishna Dvaipayana (Vyasa).

11-13. O child, if used by you, the whole universe will be brought to your view by that knowledge, Having attentively received that Brahma-knowledge. Attain in due time the grace of the celestial. O best of the Bharata race, devotes yourself to auster asceticism. Armed with the bow and the sword and clad in armour, devote yourself to austere asceticism and deep meditation. O child, without giving way to any body, go towards the north.

14. O Dhananjaya, all celestial weapons are with Indra. The celestial at one time gave all their strength to Shakra (Indra) from the fear of Vritra.

15. They are all collected together in one place. And he will (surely) give you all his weapons. Go to Shakra (Indra); he will give you all his weapons. Be initiated and go this very day to the god Purandara (Indra).

**Vaishampayana said :**

16-17. Having said this, the lord Dharmaraja (Yudhishtira) imparted to him (Arjuna) the knowledge. The elder brother communicated with



due rites the knowledge to his heroic brother whose speech, body and mind were all under complete control. He then commanded him to go.

18-20. At the command of Dharmaraja (Yudhishtira), the mighty-armed (Arjuna), clad in mail and incased with gauntlets and furnished with finger protectors made of the guana skin, taking up the Gandiva (bow) and also his inexhaustible quivers; and having poured oblations into the fire and made the Brahmanas utter benediction on receipts of gifts, started to see Purandara (Indra). Armed with bow and arrows the mighty-armed hero heaved a sigh and cast a look upwards, when he set out for the destruction of Dhritarashtra's sons.

21. Seeing the son of Kunti, about to start, thus armed with bow and arrows, the Brahmanas, the Siddhas and the invisible spirits said.

22. "O son of Kunti, soon obtain what you wish for in your mind." The Brahmanas blessed him with benedictions and said to Partha (Arjuna). "O son of Kunti, engage yourself in achieving the object you have in view. Victory is sure to come to you."

24. Then when the heroic Arjuna of thighs like the trunks of the Sala tree was about to start, taking away the hearts of all, Krishna (Draupadi) thus spoke.

**Draupadi said :**

25. O mighty-armed Dhananjaya, O son of Kunti, let all that Kunti desired at your birth and all that you yourself (always) desire be accomplished.

26. Let none of us again be born in the order of Kshatriya. Daily salutation to the Brahmanas whose mode of life is mendicancy.

27. This is my great grief that the sinful wretch Suyodhana (Duryodhana). Seeing me in the assembly of the kings, mockingly called me a cow.

28-30. Besides this, other harsh words were spoken by him. But this is my opinion, that the grief I now feel in parting with you is greater than any I felt then at his words.

31. Your brothers will while away their waking moments in repeatedly talking over your great deeds. O hero, O Partha, if you stay away (from us) for a long period of time, we shall derive no pleasure from enjoyments or luxury.

Life itself would be distasteful to us. O son of Kunti, our weal and woe, our life and death, our kingdom and prosperity all depend on you. O descendant of Bharata, I bless you. Let success be yours.

32. O mighty hero, O sinless one, you will be able to perform your this task even against powerful enemies. Go with speed to win success. Let there be no danger to you. I bow to Dhatri and Vidhatri; undeteriorating blessings be to you.

33. O Dhananjaya, let Hri, Shri, Kirti, Dhriti, Pushti, Uma, Lakshmi and Sarasvati, all protect you on your way.

34-35. For you always worship your elder brother and always obey his commands. I bow to the Vasus, the Rudras, the Adityas, the Marutas. The Vishvadevas and the Siddhas for your welfare. O best of the Bharata race, O descendant of Bharata, be safe from all mischievous spirits belonging to the firmament, the earth. And the heaven and also from other such ones generally.

**Vaishampayana said :**

36. Having uttered these benedictions, the illustrious Krishna (Draupadi) stopped.

37. Having then walked round his brothers and Dhaumya, the mighty-armed Pandava (Arjuna), taking up his beautiful bow, started.

38. All creatures left the path that the greatly energetic and powerful (hero) took with the desire of seeing Indra.

39. O child, that chastiser of foes passed over many mountains inhabited by the ascetics; and (at last) he reached the sacred and the celestial Himalayas.

40. The high-minded hero reached the sacred mountain in one day, for he, being a great ascetic, possessed the speed like that of the mind.

41. Having cross the Himalayas and also the Gandhamadana and many other uneven and dangerous passes by walking day and night.

42. He reached Indrakila and Dhananjaya (Arjuna) stopped there. He then heard a voice in the sky. It said, "stop."

43. Having heard it, the Pandava (Arjuna) looked at all sides and Savyasachi (Arjuna) then saw an ascetic sitting at the foot of a tree.

44. (He was) blazing with Brahma-effulgence. With brawny colour and matted-locks, (he was) thin and lean. Seeing him (Arjuna) stopped there. The great ascetic then thus spoke to Arjuna,

45-46. "O child, who are you that have come here with bow and arrows, clad in armour, scabbard and gauntlet and devoted to the Kshatriya usage? There is no necessity for weapons here. This is the abode of peaceful Brahmana ascetics (who are all) without either joy or anger.

47. O child, there is no use of the bow here. There is no sort of fight here. Therefore throw away your bow. You have obtained the highest state of life.

48. O hero, there is no man who is equal to you in energy and prowess." The Brahmana smilingly thus spoke to Arjuna. But he could not move him, who was so firm in his purpose.

49. Thereupon that Brahmana, being much pleased with him, again spoke to him with smiles, "O slayer of foes, be blessed. I am Shakra (Indra). Ask the boon you desire to have."

50. Having been thus addressed by the deity of one thousand eyes (Indra), that perpetuator of the Kuru race, the heroic Dhananjaya (Arjuna) with joined hands and bowing head said,

51. "O exalted one, this is the object of my wishes; grant me this boon, (namely) I desire to learn from you all weapons."

52. Mahendra (Indra), being much pleased with him smilingly replied, "O Dhananjaya, when you have reached this region, what need is there of you to get weapons? You have already obtained the highest state of life. Ask for other regions of bliss you desire to obtain." Having been thus addressed, Dhananjaya thus replied to the deity of one thousand eyes (Indra), "O lord of heaven, I do not desire to obtain regions of bliss, nor objects of enjoyment, nor the celestial state, what to speak of (other) pleasures. I do not desire to obtain the prosperity of all the celestial. Having left my brothers behind me in the forest and having been unable to avenge myself on the enemy, shall I incur the opprobrium of all the world for everlasting time?"

53. Having been thus addressed, the slayer of Vritra, the worshipped of all the worlds (Indra), consoling him with sweet words, thus spoke to the son of Pandu (Arjuna),

54 "O child, when you will be able to meet the three-eyed deity, Shiva, the wielder of trident

and the lord of all creatures, it is then I shall bestow on you all my weapons.

55. O son of Kunti, try to meet the greatest of all gods, for it is only when you have seen him that you would have your desire fulfilled."

56. Having thus spoken to Falguni (Arjuna), Shakra (Indra) disappeared. Arjuna remained at that spot, devoting himself to severe asceticism.

## CHAPTER 38

### (KAIRATA PARVA)

#### The colloquy between the Rishis and Shiva

##### Janamejaya said :

1. O exalted one, I desire to hear in detail the account of the acquisition of weapons by Partha (Arjuna) of spotless deeds.

2. How did that foremost of men, the mighty-armed and the greatly energetic Dhananjaya enter that solitary forest without having felt (any) fear?

3. O foremost of all men, learned in the Vedas, what did he do when he lived there? O exalted one, how did he gratify Sthanu (Shiva) and the chief of the celestial (Indra)?

4. O best of the twice-born, I desire to hear all this through your favour. O omniscient one, you are acquainted with everything regarding men and gods.

5-7. O Brahmana, the battle that was formerly fought between that best of smiters, who had never been defeated in war and Bhava (Shiva) was without a parallel and was extraordinary and was also hair-stirring. Having heard which the hearts of those foremost of men, the sons of Pritha, trembled in wonder and joy, thinking of their own inferiority. Tell me what other acts Partha (Arjuna), performed.

8. I do not find the most trivial thing in Jishnu (Arjuna) which might be called censurable. (Therefore) narrate the history of that hero to me.

##### Vaishampayana said :

9. O foremost of the Kurus, O child, I shall narrate to you the excellent, the extensive and greatly unrivalled history of that illustrious hero.

10. O sinless, one, hear in detail the account of Partha's meting with the three-eyed, god of gods and his contact with his body.

11-13. At the command of Yudhishtira that immeasurably powerful hero set out to meet the chief of the celestial, Shakra and the god of gods, Shankara (Shiva). Taking up the excellent bow and the sword with the golden hit, in order to accomplish his purpose, the greatly powerful and the mighty-armed Arjuna. That descendant of Kuru, set out northward towards the summit of the Himalayas. O king, that son of Indra (Arjuna) of calm mind; that greatest car-warrior of all the world.

14. Firmly adhering to his purpose, soon engaged himself in austere asceticism. He entered that fearful and thorny forest alone.

15. It abounded in various flowers and fruits, it was inhabited by birds of various species, it was full of various animals and it was frequented by the Siddhas and Charanas.

16. When the son of Kunti, Arjuna, entered that forest, which was destitute of human beings, conchs and drums from heaven were sounded.

17-18. Great showers of flowers fell on the earth; and the clouds spreading out covered every place with a shade. Passing the forest-paths at the foot of the great mountain Arjuna shone in his own effulgence by dwelling on the breast of the Himalayas.

19. He saw there many trees blooming in green verdure and resounding with the sweet notes of the birds, abounding in great rivers with great eddies and currents of the color of Vaidurya gems.

20. And echoing with the sweet notes of the swans, ducks and cranes. The banks of those rivers were resounded with melodious strains of male Kokilas, of peacocks and of cranes.

21. Seeing those rivers of sacred, pure and delicious water and also their charming banks, the great car-warrior Arjuna became very much delighted.

22. The greatly energetic and high-minded Arjuna then engaged himself in asceticism in that charming forest.

23. Clad in cloth made of grass and with deer-skin and holding the Danda (stick), he ate withered leaves fallen on the ground.

24. He ate fruits in the first month (of his asceticism) at the interval of three nights, in the second (month) at the interval of six nights.

25-26. In the third (month) at the interval of a fortnight. When the fourth month came, that foremost of the Bharata race. That mighty-armed son of Pandu lived (simply) on air, with his arms upraised and with nothing to lean upon, standing only on the tips of his toes.

27. In consequences of frequent bathing the hair of that high-souled and immeasurably energetic hero became as bright as the lightning or the lotus.

28. Thereupon all the great Rishis went to the god, the wielder of trident (Shiva) and told him that the son of Pritha (Arjuna) was engaged in austere asceticism.

29-30. Bowing to the great god (Shiva), they told him all about the action of Partha. (They said), "The greatly effulgent Partha is engaged in austere asceticism on the breast of the Himalayas. Heated with his asceticism the earth is sending forth smokes. O chief of gods, we do not know with what object he undergoes this asceticism.

31. He causes us pain. O exalted one, you ought to stop him." Having heard these words of those self-controlled Rishis. The husband of Uma, the lord of creatures, thus spoke.

**Shiva said :**

32-33. You all ought not feel any anxiety on account of Falguni (Arjuna). Go away soon with cheerfulness and alacrity to the place whence you have come. I know what is the determination of his mind.

34. His desire is not for heaven, not for prosperity, nor for long life. What is desired by him, will be done by me even today.

**Vaishampayana said :**

35. Having heard all this, the truthful Rishis with cheerful heart returned to their respective abodes.

## CHAPTER 39

### (KIRATA PARVA)-Continued

#### The Arjuna's hymn to Shiva

1-2. When all those high-souled ascetics went away, the wielder of trident, the exalted lord Hara, the destroyer of all sins. Assuming the form of a Kirata (hunter), blazing like a golden tree, appearing like a second huge Meru mountain.

3. And taking a handsome bow and many virulently poisonous snake-like arrows, came down with great speeds an embodiment of fire.

4-5. The auspicious deity was accompanied by Uma who was in the same custom and with the same purpose (as those of her husband Shiva) and also by many merry goblins of various forms and attires. And also by thousands of female (goblins). O king, O descendant of Bharata, the place blazed forth with beauty (as Shiva appeared).

6. And in a moment all the forest was pervaded with silence. The sounds of springs, water-falls and birds ceased.

7-9. Coming near Partha of spotless deeds, he (Shiva) saw that a son of a Danava, named Muka of wonderful appearance. Assuming the form of a boar, intended to kill Arjuna. Seeing him in the attempt to kill him. (At once) taking up his Gandiva bow and virulently poisonous snake-like arrows and also stringing them to the bow and having filled all sides with its twang, Falguni said to him.

**Arjuna said :**

10. I have come here, but, done you no harm. As you seek to kill me, I shall certainly today send you to the abode of Yama.

**Vaishampayana said :**

11. Seeing that firm wielder of bow Falguni (Arjuna) about to kill him, (the Danava), Shankara (Shiva) in the disguise of the Kirata suddenly asked him to stop.

12. (He said), "This boar like the Indrakila in colour has been first aimed by me." But disregarding his word, Falguni (Arjuna) struck it.

13. At that very moment the greatly effulgent Kirata also shot an arrow like the flaming fire or the blazing thunderbolt.

14. The two arrows thus shot by the two (men) fell at the same time on the huge and adamantine body of Muka.

15. The two arrow fell on him with a loud sound as that of lightning or as that of the thunder falling on a mountain.

16. Thus struck by the two arrows which were like flaming-mouthed snakes, Muka,

assuming his fearful Rakshasas form, gave up his life.

17-18. Thereupon Jishnu (Arjuna), that slayer of foes, saw before him the person with the form of blazing gold, disguised as a Kirata and accompanied by many women. The son of Kunti then with a cheerful heart smilingly asked him. "Who are you wandering in this solitary forest surrounded by women?"

19. O golden-splendoured one, are you not afraid of this fearful forest? Why have you pierced the boar that was first aimed by me.

20. This Rakshasas either listlessly or with the intention of killing me came here and he was first aimed by me, therefore you cannot escape from me with your life.

21. What you have done towards me is quite contrary to the usage of the chase. O mountaineer, therefore, I shall take your life."

22. Having been thus addressed by the Pandava, the Kirata spoke to the son of Pandu, Savyasachi (Arjuna), in these sweet words.

23. "O hero, you need not be anxious for my dwelling in the forest. This forest-land is the proper abode for us who (always) dwell in the forest.

24. O ascetic, why have you selected to live here amidst these difficulties and dangers? We always live in these forests full of various sorts of animals.

25. You are delicate; you are brought up in luxury; and you are as effulgent as the fire, why do you wander alone in this solitary forest?"

**Arjuna said :**

26. Depending on my Gandiva(bow) and my arrows as blazing as the fire, I live in this great forest like a second son of fire (Kartikeya).

27. See, this great beast, this fearful Rakshasas, who came here in the form of an animal, has been killed by me.

**The Kirata said :**

28. This one (the Rakshasas) was first struck with the arrow shot from my bow. He was killed and sent to the abode of Yama by me.

29. He was first aimed by me, he was first claimed by me and it is from my shot that he has lost his life.

30. Being proud of your strength, you should not blame others for your own fault. O wicked-minded wretch, you are yourself in fault and therefore you will not escape from me with life.

31. Stop, I shall shoot at you arrows like the thunder. Try your best if you can and shoot at me your arrows.

**Vaishampayana said :**

32. Having heard these words of the Kirata, Arjuna, grew angry and began to strike him with numerous arrows.

33. Thereupon he (the Kirata) received upon himself all those arrows with a cheerful heart. He again and again said "O wretch, O wretch,

34. Shoot at me your best arrows that are capable of piercing to the very heart." Having been thus addressed, Arjuna poured a shower of arrows upon him.

35. Thereupon both of them became angry. Engaging in a fearful fight, they hurled again and again at each other showers of poisonous snake-like arrows.

36. Arjuna poured a shower of arrows on the Kirata, but Shankara (Shiva) received them all upon him with a cheerful heart.

37. Having born that shower of arrows for a moment, the wielder of Pinaka, (Shiva) stood there in unwounded body like an immovable mountain.

38. Seeing his shower of arrows had no effects (on his adversary), Dhananjaya (Arjuna) became greatly surprised; and he exclaimed "Excellent" "Excellent."

39. "Alas, this delicate bodied mountaineer of the Himalayas bear unmoved the arrows shot from the Gandiva.

40. Who is he? Is he the deity Rudra (Shiva) himself? Is he a Yaksha or a celestial or a Asura? The celestial often come to this best of mountains.

41. Except the deity, the wielder of Pinaka, there is none else that can withstand the force of the thousands of arrows shot by me from the Gandiva.

42. Whether he is a celestial or a Yaksha, any body except Rudra (Shiva), I Shall soon send him to the abode of Yama with my these sharp arrows."

43. O king, thereupon Jishnu, (Arjuna) with a cheerful heart began to hurl thousands of arrows, (each) capable of piercing to the very heart, as the sun spreads his rays (all over the world).

44. The exalted Creator of the world, the wielder of trident, with a cheerful heart bore that shower of arrows, as a mountain does a shower of rocks.

45. The arrows of Falguni were soon exhausted; and seeing that all his arrows were exhausted, he was seized with great fear.

46. Jishnu (Arjuna) then thought of the exalted Agni who had formerly given him two inexhaustible quivers at the burning of the Khandava.

47-48. (He mentally said), "Alas, my arrows are exhausted! What shall I shoot now from my bow? Who is this person who swallows up my arrows. Killing him by striking with the end of my bow as elephants are killed by clubs, I shall then send him to the wielder of mace, Yama."

49. Taking up the bow and dragging him (the Kirata) with his bow-string, the greatly effulgent (Arjuna) struck him some fearful blows which descended upon him as thunder-bolts.

50. When that slayer of hostile heroes the son of Kunti, began to fight with the end of the bow, that mountaineer snatched (from his hand) that excellent bow.

51. His bow having been snatched away from his hand, Arjuna, with the desire of ending the fight, rushed with great force at his adversary with sword in hand.

52. Then that prince of the Kuru race struck that sharp weapon in his (Kirata's) head with the whole strength of his arms, a weapon which could not be resisted even by solid rocks.

53. But that best of swords on falling on his head broke into pieces. Thereupon Falguni began to fight with trees and stones.

54. Then the exalted deity in the disguise of the huge-bodied Kirata bore that shower of trees and stones too. The greatly strong Partha (Arjuna).

55. His mouth smoking with wrath, struck (again) that irrepressible (deity) in the form of the Kirata with fists which were like thunder-bolts.

56. The exalted deity in the form of the Kirata then struck at Falguni with fists which were (also) like the thunder-bolt of Indra.

57. In consequence of the fight with fists between the son of Pandu (Arjuna) and the Kirata, great sounds arose in that place.

58. That fearful and hair-stirring fight with fists, resembling that of Vasava (Indra) and Vritra, lasted only for a moment.

59. The powerful Jishnu (Arjuna), clasping the Kirata (with his both arms) began to press him with his breast. The greatly strong Kirata (also) pressed the insensible son of Pandu.

60. In consequence of pressure of their arms and of their breasts, their bodies emitted smokes, as charcoal does in fire.

61. Thereupon the great god pressed his (Arjuna's) body and attacking him in anger with all his might, he deprived him of his consciousness.

62. O descendant of Bharata, Falguni (Arjuna) thus pressed by the god of gods and his body bruised, became almost like a ball of flesh.

63. Pressed by the high-souled deity, he became breathless and falling on the ground without the power of moving, he looked like one who was dead.

64. He soon however regained consciousness. Rising up from the ground, his body being covered with blood, the Pandava (Arjuna) became overwhelmed with sorrow

65. Mentally bowing before the exalted deity of the Pinaka and making a clay image of that deity, he worshipped it with garlands of flowers.

66. Seeing the garlands that he had offered to the (clay image) adorning the head of the Kirata, that best of the Pandava, Partha (Arjuna), was filled with joy and he then regained his ease.

67. Thereupon he prostrated himself at his feet and Vava (Shiva) became gratified. Seeing his astonishment and his body emaciated with ascetic austerities, the deity thus spoke to his in the voice as that of the roaring clouds.

**Shiva said :**

68. O Falguni, I am pleased with you for your matchless deeds. There is no Kshatriya who is equal to you in courage and patience.

69. O mighty-armed hero, O best of the Bharata race, O sinless one, your strength and prowess are almost equal to mine. I have been pleased with you. Behold me.

70. O large-eyed hero, I will give you eyes, (so that you may see me in my real form). You were formerly a Rishi. You will vanquish all your enemies, even (if they be) the dwellers of heaven.

71. Being pleased with you, I shall give you an irrestible weapon; you shall soon acquire (great) weapons.

**Vaishampayana said :**

72. Thereupon Falguni (Arjuna) saw that greatly effulgent deity, the great god, the dweller of the mountain, the wielder of the Pinaka, with his wife.

73. Kneeling (before him) and bowing down his head to him, that conqueror of enemy's cities, Partha, gratified Hara (Shiva).

**Arjuna said :**

74. O Kapardin, O chief of all the celestial, O destroyer of Vaga's eyes, O god of gods, O great god, O blue throated deity of matted-locks.

75. O three-eyed god, O lord of all, I know you to be the cause of all causes. You are the refuge of all the celestial. The universe has sprung from you.

76. You are incapable of being vanquished by the three worlds of the celestial, of the Asuras and of men. You are Shiva in the form of Vishnu and Vishnu in the form of Shiva.

77. You destroyed the sacrifice of Daksha. O Hari, O Rudra, I bow to you. You have an eye on your forehead. O Sharva, O Medrusha, O wielder of trident.

78. O wielder of the Pinaka, O Surya, O pure bodied deity, O exalted one, O lord of all creatures, I adore you.

79. O lord of the Ganas, O source of Universal blessings, O (first) cause of the causes of the universe, the foremost of Purusha, the highest and the sublimes Hara.

80. O exalted one, O Shankara, you should pardon my fault. It was to get a sight of yourself that I came to this great mountain.

81. Which is dear to you and which is the excellent abode of ascetics. O chief of the celestial, you are adored by all the worlds and I adore you.

82. Let not my rashness in the combat that I have fought with you from ignorance be

considered by you as a fault. O Shankara, I ask your protection. Pardon me for all I have done.

**Vaishampayana said :**

83. The greatly effulgent Vrishabdhvaja (Shiva), taking hold of the handsome hands of Arjuna, smilingly said to him, "I have pardoned you."

84. The exalted Hara, whose sign was the bull, (Shiva), cheerfully embracing Arjuna with his arms, again consoled him and thus spoke to him.

## CHAPTER 40

### (KIRATA PARVA)-Continued

#### Shiva's departure

**Shiva said :**

1. You were in your former life Nara, the friend of Narayana, You passed many thousands of years in fearful and austere asceticism.

2. Great prowess exists in you and in Vishnu, that foremost of Purushas. You two by your prowess hold the Universe.

3. O lord, taking up that fearful bow whose twang resembled the deep roars of clouds, you as well as Krishna chastised the Danavas at the coronation of Indra.

4. O Partha this Gandiva which is fit for (only) your hands is that very bow (with which you chastised the Danavas). O foremost of men. I snatched it from you by means of my power of illusion.

5. O Partha, these two quivers which is fit only for you, will again be inexhaustible. O descendant of Kuru, your body will be free from pain and disease.

6. O Partha, your prowess will be incapable of being ever baffled. I have been pleased with you. O foremost of men, ask from me, what you desire to get.

7. O giver of proper respect (to all men), O chastiser of foes, there is no man either here on earth or in heaven who is equal to you (in prowess). Nor there is any Kshatriya who is superior to you.

**Arjuna said :**

8-9. O exalted one, O Vrishabdhvaja. O lord, if you will grant me what I desire to possess, I ask

from you that fearful weapon which is wielded by you and which is called Brahmashira, that weapon of fearful prowess, which destroys at the end of Yuga the entire universe.

10. That weapon, with the help of which, O great god, I may through your grace obtain victory in the great battle that will be fought by me with Karna, Bhishma, Kripa and Drona,

11-12. The weapon by which I may destroy in battle the Danavas, the Rakshasas, the evil spirits, the Pishachas, the Gandharvas and the Nagas. The weapon which when hurled with Mantras produces thousands of darts, macés and virulently poisonous snake-like arrows.

13. The weapon by the help of which I may fight with Bhishma, Drona, Kripa and the ever abusive son of Suta (Karna).

14. O exalted destroyer of Vaga's eyes, my chief desire is that I may be able to fight with them and finally obtain victory.

**Shiva said :**

15. O exalted Pandava, I shall give you my favourite weapon called Pashupata. You are capable of holding, hurling and withdrawing it.

16. Neither Indra, nor Yama, nor the king of the Yakshas, nor Varuna, nor Vayu know it, how could it (then) be known to human beings?

17. O Partha, this weapon should not be discharged without proper reason, for if discharged at a weak enemy, it would destroy the whole universe.

18. There is none in the three worlds of mobile and immobile creatures who is incapable of being killed by this weapon. It might be discharged by the mind, by the eyes, by words or by the bow.

**Vaishampayana said :**

19. Having heard this, the son of Pritha (Arjuna) purified himself. Coming to the lord of the universe with rapt attention, he said, "Instruct me."

20-21. He (Shiva) then imparted to that best of Pandavas the knowledge of that weapon which looked like the embodiment of Yama and (also) all the mysteries as regards its method of discharging and withdrawing. That weapon then waited upon Partha as it did before upon Traksha, the lord of Uma. Arjuna with cheerful heart accepted it.

22. Thereupon the whole earth with its mountains, forests, trees, seas, woods, villages, towns and mines, began to tremble.

23. Sounds of thousands of conchs, drums and trumpets were heard. Hurricanes and whirlwinds began to blow.

24. The celestial and the Danavas saw that fearful weapon in its embodied form standing at the side of the immeasurably energetic and heroic Pandava.

25. Whatever evil there was in the body of the immeasurably energetic Falguni (Arjuna) was all dispelled by his touch with the three-eyed deity.

26. Then Arjuna was commanded by the three-eyed deity to "Go to heaven." O king, bowing down his head, he gazed at him with joined hands.

27. Then the lord of all the dwellers of heaven, the deity of blazing splendour, the dweller of mountain, the husband of Uma, Shiva, the source of all blessings. Bhava, gave to Arjuna, that foremost of men, the great bow called Gandharva, capable of destroying the Danavas and the Pishachas.

28. The god of gods, accompanied by Uma then leaving that blessed mountain of snowy plateaus and valleys and caves, the favourite resort of the sky-ranging Rishis, went up to the skies in the very sight of that foremost of men (Arjuna).

## CHAPTER 41

### KIRATA PARVA)-Continued

#### The departure of Indra and other deities

**Vaishampayana said :**

1. The wielder of Pinaka, having the bull for his emblem, then disappeared before the gazing son of Pandu like the sun setting in the sight of the world.

2. O descendant of Bharata, thereupon Arjuna, the slayer of hostile heroes, wondered much at it, saying, "O I have seen the great god of gods.

3. Fortunate and favoured am I for I have both seen and touched with my hand the three-eyed Hara, the wielder of Pinaka in his boon giving form.

4. I consider myself greatly blessed; I have already vanquished all my enemies in battle and my object has been accomplished."

5. While Partha, of incomparable prowess, was thus meditating, there came the effulgent lord of waters, brilliant like Vaidurya, dazzling all the quarters and accompanied by aquatic animals.

6. Accompanied by rivers both male and female, Nagas, Daityas, Siddhas and inferior deities, the self-possessed Varuna, the lord of waters, arrived there.

7. There came also the lord Kubera, having a body resembling pure gold, seated on a highly splendid car and accompanied by numberless Yakshas.

8. The effulgent lord of wealth, most wonderfully beautiful, came there to see Arjuna illuminating the sky with his effulgence.

9. As also (came) the graceful and powerful Yama, the destroyer of the worlds accompanied by the lords of creations, the manes, both embodied and disembodied.

10-11. The god of justice, the son of Vivasvat, whose soul cannot be meditated upon and who is the destroyer of all creatures, came there in his chariot, mace in hand, lighting the three worlds, with the regions of Guhyakas, Gandharvas and the Nagas like a second sun at the end of a Yuga.

12. They beheld there from the shining and variegated summits of the mountains Arjuna engaged in devout penances.

13. Immediately came there also the great Shakra accompanied by his queen, seated on the back of Airavata and encircled by all the celestial.

14. And the white umbrella being held over his head he shone like the moon in the midst of fleecy clouds.

15. Eulogised by Gandharvas and greatly ascetic Rishis, he, attaining to a summit of a mountain, stood there like the rising sun.

16. Thereupon the highly intelligent and pious Yama, having voice deep as the muttering of clouds, who was stationed on the southern (summit) gave vent to the following auspicious words.



17-18. "Behold, O Arjuna, all the protectors of the world have come here; we will give you vision for you are worthy of seeing us. You were in your former life a highly powerful Rishi of immeasurable mental caliber named Nara; by the behest of Brahma, O son, you have been born as a mortal.

19-22. O sinless one, by you shall be vanquished in battle the highly virtuous and powerful grand-sire Bhishma, born of Vasus. (You shall also defeat) Kshatriyas of fiery energy protected by the son of Baradvaja as also the highly powerful Danavas who have been born amongst men. The Danavas named Nivatakavachas, O descendant of Kuru; and the highly powerful Karna, who is a portion of my father who lights all the regions, shall be slain by you.

23. O Dhananjaya; the portions of the celestial, Danavas and Rakshasas who have been born on earth. Shall be slain by you in battle; O son of Kunti, O slayer of foes, they shall attain to regions as destined by their acts.

24. O Falguni; your game shall remain eternal on the earth; you have pleased Mahadeva himself in encounter.

25. The earth shall be lightened of her burden by you along with Vishnu; O large-armed hero, accept this weapon of mine-this mace, incapable of being baffled and with it you will accomplish great deeds.

26. O descendant of Kuru, the son of Pritha received that weapon duly along with Mantras and rites and the means of hurling and withdrawing it.

27. Thereupon stationed in the western quarter, Varuna, the lord of waters and yellow as the clouds gave vent to the following words.

28. "O Partha, you are the foremost of Kshatriyas and observe the duties of the Kshatriyas; behold me, O you having coppery eyes, I am Varuna, the lord of waters.

29. When discharged by me my nooses are incapable of being resisted; accept from me, O son of Kunti, these Varuni weapons, along with the means of discharging and withdrawing them.

30. O hero, in the battle on account of Taraka, with these (weapons) thousands of powerful Daityas were bound by me.

31. O you of great energy, accept all these from me, as given to you out of favour; even if Death be your enemy he will not be able to escape from you.

32. When armed with this you will range in the battle-field, forsooth the earth shall be devoid of Kshatriyas.

**Vaishampayana said :**

33-34. After the celestial weapons had been given away by both Varuna and Yama, the lord of wealth having his abode on the summit of Kailasa thus said, "O wise and highly powerful son of Pandu, I am pleased with you; and meeting with you is tantamount to that with Ajita.

35-36. O you who hold the bow with your left hand, O mighty-armed one, O you who were a god before, O eternal one, in the days of yore you were always tired with devout penances along with us. O best of men, I shall grant you celestial vision, by which, O mighty-armed hero, you shall conquer the invincible Daityas and Danavas.

37. Take from me immediately an excellent weapon by which you shall be able to burn done the soldiers of the son of Dhritarashtra.

38. Take this favourite weapon of mine called Antardhana; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep.

39. When Tripura was slain by the high-souled Shankara this weapon was discharged by which many a mighty Asura were consumed.

40. O you of invincible prowess, this has been taken up by me to give you; O you gifted with the dignity of Meru, you are capable of holding this weapon."

41. Thereupon the mighty-armed and the highly powerful descendant of Kuru, Arjuna duly received that celestial weapon of Kubera.

42. Thereupon consoling, Pritha's son of unwearied action, in sweet words, the king of the celestial, having a voice like the sound of clouds of kettle-drum, said,

43. "O mighty-armed son of Kunti, you are the ancient Ishana; you have already attained to the highest success and dignity of a god.

44. O subduer of enemies, O you of great effulgence, a great work for gods should be performed by you; you are to ascend heaven, prepare yourself.

45. The car, having Matali as its charioteer, shall come down to the earth for you; O Kaurava, I shall give you these celestial weapons."

46. Beholding all the protectors of the world assembled on the summit of the mountain, the intelligent son of Kunti, Dhananjaya, was amazed.

47. Thereupon the highly effulgent Arjuna duly worshipped the assembled protectors with words, water and fruits.

48. Honouring Dhananjaya in return the celestial went back; all the deities capable of coursing at will went back from where they came.

49. Thereupon having obtained that weapon that best of men, Arjuna attained to delight; he then considered himself blessed and as having his desire fulfilled.

## CHAPTER 42

### (INDRALOKAGAMANA PARVA)

#### Seeing of Shakra city

##### Vaishampayana said :

1. O king of kings, after the Lokapalas had gone away, Partha, the repressor of enemies, began to think of the chariot of the king of celestial.

2. While the intelligent (Arjuna) of controlled senses was thinking, the highly-effulgent car having Matali as its charioteer came there.

3. Making the sky devastated of darkness, dividing the clouds and filling the quarters with a sound resembling that of huge clouds.

4-5. Dreadful swords and missiles, terrible-looking maces, Prasas of celestial prowess and highly effulgent lightning. Thunder-bolts, Tulagudas (canon) furnished with wheels and worked with atmospheric expansion and emitting sounds resembling that of huge clouds were on the car.

6. There (were) huge-bodied and fierce Nagas having fiery mouths heaps of stones white as the fleecy clouds.

7. Ten thousand horses of golden colour gifted with the speed of wind drew that celestial

car full of illusion (with such velocity) that hardly could the eye see it.

8. There he saw the greatly effulgent and blue flag-staff called Vaijayanta resembling the dark blue lotus and adorned with gold and straight as bamboo.

9. Beholding seated on that car a charioteer adorned with burning gold, the mighty-armed son of Pritha, considered it as belonging to the celestial.

10. Thereupon while Falguni was thus thinking about the car, Matali, descending and bending himself low, said to Arjuna.

##### Matali said :

11. O lucky one, O son of Shakra, Shakra wants to see you, ascend speedily this car sent by Indra.

12-13. Your father, the foremost of the immortals and the performer of a thousand sacrifices said to me, "Bring the son of Kunti here and let the celestial see him." Shakra encircled by the celestial and Rishis, Gandharvas and Apsaras, is waiting to see you.

14. By the command of the chastiser of Paka ascend with me from this region to that of the celestial and having obtained the weapon return therefrom.

##### Arjuna said :

15. O Matali, go soon and make me ascend this best of cars that cannot be obtained even by a hundred Rajasuya and horse-sacrifices.

16. Even kings, rendered illustrious by scarifies accompanied with proper gifts, celestial of Danavas are not capable of riding this excellent car.

17. He who has not acquired ascetic merit is not capable of seeing and touching this excellent car far from riding it.

18. O sage, after you have mounted it, after horses have become quiet, I will mount it like a pious man following the road of honesty.

##### Vaishampayana said :

19. Hearing his words, Matali, Shakra charioteer, speedily mounted the chariot and controlled the steeds with reins.

20. Thereupon Arjuna, the descendant of Kuru and the son of Kunti bathing in the Ganges

and becoming purified and with a contented mind, duly repeated his customary prayers.

21. Thereupon duly and according to the ordinances offering oblation to the manes he began to invoke Mandara the king of mountains.

22. "O you mountain, you are always the refuge of the pious and god-charactered sages seek in heaven.

23. By your favour, O mountain, the Brahmanas, Kshatriyas and Vaishyas attain to heaven and rid of afflictions sport with the celestial.

24. O king of mountains, O great mountain, O you that contain sages and sacred shrines, I lived happily on you; I go today bidding you farewell.

25. Many a time and often have I seen your table-lands and bowers, your springs and rivulets and your sacred shrines.

26. I have eaten you savoury fruits and have satisfied my thirst with draughts of perfumed water coming out from your body. I have drunk the water of your spring tasting like nectar.

27. O mountain, As a child happily lives on the lap of his sire, so I have sported on your lap

28. O king of mountains, on your lap filled with Apsaras and resounding with the recitations of the Vedas. I always lived happily on your table-lands

29. Having thus welcomed and said to the mountain, Arjuna, the slayer of hostile heroes, blazing like the sun, ascended the celestial car.

30-31. And that intelligent descendant of Kuru, with a delighted heart coursed through the welkin in that car of wonderful deeds resembling the sun in its form. And coming within the view of pious mortals.

32. He espied thousands of chariots of wondrous make. There did not shine the sun, the moon or the fire.

33-37. But it blazed in its own light begotten of virtue and ascetic merit. And those brilliant regions that are seen from the earth in the form of stars. Like lamps, too small on account of the distance, though very large, were seen in their own spheres, by the son of Pandu full of beauty and brilliance and shinning in their native splendour. (There he saw) royal sages of accomplished piety, heroes who had been slain in battle.

38-39. And those who had obtained heaven by their devout penances, hundreds and hundreds of thousands of Gandharvas shinning in effulgence like the sun and also Guhyakas, Rishis and various Apsaras. Beholding those self-effulgent regions, Falguni, stricken with wonder.

40. Accosted Matali, who gladly replied, saying, "These are pious persons, O son of Pritha, stationed in their respective spheres, whom, you have seen, O lord, from the earth in the form of stars."

41. Then he saw standing at the gate, the white and ever victorious elephant, Airavata, having four tusks resembling the mount Kailasa with its summits. And passing along the path of the Siddhas that foremost of Kurus and Pandavas shone like Mandhata, the best of kings in the days of yore. And he, having lotus eyes, passed through (various) regions set apart for the kings.

42. Having thus passed through the celestial regions, the highly illustrious (Arjuna) at last beheld India's city Amaravati.

## CHAPTER 43

### (INDRALOKAGAMANA PARVA)-

#### Continued

#### The seeing of Indra-sabha

#### Vaishampayana said :

1-2. He saw the beautiful city resorted to by Siddhas and Charanas, filled with flowers of all seasons and adorned with sacred trees.

3. Here as if fanned by the fragrant breezes charged with the fragrance of sweet scented flowers and invited by the celestial flowers and trees he saw the celestial garden Nandana resorted to by the Apsaras.

4. None but those who have gone through devout penances and poured libations on fire, could behold it; that region was for the performers of pious deeds and not for them who had turned their back on the field of battle.

5. (It was not to be seen) by them who had not celebrated sacrifices or observed rigid penances or who had been divorced from the Vedas and Shrutis or who had not bathed in sacred waters or who had not been distinguished for sacrifices and gifts.

6. Those, who had put obstacles in the performance of sacrifices, who were mean, who

were addicted to drinking, who had violated the preceptor's bed, who had taken meat and who were wicked-minded, were not capable of seeing it.

7. Beholding that celestial garden resounding with celestial music that mighty-armed hero entered the beloved city of Shakra.

8-9. He beheld their thousands of celestial cars coursing at will stationed in their proper places and Ayutas of such moving every where. The son of Pandu was eulogised by Gandharvas and Apsaras and fanned by the delightful wind carrying the fragrance of flowers.

10. Thereupon the celestial, accompanied by Gandharvas, Siddhas and great Rishis, delighted, adored the son of Pritha of unwearied actions.

11-12. He was (adored) by benedictions accompanied by the sounds of celestial music; the mighty-armed hero heard (on all sides) the music of conchs and drums. Eulogised on all sides and commanded by Indra, the son of Pritha went to that large and extensive starry way named Surabhithi (probably the milk way).

13-14. There he met with Sadhyas, Vishvas, the Maruts, the twin Ashvins, the Adityas, the Vasus, the Rudras and the pure Brahmana saints. Many a royal saint, many kings headed by the king Dilipa, Tumburu, Narada and the two Gandharvas named Haha and Huhu.

15. Having duly saluted them all, that descendant of Kuru, the slayer of enemies, beheld the king of celestial, the performer of hundred sacrifices.

16. Thereupon descending from the excellent car, the mighty-armed son of Pritha, saw his father, the king of gods and the chastiser of Paka.

17. A beautiful white umbrella having a golden staff, was held over his head; he was fanned by a chamara perfumed with celestial fragrance.

18. He was eulogised by many Gandharvas headed by Vishvas and others, by bards and singers and leading Brahmanas chanting Rig and Yaju hymns.

19. Thereupon approaching him the powerful son of Kunti saluted him bending his head low; he (Indra) too embraced him with his round and plump arms.

20. Taking him by hand Shakra made him sit on a portion of his own sacred seat resorted to by the celestial and Rishis.

21. Smelling his head bent low in humility, the king of gods, the slayer of hostile heroes, made him sit on his lap.

22. Seated on Shakra's seat, at the command of the thousand-eyed deity, the son of Pritha, of immeasurable prowess appeared like the second Vasava (Indra).

23. Thereupon consoling him and out of affection, the enemy of Vritra touched the beautiful face of Arjuna with his perfumed hands.

24-25. Patting and gently rubbing again and again with his own hands which bore the marks of the thunder-bolt the handsome and large arms of Arjuna like two golden columns and hard on account of drawing bow-string and arrows, the wielder of thunderbolt began to console him.

26. Seeing the smiling Gudakesha (Arjuna) the thousand-eyed deity, the slayer of Vritra, with his eyes expanded with delight, seemed not to be gratified.

27. Seated on one seat, they beautified the assembly like the sun and moon beautifying the sky on the fourteenth day of the dark fortnight.

28. Gandharvas headed by Tumburu, skilled in music sacred and profane, sang hymns in sweet and melodious notes.

29-32. Ghritachi, Menaka, Rambha, Purvachithi, Sayamprabha, Urvashi, Misrakeshi, Dandagauri, Varuthini, Gopali, Sahajanya, Kumbhayoni, Prajagara, Chitrasena, Chitralkha, Saha, Madhurasvara, these and thousands of others having lotus-eyes, engaged in captivating the minds of the sages of accomplished piety, danced there. Having slim waists and fair, large hips they began to make various gestures shaking their breasts, casting their side-long looks and displaying other motions capable of captivating heart and mind of the spectators.

## CHAPTER 44

### (INDRALOKAGAMANA PARVA)-

#### Continued

#### The learning of weapons

Vaishampayana said :

1. Thereupon the celestial and the Gandharvas, knowing the opinion of Shakra

(Indra) procured an excellent *Arghya* and they presented it to Partha (Arjuna) as soon as possible.

2. Having given him water to wash his face and feet, they made the prince enter the palace of Purandara (Indra).

3. Having been thus worshipped, Jishnu (Arjuna) lived in the house of his father (Indra). The Pandava (Arjuna) then began to learn the great weapons together with the mode of withdrawing them.

4. He received from the hands of Shakra (Indra) his favourite Vajra (thunder) weapon of irresistible force and also those lightning of tremendous roars, flashes of which are bespoken (by the appearance) of clouds and (the dancing) of peacocks.

5. The son of Kunti, the Pandava (Arjuna), after receiving the weapons, remembered his brothers. At the command of Purandara (Indra) he lived there for five years in (great) happiness.

6. When the proper time came, Shakra (Indra) said to Partha (Arjuna), "O son of Kunti, learn from Chitrasena singing and dancing.

7. Learn (instrumental) music known only to the celestial which does not exist in the world of men. O son of Kunti, if you learn all this, it will be for your good."

8. Purandara then gave him to Chitrasena as his friend. Partha (Arjuna) then lived with him in happiness and peace.

9. He (Chitrasena) taught him vocal and instrumental music and dancing. But remembering the game at dice the active (Arjuna) did not obtain any peace of mind.

10. Thinking of Shakuni, the son of Subala and thinking also with anger of Dushasana's death (he got no peace). But as he derived unrivalled pleasure from the matchless singing and dancing of the Gandharvas he was able to learn their arts.

11. Having learnt various kinds of dance and various sorts of vocal and instrumental music, that slayer of hostile heroes, (Arjuna) did not (still) obtain any peace of mind, remembering his brothers and (his mother) Kunti.

## CHAPTER 45

### (INDRALOKAGAMANA PARVA)- Continued

#### The colloquy between Chitrasena and Urvashi

**Vaishampayana said :**

1. One day Vasava (Indra), knowing that the glances of Partha were cast on Urvashi, called Chitrasena, spoke to him in private.

**Indra said :**

2. O chief of the Gandharvas, sent by me go today to that foremost of Apsaras, Urvashi, so that she might wait upon that best of men, Falguni.

3. As you have, at my command, made him learned in all the weapons worshipped by all, so you should also make him learned in all the arts of mixing with the females.

**Vaishampayana said :**

4. Having been thus addressed, he said, "So be it." And receiving the command of Vasava (Indra), the chief of the Gandharvas went to that foremost of Apsaras, Urvashi.

5. Seeing him she recognised and being delighted worshipped him by inquiring after his welfare. Having been comfortably seated, he smilingly thus spoke to her who was also comfortably seated.

**Chitrasena said :**

6. O lady of fair hips, know that I have come here being sent by the one sole king of heaven who asks from you a favour.

7. He, who is known amongstst good men for his grace, behaviour, beauty, vows and self-control, who is famous for his might and prowess, who is respected by the pious, who is endued with presence of mind.

8. Who is a genius and who possesses great energy, who is forgiving and who is without any sort of malice, who has studied the four Vedas and the Upanishadas with all their branches and also the Puranas.

9. Who is endued with devotion to his preceptors, who possesses intellect that stands on the eight attributes, who by his Brahmacharya, ability, origin and age.

10. Is alone capable of protecting heaven like Maghabat himself, who is never boastful, who

shows (proper) respects to all, who clearly sees even the minutes thing as if they are large and gross, who is sweet-speeched.

11. Who showers on his friends and dependents various kinds of foods and drinks, who is truthful, who is worshipped by all, who is eloquent, handsome and without pride.

12. Who is kind to those devoted to him, who is pleasing and dear to all, who is firm in promise, who is like Mahendra and Varuna in every desirable attribute.

13. Is the heroic Arjuna, thus known to you. O blessed lady, he is made to taste the fruits (pleasure) of heaven. At the command of Shakra (Indra) let him today obtain your feet. Do this, for Dhananjaya (Arjuna) is inclined to you.

**Vaishampayana said :**

14. Having been thus addressed, Urvashi of faultless feature received the words of Chitrāsena with high respect. She then smiled and replied to him thus with cheerfulness.

**Urvashi said :**

15. Having heard the virtues that should adorn men, as told by you I would bestow my favours upon any man, why should I not then choose Arjuna?

16. At the command of Indra and for my friendship for you and also moved by the many virtues of Falguni (Arjuna), I am already full of the god of love. Go therefore wherever you like to go I shall go to him.

## CHAPTER 46

### (INDRALOKAGAMANA PARVA)-

#### Continued

#### Urvashi's curse

**Vaishampayana said :**

1. Having sent away the Gandharva successful (in his mission), the smiling Urvashi, moved by the desire of possessing Partha (Arjuna), bathed.

2. After the both she adorned herself with charming and greatly splendid ornaments and sweet scented garlands. Her heart was pierced by the arrows of the god of love on account of the beauty and grace of Dhananjaya (Arjuna).

3-4. Being greatly pierced by (the arrows of the) god of love and being excited by him, she withdrew her mind from any other object; and with her imagination highly inflamed, she mentally sported with him (Arjuna) on a wide and excellent bed laid over with celestial sheets.

5. Starting at the time when the moon rose and the twilight deepened, that lady of high hips went towards the abode of Partha (Arjuna).

6. That lady went looking extremely beautiful, with her crisp, soft and long veni (braids of hair) adorned with bunches of flowers.

7. With her beauty, grace and the charm of the motions of her eye-brows, with her soft accents and moon-like face, she walked on as if defying the moon.

8. As she proceeded along, her two well-devoted and finely tapering breasts, adorned with a golden chain and celestial unguent and also with fragrant sandal paste, began to tremble.

9. In consequence of the weight of her two breasts, she had to slightly stoop forward at every step; it displayed the beauty of her waist lined with the three-folds.

11. He fair, high, round and matchless hip which was wide as two hillocks, which was the charming abode of the god of love, which was decked with the chains of gold and which was capable of shaking the saintship of the celestial Rishis, being covered with thin attire, looked highly beautiful.

12. Her feet, with beautiful ankles, with flat soles and bright copper-colored toes high and carved like the back of a tortoise, looked extremely charming with the ornaments with rows of little bells.

13. Exhilarated with the little liquor she had drunk and excited also by desire she moved in many attitudes and looked more beautiful than ever.

14. Notwithstanding there were many wonderful sights in heaven the Siddhas, the Charanas and the Gandharvas considered her to be the most beautiful object as that beautiful lady went on.

15. The upper half of her body being clad in an attire of fine texture and of cloud colour, she looked like the digit of the moon moving on in the sky covered over by the (passing) fleecy clouds.

16. That lady of the speed of mind or the wind, that beauty of charming smiles reached the abode of the son of Pandu Falguni (Arjuna) in a moment.

17. O foremost of men, having arrived at the gate (of Arjuna's abode), Urvashi of charming eyes sent words (to Arjuna) through the gate-keeper.

18. O king, she entered that brilliant and charming house. Seeing her at night, Arjuna with fear-stricken heart went forward to receive her.

19. Seeing Urvashi, Partha closed his eyes form modesty. Then saluting her, he offered her the worship usually offered to a superior.

**Arjuna said :**

20. O foremost of all the foremost of Apsaras, I salute you by bowing my head. O celestial lady, what is your command? I wait upon you as a servant.

**Vaishampayana said :**

21. Having heard the words of Falguni (Arjuna) Urvashi became deprived of her senses. She then told him all that was told to her by the Gandharva (Chitrasena).

**Urvashi said :**

22. O best of men, I shall tell you all that was told to me by Chitrasena and the reason why I have come here.

23-28. On account of your coming here, Mahendra had convened a large and charming assembly in which great festivities of heaven were held. O best of men, there came all the Rudras, the Adityas. A large member of great Rishis, also. royal sages, the Siddhas, the Charanas, the Yakshas and the great Nagas. When all those (celestial) as effulgent as the fire or the sun or the moon took their seats according to their rank, honour and prowess. The Gandharvas, O son of Shakra (Indra), O large-eyed hero, began to play on the Vinas and to sing the charming songs of celestial melody. O perpetuator of the Kuru race, the chief Apsaras also began to dance. O Partha, you had looked at me only once with a steadfast gaze.

29-30. When that assembly of the celestial broke, the celestial at the command of your father

(Indra) went away to their respective homes. O slayer of foes, the chief Apsaras also and other too at the command of your father went away to their own abodes. ~

31. O lotus-eyed one, therefore at the command of Shakra. (Indra), Chitrasena came to me; and arriving at my house, he then thus spoke to me.

32. O charming lady, I have been sent to you by the chief of the celestial. Do the favourite work of Mahendra and of myself and also of yourself.

33. O lady of fair hips, desire (to possess) him who is as heroic in battle as Indra and who is always endued with the virtue of magnanimity." He thus spoke to me.

34. O sinless one, thus commanded by him and also by your father, O chastiser of foes, I have come to wait upon you.

35. O hero, my heart has been fascinated with your virtues. I am under the influence of the god of love. This is my wish and I have cherished it for ever.

**Vaishampayana said :**

36. Hearing her speak there in that heaven in this way, Arjuna was filled with great shame. He shut his ears with his hands and said.

**Arjuna said :**

37. O blessed lady, O charming featured one, it is not proper for me to hear what you have said to me. You are considered by me as the wife of my superior.

38. As the illustrious Kunti is to me, as the wife of Indra, Sachi, is to me. O blessed lady, so are you to me. There is no doubt about it.

39. O blessed one, O lady of charming smiles, I did gaze specially at you is true. By there was a reason for it. I shall truly tell it to you, hear.

40-41. I gazed at you with wide expanded eyes in delight, thinking, "This is the mother of the Puru dynasty." O blessed one, O Apsara, you should not entertain any other feeling towards me, for you are superior to my superior, you are perpetuator of my race.

**Urvashi said :**

42. O son of the celestial king, O hero, we (Apsaras) are free and unfettered in our choice.

You should not therefore place me in the position of your superior.

43-44. The sons and grandsons of the Puru dynasty, who have come here from their asceticism, all sport with us; and they do not incur any sin by doing it. Therefore be favourable towards me. You ought not send me away. O giver of proper respect, I am burning with desire. I am devoted to you, therefore accept me.

**Arjuna said :**

45. O beautiful lady, O beauty of faultless features, hear what I truly tell you and also let the four directions and the four transverse directions and also the celestial hear.

46. O sinless one, as Kunti, Madri and Sachi is to me, so are you to me, an object of respect, the mother of our race.

47. O beautiful complexioned one, go away, I bow my head to you, I prostrate myself at your feet. You are worthy of my worship as my mother. Protect me as your son.

**Vaishampayana said :**

48. Having been thus addressed by Partha, Urvashi lost her senses out of anger. Trembling in anger and contracting her brows, she thus cursed Dhananjaya (Arjuna).

**Urvashi said :**

49-50. As you insult a woman who come to you at the command of your father and at her own desire, (a woman) who is pierced with the arrows of the god of love. O Partha, you shall have to live amongstst women, losing all respect becoming a dancer and being deprived of manhood.

**Vaishampayana said :**

51. Having thus cursed Arjuna, with her lips quivered and her breaths heavily drawn, Urvashi speedily returned to her own abode.

52-53. Thereupon that chastiser of foes Arjuna soon went to Chitrasena. Having got him, the son of Pandu (Arjuna) told him all that had happened in the night and also what had happened between himself and Urvashi, especially mentioning the curse again and again.

54-55. Chitrasena also told everything to Shakra (Indra). Then Harivahana (Indra), calling his son in private. And consoling him in sweet

words, thus smilingly spoke to him, "O excellent man, O child, having obtained you, Pritha (Kunti) has today become a true mother."

56-58. O mighty-armed hero, O giver of proper respects, you have defeated even the Rishis by your patience. Urvashi's curse will be to your good. O child, it will come very much to your use. O sinless one, O hero, you shall have to pass on earth the thirteenth year (of your exile) disguised and undiscovered. It will then the curse will be much to your benefit.

59. Having passed one year as a dancer without manhood, you shall again regain your power.

60. Having been thus addressed by Shakra (Indra), that slayer of hostile heroes, Falguni, became exceedingly glad and ceased to think of the curse.

61. The son of Pandu, Dhananjaya, sported in his celestial abode with the illustrious Gandharva Chitrasena.

62. The desires of the man, who often hears this history of the son of Pandu (Arjuna), never runs after lustful ends.

63. Those foremost of men, who listen to this history of greatly pure conduct of Falguni (Arjuna), becoming freed from pride, arrogance, wrath and other faults, ascend to heaven and they (merrily) sport there.

## CHAPTER 47

### (INDRALOKAGAMANA PARVA)-

#### Continued

#### The arrival of Lomasha

**Vaishampayana said :**

1-2. One day the great Rishi Lomasha, in the course of his wanderings, went to the abode of Shakra (Indra) with the intention of seeing Purandara (Indra). Having come to him, the great Rishi bowed to the king of the celestial. He saw that the son of Pandu (Arjuna) occupying the half of the seat of Vasava (Indra).

3. Having been worshipped by the great Rishis, that best of the twice-born sat at the desire of Shakra (Indra) on an excellent seat.

4. Seeing Arjuna seated on the seat of Indra, he pondered as to how Partha had attained to the seat of Shakra, he being (but) a Kshatriya.



5. What act of merit had been performed by him and what regions had been conquered by him that he had obtained a seat which was worshipped by the celestial themselves?

6. Having known his thoughts, the slayer of Vritra, Shakra (Indra), the husband of Sachi, smilingly spoke these words to Lomasha.

**Indra said :**

7. O Brahmarshi, hear all about what is now passing in your mind. This one (Arjuna) is not a mortal, though he has taken his birth amongstst men.

8-9. O great Rishi, this mighty-armed hero is my son, born (in the womb) of Kunti. He has come here to obtain weapons. For what wonderful reason. Alas, you do not recognise him as the excellent Rishi of old! O Brahmana, listen to me, I shall tell you who he is and for what reason he has come here.

10. Know, those two excellent and ancient Rishis, known by the name of Nara and Narayana, are none else than Hrishiksha (Krishna) and Dhananjaya (Arjuna).

11. The Rishis Nara and Narayana are renowned all over the three worlds; they have descended (on earth) for the accomplishment of certain purpose on earth, which is the region for the acquisition of virtue.

12-13. The sacred hermitage, which even the celestial and the high-souled Rishis adore, which is known by the name of Badarika, which is situate at the source of the Ganges and which is frequented by the Siddhas and the Charanas, O Brahmana, was the abode of Vishnu (Krishna) and Jishnu (Arjuna).

14. O Brahmarshi, those two effulgent ones have at my request taken their birth on earth. Those two greatly powerful ones will remove the burden of the earth.

15. Besides, there are certain Asuras, called Nivatka-vachas who, being proud of the boon they have acquired, are (now) engaged in doing us injuries.

16. Proud of their great prowess, they are planning the destruction of the celestial, for having received the boon, they do not at all regard the celestial.

17-18. Those fearful and greatly powerful sons of Dano live in the nether regions. Even all

the celestial put together are in capable of fighting with them. The blessed Vishnu, the slayer of Madhu, he who was known on earth as Kapila,

19. O exalted one, who destroyed by his glance alone the high-souled sons of Sagara when they came roaring towards him, that illustrious and invincible.

20. O foremost of Brahmanas, Hari (Krishna) is capable alone or with Partha both together, of doing us a great good in a great battle. There is no doubt about it.

21. Like the snakes in a great lake he (Krishna) is capable of destroying at the very first sight all those Asuras, the Nivatka-vachas, with all their followers.

22. But the slayer of Madhu should not be requested to perform an insignificant task. He can consume the Universe by the great mass of his effulgence, if he minds to increase it.

23. This one (Arjuna) also is quite competent to fight with them all. This hero, having destroyed them all in a battle, will again go back to the earth.

24. At my request go back to the earth. You will find the heroic Yudhishtira living in the Kamyaka (forest).

25. On my behalf tell that invincible and virtuous hero that he should not be anxious for Falguni. He will soon return acquiring all weapons.

26. For without the sacred prowess of arms and without the skill in weapons and in war, he will not be able to meet Bhishma, Drona and others in battle. Tell him.

27. That the high-minded and the mighty-armed Gudakesha Arjuna has acquired all weapons and has mastered the arts of celestial dancing and vocal and instrumental music.

28-29. (You should also tell him) saying, "O foremost of men, O chastiser of foes, you too with all your brothers should see the various sacred shrines. O king of kings, having bathed in various sacred waters, you will be cleansed of your sins and the fever of your heart will abate. You will then be able to enjoy your kingdom in happiness.

30. O best of Brahmanas, O foremost of the twice-born, endued with the prowess of asceticism, you should protect him (Yudhishtira) in his wandering over the earth.

31. Fearful Rakshasas always live in mountain passes and in rugged steppes. Protect him from them.

**Vaishampayana said :**

32. Having been thus addressed by Mahendra, Vibhatsu also spoke to Lomasha with all reverence, saying, "Protect the son of Pandu (Yudhishtira).

33. O excellent man, O great Rishi, let the king, protected by you, visit the various sacred shrines and give away (much wealth) to the Brahmanas in charity."

34. The greatly ascetic Lomasha, saying, "Be it so," went to the earth with the intention of going to the Kamyaka forest.

35. He saw there the son of Kunti, that chastiser of foes, Dharmaraja (Yudhishtira) surrounded by the ascetics and by his brothers.

## CHAPTER 48

### (INDRALOKAGAMANA PARVA)- Continued

#### The lamentation of Dhritarashtra

**Janamejaya said :**

1. These acts of the immeasurably effulgent Partha (Arjuna) are (no doubt) wonderful. O Brahmana, what did greatly wise Dhritarashtra say on hearing (all this)?

**Vaishampayana said :**

2. Having heard from the foremost of Rishis, Krishna Dvaipayana, that Pārtha (Arjuna) had gone to the abode of Indra, the son of Ambika, the king Dhritarashtra, thus spoke to Sanjaya.

**Dhritarashtra said :**

3. O charioteer, O Suta, do you know in detail the acts of the wise Arjuna which I have heard from the beginning to end?

4. Mad in performing acts of the most vulgar kind, my wicked-minded and ever sinful son of wicked policies will destroy the earth.

5. That high-souled one (Yudhishtira) whose words are ever true and who has Dhananjaya (Arjuna) to fight for him will certainly conquer the three worlds.

6. Is there any one who is even beyond the influence of death and decrepitude, that will be able to stand before Arjuna when he will shower

his barbed and sharp-pointed arrows sharpened on the stone?

7. My wicked-minded sons, who will have to fight with the invincible Pandavas are all under the influence of Death.

8. Reflecting day and night I do not see amongstst us that warrior who will be able to stand in battle before the wielder of the Gandiva (Arjuna).

9. Even if Drona, Karna or Bhishma advance against him in battle, there will befall a great calamity over the world. But I do not see even there any chance of our Victory.

10-11. Karna is kind and forgetful, the preceptor (Drona) is old and he is (also Arjuna's) tutor. But Arjuna is wrathful, strong, proud and greatly powerful. As all these heroes are invincible, all skilled in weapons and all illustrious, a fearful battle will take place between them.

12. They will not desire even the sovereignty of the whole world, if it is at all to be had by defeat; peace will be established only at the death of either of these (Bhishma etc.) or Falguni (Arjuna).

13. But he, who will be able to kill Arjuna, does not exist, nor even he who will defeat him. How shall that wrath of his which has myself for its object be appeased?

14. That hero, equal to the lord of the celestial gratified Agni at Khandava. He vanquished all the rulers of the earth at the time of the great Rajasuya sacrifice.

15. O Sanjaya, O child, even the thunderbolt, that falls on the mountain peak, leaves a portion unburnt, but the arrows, shot by Kirti (Arjuna) do not leave anything behind.

16. As the rays of the sun scorch mobile and immobile universe, so will the arrows, shot by the arms of Partha, scorch all my sons.

17. It seems to me that the Chamus (armies) of the Bharatas have already run away in all directions, being terrified at the clatter of Arjuna's chariot wheels.

18. Vidhata (creator) has created Kirti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomiting swarms of arrows. Who is there that will defeat him?

**CHAPTER 49**  
**(INDRALOKAGAMANA PARVA)-**  
**Continued**

**The lamentation of Dhritarashtra**

**Sanjaya said :**

1. O king, what you have said as regards, Duryodhana is true. O ruler of earth, nothing what you have said is untrue.

2-3. The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the Sabha. O great king, hearing the cruel words of Dushashana and Karna, they have become so angry that I believe they would not forgive.

4. O great king, I have heard how Arjuna has gratified in battle by means of his bow the god of gods, Sthanu of eleven forms.

5. The exalted lord of all the gods, Kapardin (Shiva) himself, having assumed the disguise of a Kirata, fought with Falguni (Arjuna) to test his prowess.

6. It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

7. What other man, on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

8. O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Shiva) himself with eight forms?

9. Having dragged Draupadi (into the Sabha) and thus provoked the Pandavas, your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

10. Seeing Duryodhana in the act of displaying his both thighs to Draupadi, Bhima, with quivering lips, spoke these words.

11. "O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirteenth year."

12. All (the Pandavas) are the foremost of smiters, all immeasurably effulgent, all skilled in every weapon, all invincible even before the celestial.

13. I am sure, the sons of Pritha, angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

**Dhritarashtra said :**

14. O charioteer, what (great) mischief has been done by Karna by his uttering cruel words? Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly-hall?

15. How can my wicked-minded sons live when their eldest brother and superior does not walk in the path of righteousness?

16. O Suta, seeing me blind and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

17. Those wretches also, who are his counsellors, namely, Karna, the son of Subala (Shakuni) and others, always encourage him in his course of vice; he is incapable of understanding things.

18. The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons, what to speak of his those arrows which are shot by him in anger!

19. The arrows, pulled by the strength of Arjuna's arms and shot from his bows and also inspired with mantras which convert them to celestial weapons, can chastise even the celestial.

20. What is there which is unconquerable by him who has for his protector, counsellor and friend, the Lord of the three worlds, Hari, Janardana (Krishna).

21-22. O Sanjaya, this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Shiva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

23. When these Bhima, Partha (Arjuna) and Vasudeva (Krishna) of the Satvata race are angry, my sons with their friends and the son of Subala are surely not at all capable to fight with them.

## CHAPTER 50

### (INDRALOKAGAMANA PARVA)- Continued

#### The description of the food of the Pandavas

Janamejaya said :

1. O (Muni), king Dhritarashtra must uselessly have lamented after having sent the heroic sons of Pandu into exile.

2. Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

3. What was the food of the sons of Pandu while they lived in the woods? You explain to me— was it obtained from the woods or was it the product of cultivation?

Vaishampayana said :

4. The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

5. O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

6. There were ten thousand most illustrious Snataka Brahmanas, who had perfect knowledge in the matter and means of salvation and whom Yudhishtira fed in the woods.

7. He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

8. None of those who lived with Yudhishtira in the woods looked either pale or diseased, lean or weak and timid or terrified.

9. The best of the supplied her husband and the Brahmanas with food like her mother and at last she took her food herself.

11. The king going towards the east and Bhima towards the south and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

11-12. Thus the Pandavas lived in the forest of Kamyaka for five years; but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

## CHAPTER 51

### (INDRALOKAGAMANA PARVA)- Continued

#### The lamentation of Dhritarashtra

Vaishampayana said :

1-2. The foremost of men, Dhritarashtra, the son of Ambika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety; and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

3. "O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

4. And thinking of the heroism, patience superior fortitude and the extraordinary mutual love of those brothers of unbearable prowess.

5-8. When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the Ashvins themselves will come to the field of battle placing Bhima and Arjuna in the front, then I see, O Sanjaya, that my soldiers will be slain to a mass; and those mighty and matchless warriors of divine origin will not show mercy.

9-10. As they are very angry at the insult upon Draupadi. And the most powerful warriors of the Vrishni race and the Panchalas of great strength and the sons of Pritha themselves guarded by Vasudeva of indomitable strength, will defeat my son's legions.

11. O son of charioteer, my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

12-13. The mighty-warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst. The kings on my side will not be able to

stand against the twang of Gandiva, as loud as the thunder of heaven and the push of the mace of Bhima.

14. It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends, which, I should have listened to beforehand.

**Sanjaya said :**

15. O king, you did not care for this, your great fault was that though capable you did not prevent out of affection-your son from doing what he had done.

16. Having heard the defeat at dice of the Pandavas, the slayer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka.

17. So also Dhristadyumna at the head of the sons of Drupada and Virata and Dhristaketu and those mighty warriors, the Kaikeyas.

18. O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice.

19. Having advanced towards the slayer of Madhu, the Pandavas appointed him to the charioteership of Falguni in battle; and Hari in response to their request said—"So be it."

20. And Krishna, beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed and addressing Yudhishtira, said,

21. "I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajasuya sacrifice, which could not even painfully be obtained by other kings.

22-26. At the Rajasuya I saw also all the kings those of the Bangas and Angas, Paundras and Odras, Cholas and Dravidas and Andhakas; and the rulers of several islands and the countries on the sea-coast and the kings of the frontier dominions i.e. the chiefs of the Sinhalas, the barbarians Mlechchhas, the aboriginal tribes of Lanka and hundreds of the kings of the west and the chiefs of the sea-coast principalities and all those of the Pahlavas and the Daradas. The various tribes of the Kiratas, the Yavanas, the Cakras, the Harahunas, the Chinas, the Thukharas, the Sindavas, the Jugudas, the Ramathas and the Mundas; and the natives of the kingdom of women, the Tanganas, the Kaikeyas, the Malavas and the inhabitants of Kashmira,

who were greatly afflicted with the terror of your weapons, strength and who, having been present as you had invited them, performed various offices.

27. That prosperity, so very ephemeral was taken away by your enemies and now rests upon them, which I shall recover from them for you by depriving them of their very life.

28-30. O chief of the Kurus, I shall, with the help of Rama, Bhima and Arjuna and the twins and of Akrura, Gada and Samba and Pradyumna and Ahuka and also with the assistance of the heroic Dhristadyumna and the son of Shishupala, kill Duryodhana and Karna in a day and so also Dushasana, Subala's son and all others who will stand against us in battle. And thereafter you shall, O Bharata, live in Hastinapur with your brothers and having in possession the prosperity that is now being enjoyed by the sons of Dhritrashtra, govern this earth."

31. Thereupon the king (Yudhishtira) spoke unto Krishna in the hearing of those heroes at the head of whom was Dhristadyumna whilst they were listening to him.

**Yudhishtira said :**

32. O Janardana, I accept these words of you to be true.

33-34. O mighty-armed one, slay my enemies with their followers subsequent to the expiration of the thirteen years. O Keshava, swear this to me. I really promised in the assembly of the kings to live in the woods as I am now doing.

35. **Sanjay Said**—Hearing these words of the most righteous, Yudhishtira his courtiers headed by Dhristadyumna instantly pacified the indignant Keshava with sweet words most suitable to the occasion.

36. They, (the courtiers) in the hearing of Vasudeva, said to the daughter of Panchala (Draupadi), "O lady, Duryodhana shall certainly give up his life on account of your wrath.

37. O fair-complexioned one, we make this promise unto you and therefore grieve no more. O Krishna, the flesh of those that laughed on beholding the victory at dice will be devoured by the wolves and birds.

38-39. They themselves will be mocked; and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged you by the hair at

once dragged and devoured by the carnivorous animals.

40. Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

41-42. The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi). Yudhishtira made this request to those brave heroes who were all impressed with the marks of battle, that they should after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

43-44. Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious and invincible heroes (like the furious lions with erect manes) viz. Rama and Krishna and Dhananjaya, Pradyumna and Samba and Yuyudhana and Bhima and the sons of Madri and the Kaikeya and Panchala princes, attended by the king of Matsya, who will come to the battle with all their troops and attendants.

**Dhritarashtra said :**

45. Vidura in the occasion of the past gambling told me this O king, you shall surely defeat the Pandavas at dice; but certainly there will ensue a terrible bloodshed, resulting in the total destruction of the Kurus.

46. O charioteer, I think it is now almost certain what Vidura had told me of old, that undoubtedly you would happen, a most fearful battle with the Pandavas just after the expire of the said period of thirteen years.

## CHAPTER 52

### NALOPAKHYANA PARVA

#### The colloquy between Brihadashva and Yudhishtira

**Janamejaya said :**

1. When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view of obtain the arms, what did Yudhishtira and the other Pandavas do?

**Vaishampayana said :**

2. When the illustrious son of Pritha had gone to the region of Indra for obtaining the arms then those foremost ones of the Bharata race

lived with Krishna (Draupadi) in the forest of Kamyaka.

3-4. Thereupon those excellent ones of the Bharata race, much aggrieved at heart, were seated one day with Krishna on a clean and solitary turf (in the forest). They were greatly afflicted with grief; their voices were choked up with the tears and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

5. Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhishtira in the following terms.

6. "O great king, this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

7. Losing Arjuna, we with all our sons, the Panchalas, as also the Satyaki and Vasudeva, are sure to die.

8. For what can we grieve more than this, that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows?

9. Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished and the possession of the earth is ours.

10. But for the intervention of that mighty-armed hero in the meeting of warriors, I could not send the descendants of Dhritarashtra with the Subalas to the other world (i.e. of death).

11. We are supported by Vasudeva and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

12. As a matter of fact, assisted by Krishna, having slain all our foes with Karna at their head, we are in a position to rule the whole world, conquered by the might of our own arms.

13. Although we are not devoid of manliness yet we are the most unfortunate and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarashtra are growing very strong with the tributes (collected from the dependant chiefs).

14. O great king, it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

15. The sages have said that the duty of a Kshatriya is to rule the kingdom. O king, you, are versed in the Kshatriya moralities, should not go astray from the path of your duty, the most righteous as you are.

16. Calling back Partha and Janardana, let us, O king, go away from the forest and slay the descendants of Dhritarashtra even before the expiry of pledged period of twelve years.

17-18. O great monarch, O high-souled one, O king of kings, I shall send the sons of Dhritarashtra to the other world (even if they are encircled by their soldiers in battle-array) by the very push of our arms. I shall slay all the sons of Dhritarashtra accompanied by the Saubalas, Duryodhana and Karna and others who will encounter me (or us) in battle.

19. The enemies thus being slain by me, you may come back to the forest again, O king of kings, there will be no fault of yours if thus acted.

20. O sir, O chastiser of foes, if thus a sin be committed, we are able to wash it off by the performance of various sacrifices and we may ascend a superior heaven.

21. O monarch, such may happen, if our king be not foolish or procrastinating. Indeed you are, O king, righteous.

22. Undoubtedly the deceitful persons should be done away with deceitful means. Surely it is no sin to destroy them by frauds.

23. O Bharata, O great prince, the pious, who are conversant in morality, have regarded a day and a night as equivalent to an entire year.

24. O illustrious one, the Veda text is often heard to signify that a year, O great monarch, passes away like a day, if one is engaged in strict devotion.

25. Therefore regard, O one of unfading glory, accepting the authority of the Vedas, the period of thirteen years equal to a day or so.

26. O chastiser of foes, this is the (proper) time to kill Duryodhana with all his attendants. Otherwise, O prince, he will bring the whole world under his subjection.

27. O most excellent of princes, this has been the out-come of your love for gambling. We are

almost ruined by your promise to live one year undiscovered.

28. I do not find a country where, if we live, that wicked and evil-natured Suyodhana will not be able to discover us by his spies.

29. And having thus traced us, that stupid one will again deceitfully banish us (to live in exile) into the woods.

30. If that sinful wretch beholds us to return from the woods after the expiration of that period of our undiscovered life, he will again invite us to game at dice.

31. O great prince, the game of chance will once more begin. And then being again summoned at dice, we are sure to be banished.

32. He (the king) is unskilled at dice and beyond doubt he loses his senses when at dice. Therefore, O great monarch, you shall have again to live in the woods.

32-35. O great prince, if it behoves you not to make us miserable for life, observe fully the teaching of the Vedas, which lay down, that verily the deceitful ought to be destroyed by the deceitful means. If I but have your command, I would go forth (to Hastinapur) and even as fire consumes heap of grass, would slay that wicked Suyodhana with all my power. It behoves you therefore, O charioteer, to grant me permission."

36. And king Dharmaraja Yudhishtira, having consoled and smelling the crown of the head of that son of Pandu, Bhima, who thus (as above) addressed, spoke thus.

37. "You shall, O mighty-armed warrior, assisted by the wielder of the Gandiva, slay, without doubt, Suyodhana after the expiration of the pledged period of thirteen years.

38. O son of Pritha, as for what you say, that "O Lord, the period is complete," I dare not tell a lie, for it never finds place in my heart.

39. O son of Kunti, you shall without the help of deceit, which is doubtlessly a sin, slay that irrepressible Suyodhana with all his adherents."

40. Whilst Dharmaraja Yudhishtira, was thus speaking to Bhima, there came before him that great and most illustrious sage, Brihadashva.

41. That righteous and high-souled monarch, Yudhishtira, worshipped the virtuous ascetic with the respectful offerings of Madhuparka

(made of honey, curd clarified-butter, sugar and milk in a small cup made of some metal) whom he beheld standing before him.

42. When the great sage was seated, the mighty-armed Yudhishtira, having supplied him with the refreshments, sat before him, looking and spoke to him in the most piteous terms.

43. "O almighty one, summoned by those evil-minded and mischievous but skillful gamblers at dice. I have been deprived of my wealth and kingdom (through gambling).

44. I am not an expert at dice, the sinful men, having recourse to the foul means, defeated me at dice and even brought my wife, who is dearer to me than life itself, into the midst of the assembly (of heroes).

45. And defeating me at dice a second time, they have exiled me into the fearful woods, where I lead a disastrous life, clad in deer-skin.

47. Greatly afflicted with sorrow, I am at present leading a very distressful life in the woods. The cruel speeches which I heard uttered (by my enemies) on the occasion of the past. Gambling and the expressions of my afflicted friends regarding the game and other subjects, live still fresh in my heart and when remembered, they put me into serious thinking during the whole night.

48. I am, even as deprived of my life, as I am in destitute of that high-souled wielder of the Gandiva, on whom depend the very lives of us all.

49. Ah! when shall I see the swift-speaking and liberal Vibhatsu, who is so full of the milk of human kindness and aptitude, coming back to us with all the arms collected from heaven!

50. Is there a prince, on the earth, who is more wretched than I am? Have you ever heard of or seen such a one before. So far as I think, there is no such person, who is more afflicted with grief than myself."

**Brihadashva said :**

51-52. O great prince, O son of Pandu, you say that on this earth there is no such a person more wretched than yourself. O sinless monarch, I will narrate to you if you would listen to me, the history of a king who was (really) more miserable than yourself.

**Vaishampayana said :**

53. Thereupon the king spoke to the great sage, "O most glorious one, relate as I am desirous to hear, the history of the king who had fallen in the most distressful condition of life."

**Brihadashva said :**

54. O prince, O you that never lapse hear attentively, with your brothers the history of the king who was more miserable than yourself.

55. O great king, there lived a famous prince amongstst the Nishadhas, who was known by the name of Virasena. He had a son, named Nala, who was versed in religion (virtue) and (in the knowledge of acquiring) wealth).

56. We have heard that the king was deceitfully defeated by Pushkara; and in consequence thereof he dwelt in the forest with his spouse, pressed with distress.

57. O king, while living in the forest, Nala had neither servants nor chariots, (nor charioteers), neither he had a brother or friends with him.

58. But you are encircled by your war-like brothers, who are equal to the celestial and also by the best of the twice-born Brahmanas, who are like unto Brahma himself. Consequently, O king, you should not lament.

**Yudhishtira said :**

59. O foremost of the story-tellers, I am very desirous of hearing in detail the history of that illustrious king, Nala. It behoves you therefore, to tell me.

## CHAPTER 53

### (NALOPAKHYANA PARVA)-Continued

#### The words of the swan's speeches

**Brihadashva said :**

1. There was a heroic king, named Nala the son of Virasena. He was possessed of desirable attainments, handsome and well-acquainted with the management of horses.

2-3. He stood at the head of all the princes, even as the king of the celestial; and exalted above all, was equal to the sun in splendour. He was the well-wisher of the Brahmanas and the lord of the Nishadhas. He was truthful, the



commander of a mighty force, consisting of cavalry and infantry and a large number of chariots and elephants but fond of gaming at dice.

4. He was beloved of women, high-souled and with all passions checked. He was also the refuge of all and the best of bowmen and was like Manu himself.

5. Like him (Nala) there was a king amongstst the Vidarbhas, named Bhima, who was warlike, possessor of immense power and all accomplishments and beloved of his subjects. But with all these virtues he was without an issue.

6. He, with a fixity of purpose, made great endeavour for obtaining issue. O Bharata, there came before him, a Brahmarishi named Damana.

7-8. Thereupon, O king of kings, the virtuous prince, Bhima, assisted by his wife, satisfied that revered sage with the most respectful offerings. Damana, thus pleased, conferred upon the king and his spouse a boon of a daughter like unto a jewel and three sons possessed of liberal heart and great fame.

9. The daughter and the three sons were named Damayanti and Dama, Danta and the illustrious Damana. The latter were possessed of all the virtues, most fearful and of terrible might.

10. But Damayanti of slender waist, obtained celebrity all over the world in beauty and brightness and in good name, luck and glory.

11. And when she attained to age, hundreds and hundreds of female servants and hand-maids, decked in ornaments, waited on her like Sachi herself.

12. There shone in the midst of her hand-maids the daughter of Bhima, of beautiful features and decked with all ornaments like the bright lightning of the sky.

13. The damsel was possessed of extraordinary beauty and large eyes and was like Lakshmi (the goddess of riches) herself. Indeed, there was none amongstst the celestial or the Yakshasa who could be compared with her.

14. No body amongstst men or others, was possessed of such beauty, seen or heard of. In fact, the damsel was most pleasant to look at and more handsome than the celestial.

15. That foremost of men, Nala, was peerless in the worlds; because on earth he resembled in beauty Kandarpa (the god of love) himself in his embodied form.

16. Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti) and those of Damayanti before the king of the Nishadhas, Nala.

17. Although they had not seen each other, yet they conceived a love (for each other) produced by their repeatedly hearing each other's accomplishments. O son of Kunti, that mutual attachment began to grow very strong.

18. And then Nala, incapable of holding it in his bosom, passed much of his time in solitude in the gardens adjacent to the inner apartments (of his palace).

19. There he saw, one day, a lot of swans, with golden wings, roving in those woods. Of them he caught one with his hands.

20. Thereupon that sky-roving one spoke unto Nala. "O king, it behoves you not to kill me. I will render some good to you.

21. O prince of the Nishadhas, I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself."

22. Thus spoken, the king liberated the swan. Thereafter the swans, spreading their wings, betook themselves to the country of the Vidarbhas.

23. Arriving at the city of the Vidarbhas the birds alighted from heaven before Damayanti, who also beheld them.

24. Damayanti surrounded by her hand-maids, having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

25. Thereupon the swans fled in all directions in that charming forest; and the ladies ran after them, each pursuing one.

26. The swan which Damayanti pursued, led her into a solitary corner of the gardens and addressed her a human speech the following words,

27. "O Damayanti, there is a prince amongstst the Nishadhas, named Nala, who is in beauty, like the Ashvins; and he has not his equal amongstst men.

28-31. In beauty he is like Kandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you becomes his wife. O you of slender waist, your birth and also your

beauty may be of some avail. We have, as a matter of fact, seen celestial, Gandharvas, men, Nagas and Rakshasas; but never have we seen one like him (Nala). As you are a jewel amongst the maidens, so Nala is the best amongst men. The best united with the best is of merit.

32. O Prince, Damayanti was in the above way addressed by the swan. She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharbha "So be it" returned to the country of the Nishadhas and described everything to Nala himself.

## CHAPTER 54

### (NALOPAKHYANA PARVA)-Continued

#### The embassy of Nala

**Brihadashva said :**

1. O Bharata hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

2. For this reason, Damayanti became filled with great anxiety and grief; and sighing heavily became lean and pale-faced.

3. She always gazed on high with contemplative turn of mind and looked like a dementate. Possessed by the god of love, she also became pale and slender.

4. She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night and lamented again and again with the exclamations of Ah and Alas.

5-7. O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharbha. The king Bhima hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter; the thought within, himself why was it that his daughter seemed to be so uneasy at present.

8. The king, seeing his daughter had attained to puberty, observed in his mind that it was his own duty to make arrangements for Damayanti's Svayamvara (marriage).

9. O exalted one, the king united all the rulers of the earth saying, "O heroes, the Svayamvara ceremony of Damayanti is going to be held."

10-12. Having learnt of Damayanti's Svayamvara (marriage), all the kings, the rulers of the earth, in obedience to the invitation of Bhima, came to him. The earth was filled with the noise caused by the clatter of the cars, the neighing of horses and the roars of elephants; and those high-souled rulers of the earth, who came with their fair-complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhima with the most suitable offerings. Thus honoured by a respectful reception, the kings took up their abodes (in the city of Bhima).

13-14. At this juncture, those most exalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

15. The illustrious Maghavat (Indra), having offered them proper worship, inquired after their everlasting welfare and peace regarding all matters.

**Narada said :**

16. O Lord, O God, we enjoy peace as regards all matters; and O Maghavat, O illustrious one, so also the beings of the entire world.

**Brihadashva said :**

17-20. Hearing the speeches of Narada the slayer of Bala and Vritra, asked, "Where are those war-like Kshatriyas and why do I not find those princes, coming to me, as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. Your meet death by weapons, when time is come; and never turn their faces away from the battle; their is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me. Narada, thus addressed by Shakra, said in reply.

**Narada said :**

21. O Maghavat, listen to me, why the rulers of the earth are not being seen by you now. The king of the Vidarbhas has a daughter the famous Damayanti; who, in beauty, surpasses all the women of the earth.

22. O Shakra, her Svayamvara will shortly take place. There the kings and princes are going from all directions.

23. O slayer of Bala and Vritra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

24. While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni amongstst them) came before the king of heaven, Indra.

25. They then all heard the speeches of Narada pregnant with lofty ideas and becoming greatly delighted to hear them said that they would also go there.

26. O great king, mounted on their vehicles, accompanied by their attendants, they all betook themselves to the country of the Vidarbhas where all the rulers of the earth had gone.

27. O son of Kunti, the lofty-minded king, Nala, hearing of the assembly of the kings, set out, thinking of Damayanti.

28. The celestial saw Nala on the way walking on the earth. In beauty he resembled even the god of love himself in his embodied form.

29. The Lokapalas, having seen him resplendent as the sun, were struck with astonishment at his wealth of beauty; and they, therefore, abandoned their idea (of getting her).

30. The celestial, leaving their cars, alighted from heaven and (then) addressed the king of the Nishadhas thus.

31. "O the most exalted of the rulers of the Nishadhas, O Nala, O you who do observe the vow of truth, O the foremost of men, help us; be our messenger."

## CHAPTER 55

### (NALOPAKHAYANA PARVA)-Continue

#### Nala's embassy of the gods

##### Brihadashva said :

1-2. O Bharata, Nala promised to them (the celestial) saying that he would do it; and then, approaching with folded hands, asked them, "Who are you? And who is he, by whom I am desired to be his messenger? what further shall I render to you; tell me what really is."

3. Maghavat, being thus addressed by the king of the Nishadhas, said in reply, "Be

informed that we, the celestial, come here for Damayanti.

4. O king I am Indra, this one is Agni; he is the lord of the waters and this is even Yama, the destroyer of human bodies.

5. Do you inform Damayanti that we, Lokapalas with Mahendra at our head, are all come and going to the assembly (of the heroes), filled with the desire of witnessing (the Svayamvara).

6. And the gods— Shakra, Agni, Vasava and Yama, all desire to win you. Hence choose one of them for your husband."

7. Nala, being thus spoken to by Shakra, requested them with folded hands not to send him, as he also has come with the same purpose.

8. "O gods, pardon me; and how it is that a person, who is in the same way determined (to get Damayanti), can dare speak to the damsel on behalf of others."

##### The Gods said :

9. O king of the Nishadhas, you promised to us beforehand that you would do it. O king of the Nishadhas, why, therefore will you not act up to it? Tell us without (a moment's) hesitation.

##### Brihadashva said :

10. The king of the Nishadhas, being thus spoken by the gods, said again to them: "How can I dare enter those palaces so well-guarded."

11. Indra again said to him in reply "you shall get access." Nala, saying "so be it," repaired to the mansion of Damayanti.

12. There he saw the daughter of the ruler of Vidarbhas, who was encircled by her hands-minds, effulgent in beauty and form and of fair color.

13. She also possessed extraordinarily symmetrical handsome limbs, slender waist and fair eyes; her splendour was supposed to eclipse the light of the moon.

14. His (Nala's) love increased at the very sight of that sweet smiling one (Damayanti). But being desirous of carrying out the truth, he repressed the love (that was aroused in him).

15. Then beholding the king of the Nishadhas, all the respectable and beautiful ladies sprang up from their seats, possessed as they were by the splendour (of his beauty).

16. Filled with amazement and highly gratified, they praised Nala; but they spoke nothing to him, only worshipped him in the mind.

17. Oh! what beauty, what effulgence and what patience are possessed by this high-souled one! Who is he! Is he a god or a Yaksha or a Gandharva?

18. Those most excellent women, overpowered by his splendour and out of bashfulness, were not at all able to go near or address him.

19. Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smilingly said thus.

20-22. "Who are you, O you of beautiful form, you have aroused love in me. O warlike one, O sinless one, I desire to know how have you come here. Why have you come here! And how is it you have not been perceived by any body? Indeed, my palace is so well-guarded; and so strict are the commands of the king." Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply-

**Nala said :**

23. "O handsome damsel, know me by the name of Nala; I have come here as the messenger of the gods. The gods, Shakra, Agni, Varuna and Yama, all desire to have you. O beauteous one, choose one of the celestial as your husband.

24. It is through the influence of those celestial I have entered the palace undiscovered and for this reason also that none has perceived me, nor put obstacles in my way.

25. O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

## CHAPTER 56

### (NALOPAKHYANA PARVA)-Continued

#### Nala's embassy of the gods

**Brihadashva said :**

1. Saluting the celestial, (Damayanti) smilingly said to Nala, "O king! love me with due respect and say what shall I do for you.

2. Myself and whatever riches that I have got are all yours. O lord, make love with full confidence.

3. O prince, the speeches of the swans are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

4. O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

5. Thus addressed by the daughter of the king of the Vidarbhas, Nala said to her in reply: "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

6. Do you lead your heart towards those illustrious celestial, who are the creators of the worlds and even with the dust of whose feet I am not equal.

7. By offending the celestial, the mortals receive death. Therefore, O beauteous lady, save me by choosing one of the gods for your lord.

8. By choosing the celestial you will enjoy garments unsullied with dust, gaudy garlands of variegated color and superior ornaments.

9. What lady will not accept as her husband Hutasha, who, by reducing the dimensions of this entire earth, swallows it also?

10. What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

11. What lady will not accept as her husband Mahendra, who is the lord of the gods and who is the most virtuous and illustrious and who is also the repressor of the Daityas and the Danavas.

12. Should you cherish in you heart (the love of Varuna amongst the guardians of the worlds, do so without delay. Hear this my friendly advice.

13. Thus addressed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

14. O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestial,

15. The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, 'O blessed one, O gentle one, do what you please.

16. Having promised the celestial specially and come in their interest, how can I venture to look to my own (interest).

17. If virtue be consistent with the seeking of one's own interest, I will surely look to it and so also do you, O gentle one, act according to this (principle).

18. Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles.

19. "O the most supreme amongst men, I find out this sinless way, following which no sin, whatever, O king, will hang upon you.

20. O the foremost of men, yourself and the celestial with Indra at their head, all come together when my Svayamvara takes place.

21. O the best of men, there I will accept you for my lord amongst the guardians of the world. Thus, O foremost of men, there will be no blame hanging upon you.

22. O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas, king Nala returned where the assembled celestial took their quarters.

23. Thereupon the great lords, who are the guardians of the world, seeing him approach, to them, inquired of him about all that had taken place there.

24. "O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced.

**Nala said :**

25. At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers and guarded by old guards with bludgeons in their hands.

26. When I entered, no man, through your influence, discovered me there except the daughter of the king.

27. I was preceived by her hand-maids, whom I saw too. O the foremost of the gods, beholding me they were all struck with amazement.

28. O the most excellent of the celestial, although I related all about you, yet the fair-complexioned one settled her mind to choose me for her lord.

**The Maiden said :**

29. O the foremost of men, I wish the assembled celestial would come with you where my Svayamvara will take place.

30. O king of Nishadhas, I will choose you amongst those celestial. O you mighty-armed warrior, if this be done, no blame will surely touch you.

31. O the exalted of gods, this is all, I relate to you what happened there. O the lords of the gods, it behoves, you therefore, to settle everything finally.

## CHAPTER 57

(NALOPAKHYANA PARVA)-Continued

**The Svayamvara of Damayanti**

**Brihadashva said :**

1. When the auspicious hour, the sacred lunar day and the propitious season set in the king Bhima summoned all the rulers of the earth to the Svayamvara.

2. Hearing this, all the rulers of the earth, repressed by her love and filled with the desire for Damayanti, repaired (to the Svayamvara).

3. Those kings entered the amphitheatre furnished with golden pillars and adorned with beautiful gates even as the furious lions force their way into the mountain caves.

4. There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their ears, took their respective seats.

5. That sacred conclave of the rulers of the earth abounded in the foremost of men even as Bhogavati abounds in the Nagas or as the mountain caves in tigers.

6. Their arms were sinewy looking like maces; and they were well-shaped and smooth, even as the five-headed snakes.

7. The countenance of the kings, embellished with beautiful locks and fine noses and brows, glittered even as the stars shine in the firmament.

8. Thereupon the fair-complexioned Damayanti entered the amphi-theater; and thus attracted the eyes and hearts of the assembled princes.

9. When the kings beheld her, their eyes, unmoved, were finally fixed upon those parts of her body, wherever they had fallen first.

10. Thereupon, O Bharata, the names of the kings having been uttered, the daughter of Bhima beheld five persons all alike in their form.

11. Thereafter the daughter of the king of the Vidarbhas, having seen all of them of similar forms could not make out which one was prince Nala; for doubts had already arisen in her mind.

12. Whomsoever she saw amongst the kings, she supposed him to be the prince Nala; and thus the thoughtful lady pondered and deliberated in her mind.

13. 'How shall I discern the gods and how shall I ascertain prince Nala?' This thought engrossed the mind of the daughter of the king of the Vidarbhas and also afflicted her with great grief.

14-16. O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods, I have heard from the old men whatever marks belong to the celestial and indeed those are never seen to appertain to any one of these assembled in this earth.' Thus she thought on this subject over and over in several ways and came to the conclusion, viz., that she should, after saluting the celestial.

17. After that with the mind and words and with joined hands, resolve upon obtaining the assistance of the gods themselves. Trembling with fear she spoke to the celestial thus, "On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestial, point him out to me.

18. As I am always firm to him either in speech or thought, so for the sake of that truth, it behoves the celestial to point him out to me.

19. When it was settled to me by the celestial that the prince of the Nishadhas should be my husband; for the sake of that truth it behoves the celestial to point him to me.

20. When I have commenced my vow for the worship of king Nala; for the sake of that truth, it behoves the celestial to reveal him to me.

21. It behoves the Lokapalas, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

22-23. The celestial, having heard the words of Damayanti full of compassion and known for certain that her love for the prince of the

Nishadhas was most fervent and also realizing her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

24. She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck) and seated without touching the earth.

25. She, on the other hand, saw Nala standing pre-eminent with his own shadow and (unlike the gods) full of perspiration and with floral wreaths stained with dust and the king of the Nishadhas was also seated on the ground with staring eyes.

26. O Bharata, she saw both the celestial and that righteous king. But, O descendant of Pandu, the daughter of Bhima accepted (as her husband) the prince of the Nishadhas in accordance with her vow.

27. The bashful and larged-eyed maiden held the flying-end of her cloth and put a most handsome garland round his neck. Thus the fair-faced damsel had chosen him as his lord.

28. Thereupon all the celestial suddenly gave utterance to their woe by saying, Ah! Alas!!

29. O Bharata! all the celestial and the great sages became struck with amazement and uttered the cry. "Excellent and Excellent" while at the same time they were praising king Nala.

30. O Kauravya! the prince—the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus—

31. O blessed one, as you rejecting all the gods, choose a man to be your lord; so know me, therefore, for your husband, ever ready to obey your words (of command).

32. O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

33. Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen those celestial headed by Agni, mentally prayed for their protection.

34. Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhima, became greatly gratified; and they all granted to Nala eight boons.

35. At first Shakra, the husband of Sachi, well pleased, bestowed upon the king of the Nishadhas a boon. viz., that in the sacrifices he should attain to divinity and thence to each of the extraordinarily great and happy abodes.

36. Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutashana also granted to him regions as resplendent as himself.

37. Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

38. The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well a floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

39. Having granted these boons to him, all the celestial returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment; and highly gratified, went away wherever they came from.

40. And after the departure of the best rulers of the earth, the lofty-minded and well-pleased Bhima celebrated the marriage ceremony of Damayanti and Nala.

41. The foremost of men, the prince of the Nishadhas, having passed there some time his in obedience to his will comeback to his own city with the permission of the king Bhima.

42. O king, that righteous prince, having obtained a maiden like a gem, began to enjoy her sweet company, even as the slayer of Bala and Vritra enjoys the company of Sachi.

43. The warlike monarch, resplendent as the sun, was exceedingly glad to rule and maintain his subjects most righteously.

44. That talented one like Yayati the son of Nahusha held the horse and several other sacrifices, offering abundant gifts of the Brahmanas.

45. Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves.

46. Thereupon the illustrious prince begot upon Damayanti a son named Indrasena and a daughter named Indrasenā.

47. Thus the ruler of the earth, the fore-most of men having celebrated the sacrifices and passed his days in joy (with Damayanti), governed the earth abounding in wealth.

## CHAPTER 58

### (NALOPAKHYANA PARVA)-Continued

#### The colloquy between Kali and the celestials

##### Brihadashva said :

1. After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dvapara accompanied by Kali, approaching towards them.

2. Shakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dvapara as your companion?'

3. Thereupon Kali replying to Shakra's words said, 'Hearing the Svayamvara of Damayanti, I am going there. I shall take her to be my wife; for my heart has been captivated by her?'

4. Indra smilingly said to him, "That Svayamvara is now over; king Nala has been accepted by her as her husband even in our presence."

5. Thus spoken to by Shakra, Kali, the viler amongst the celestial, waxing wroth, said to them (celestial) all, the following words:

6. "In as much as neglecting the divinities she has accepted a man for her husband, it is but equitable that she shall suffer severe punishment?"

7. When Kali had spoken in the above manner, the celestial replied, 'With our permission, Nala has been chosen by Damayanti.'

8-11. Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth; in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance; who never does any harm to any one, who is truthful and of unshaken vows; in whom truthfulness, forgiveness, knowledge, rigid austerities, purity, self-control and quiescence are ever present; who is the foremost of kings, like the guardians of the

worlds. O Kali, that foolish creature, that desires to imprecate Nala of this description, does surely curse his own self and does kill himself by his own agency.

12. O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dvapara the celestial repaired to heaven.

13-14. After the celestial had disappeared, Kali said to Dvapara, 'O Dvapara, I cannot restrain my wrath, I will enter into the Nala and disposes him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.

## CHAPTER 59

### (NALOPAKHYANA PARVA)-Continued

#### On the subject of Nala's gambling

**Brihadashva said :**

1. Having entered into this agreement with Dvapara, Kali came to the place where the king of the Nishadhas was.

2. Always intent on detecting a flaw in Nala, he resided in the country of the Nishadhas. In the twelfth year Kali found out a fault of his.

3. Naishadha, after having with water, rinsed his mouth, performed the Sandhya ceremony, without having previously washed his two feet. Thereupon Kali possessed him.

4. He, having entered into Nala, went to Pushkara and said to the latter, "Come, play at dice with Nala?

5. With my help you shall conquer Nala at a game of dice; and vanquishing king Nala and winning his kingdom, do you govern the Nishadhas?"

6. Thus spoken to by Kali, Pushkara went to Nala; Kali also repaired to Pushkara becoming the principal die.

7. Pushkara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

8. Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also.

9-10. Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams and also the valuable garments. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist.

11. Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince and also to dissuade him (from the play).

12. Then the charioteer, having approached Damayanti, said to her" 'O auspicious one, all the citizens and the state officers are staying at the gate."

13. O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitous game of their monarch, who is so very well versed in virtue and in the acquisition or wealth.

14. Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses, said to the prince of the Nishadhas in terms cooked with tears -

15-18. 'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.' She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them or his queen of handsome looks, who gave utterance to her sorrows thus: And the counsellors and all the citizens, overwhelmed with grief and shame and having uttered (unto themselves) that he would never stand, went back to their homes; and thence forward. O Yudhishthira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always defeated.

## CHAPTER 60

### (NALOPAKHYANA PARVA)-Continued

#### The gambling of Nala

**Brihadshava said :**

1-2. Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief and meditated upon the seriousness of the matter regarding the king, her husband.



3-4. Beholding Nala deprived of all his possessions and being afraid of the calamity that had befallen her husband and desirous of doing good to him, Damayanti addressed to her nurse and maid-servant who was most noted, well-meaning beloved and intent upon doing good to all and well-speaking-these words -

5. 'O Brihadsena! inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

6. Thereupon all the ministers, having been informed of the summons of the king, uttered-"O this was most unfortunate for them all" and advanced to Nala.

7. When again the daughter of Bhima informed Nala, that all his subjects came there in a body for the second time, the king said nothing to her in reply.

10. Damayanti, beholding that her lord uttered not a word to her in reply, felt shame and entered her own apartments. And also hearing that the virtuous Nala was always defeated at dice and deprived of all his possessions, she spoke again unto her nurse, Brihadsena! O blessed one! do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

12. Hearing the words of Damayanti, Brihadsena brought Varshneya summoned by faithful servants. Thereupon the daughter of Bhima, who was unblameable and was never out of place or season, consoled Varshneya by sweet speeches and said to him words suitable to the occasion -

13. It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress.

14. The more the king is defeated by Pushkara in the game, the greater becomes his earnestness for it.

15. As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play.

17. Deeply engaged in the game, as he is deaf regarding the advices of his friends and relatives, so he does not accept my counsel. Surely me-seems, the high-souled Naishadha is

not to be blamed for his not listening to my words, absorbed as he is in the game.

18. O charioteer! I seek your protection. Act according to my commands. My mind is not very sanguine. King Nala may come to danger.

19. Yoking the favourite steeds of Nala, fleet as the glance of mind and placing my twins (a son and a daughter) on the car, you should repair to Kundina in all haste.

20. Leaving the children and the car and these horses with my relatives, do you go there or go away wherever it pleases you to go."

21. Varshneya the charioteer of Nala, told in detail these words of Damayanti to the chief counsellors of Nala.

22. O lord of earth! deciding (the matter) with their aid and with their permission placing the children on the chariot the charioteer hastened towards Vidarbha.

24. There leaving the horses, the excellent of cars and the boy Indrasena and the girl Indrasena and saluting king Bhima and afflicted and grieving for Nala, the charioteer started from that place and repaired to the town of Ayodhya.

25. He approached king Rituparna with a sorrowful heart and entered into the service of the monarch as a charioteer.

## CHAPTER 61

### (NALOPAKHAYANA PARVA)-Continued

#### The exile of Nala

**Brihadashva said :**

1. After Varshneya had gone away, his kingdom and what else of wealth he possessed, were won by Pushkara from Nala of good fame, who was engaged at dice.

2. O king! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile:- 'Let our game at dice commence anew, but what else to stake you have got now?'

3. Damayanti alone is left to you; everything else has been won by me. Well if you think it right hold Damayanti as your stake now?

4. Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable to him.

5-6. Thereafter Nala of high renown, possessed with extreme anguish, looking at Pushkara, began to take all the ornaments off

every part of his body. Then wearing a single piece of cloth, with his person uncovered enhancing the grief of his friends and forsaking his vast wealth the king went out.

7. Also Damayanti, attired in a single piece of cloth, followed the departing king behind. With her the king of Naishadha, passed three nights outside the precincts of the town.

8. O mighty king in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim.

9. O Yudhishthira! in consequence of this proclamation of Pushkara and his malice towards Nala, the citizens offered no respectful conduct towards him.

10. Thus unregarded, though worthy of their (citizen's) regards, that king stayed three nights outside the precincts of the city living, all the while solely on water.

11. Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely).

12. Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of whose plumage resembled that of gold.

13. Thereupon the powerful ruler of the Nishadhas, thought (within himself)-My food today will consist of these and afterwards their plumage shall be my wealth.

14. Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

15. When rising up (to the sky) the birds of the earth seeing Nala sorrowful and seated on the car with his person nude and countenance down towards the ground, addressed these words to him.

16. 'O greatly foolish one! we are even those dice. We had come hither desirous of robbing your cloth. For surely we feel no pleasure, even if you depart wearing your cloth.'

19. O king! then Nala of holy fame beholding the dice depart and himself naked, thus spoke of Damayanti. O unblameable lady! they, in consequence of whose wrath I have been

deprived of my (royal) fortune and being distressed and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Naishadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

20. I, your husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to your good.

21. These various roads before you, passing by the (city of) Avanti and crossing the Rikshavat mountain lead to the Deccan.

23. Yonder is the mighty range of mountains known under the name of Vindhya; there is the river Payashini flowing toward the sea and you lie the hermitages of the illustrious sages replete with many kinds of fruits and roots. This road leads to Vidharbha, the other one proceeds towards the country of the Kosalas; beyond them in the southern direction lies the Deccan.

24. **Brihdashva said**—O descendant of Bharata's race! addressing the daughter of Bhima, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

25. Thereupon distressed with sorrow and in a voice choked with the vapour of grief, Damayanti spoke to Nala these piteous words.

**Damayanti said :**

27. O ruler of the earth! on continuous thinking of your intention, my heart trembles and all my limbs are sinking. How can I depart leaving you in this lonely forest, deprived of your kingdom despoiled of your wealth, yourself not covered even with a single piece of cloth and afflicted with hunger and toil?

28. O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, you shall remember your former happiness, then shall I solace you in your troubles.

29. 'In all descriptions of misery there is no medicine similar to a wife, this is the opinion of all the physicians, I tell the forsooth.

**Nala said :**

30. O you of delicate loins! O Damayanti, what you have said, is indeed true; to a man aggrieved there is no friend equal to a wife that serves as a remedy.

31. O timid one! why are you afraid? I do not intend to forsake you; O faultless one, I can part with myself, but not with you.

**Damayanti said :**

32. O great monarch! if you seek not to desert me, why then do you instruct, (point out to) me, about the road that leads to the dominion of the Vidarbhas?

33. O protector of your subjects! I know also that you cannot leave me. But, O ruler of the earth! you may renounce me, as your mind (reason) is spoiled (distracted) by Kali.

34. O foremost of men! you are repeatedly instructing me about the road. O divine one! it is in this way that you are adding to my sorrow.

35. If it be your wish that I should go back to my kinsmen, then if it list you, we both together shall repair to the kingdom of Vidharbha.

36. O bestower of honor! there, the king of the Vidarbhas shall worship you. Thus held in great respect by him, you shall live in happiness in our residence.

## CHAPTER 62

(NALOPAKHAYANA PARVA)-Continued

**The desertion of Damayanti by Nala**

**Nala said :**

1. No doubt, your father's kingdom is the same as mine own. But thither by any means I will not go, being in embarrassed circumstances.

2. There was a time when repairing there in all my prosperity, I enhanced your delight. Shorn of it (prosperity) how can I now repair there to add to your sorrow?

**Brihadhsava said :**

3-4. Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth. Both of them wrapped in a single piece of cloth, when wandering this way and that, arrived at an inn, worn out with hunger and thirst.

5. Then on reaching that inn, the ruler of the Nishadhas seated himself on the surface of the earth with the daughter of the king of Vidharbha.

6. Destitute of his garments, unsightly, with his person unclean, covered with dust, he laid himself down with Damayanti on the surface of the earth in fatigue.

7. Then ever used to happiness, the comely and innocent Damayanti, too, suddenly visited with misfortune, became unconscious in sleep.

8. O lord of your subjects! when Damayanti fell asleep, king Nala, owing to his heart and mind being agitated with grief, could not sleep as before (in his days of happiness).

9. He, musing over the loss of his kingdom, his abandonment by his friends, the disaster he met with in the forest and over his other misfortunes, began to reflect (in the following manner).

10. "What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death or the desertion of my wife?

11. She is (fondly) attached unto myself. For this reason she suffers these afflictions for me. But (when) forsaken by me, she may possibly repair to her relatives.

12. Devoted as she is to me, she is sure to suffer distress if she accompanies me; but it is doubtful, whether she would suffer them or not, were I to forsake her. Perchance, she may sometime attain to happiness."

13. O Monarch! thus repeatedly cogitating over this subject and reflecting again and again about it, he (at last) decided the desertion of Damayanti to be the best course open to him.

14. 'For her spiritedness, nobody will be able to insult, on the way, this high-souled, chaste and illustrious lady who is (fondly) devoted to me.'

15. Thus through the instrumentality of the wicked Kali, his mind then ceased to dwell on Damayanti and he settled his purpose of abandoning her.

16. Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the King intended to pair off half of her cloth.

17. 'How shall I cut off her cloth, so that my beloved may not awake.' Thus thinking, king Nala then began to wander about that inn.

18. O descendant of Bharata's race! walking with hasty steps up and down, Nala obtained, near the inn, an excellent unsheathed sword.

19. That chastiser of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Vidharbha king asleep and unconscious, he hurriedly went away.

20. But then his heart being attracted towards Damayanti, the ruler of the Nishadhas, came back to that inn; and finding her in that condition he began to lament:

21. 'My dear-loved wife, whom even the winds or the sun could not see before, is even now lying asleep like one helpless on the ground of this inn.

22. How will this sweet smiling and slender-waisted Damayanti live, when awaking, she shall find herself clothed, like one mad, in half a piece of cloth?

23. How will this blessed daughter of Bhima, the chaste Damayanti, roam, without me and all alone, in this dreary wilderness, inhabited by beasts and serpents.

24. O noble-hearted one! may the Adityas, the Vasus, the Rudras, the twin Asvinis together with the wind-gods, protect you! Or you are protected by yours own virtue!'

25. Thus speaking unto his dear-loved wife matchless on earth in beauty, king Nala, deprived of his senses by Kali, endeavoured to go away.

26. The royal Nala departing again and again, returned again and again to the inn, once dragged away by Kali and again drawn back by his love (to his wife).

27. It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn.

28. Befeooled and deprived of his reason by Kali, Nala ran away deserting his sleeping wife and lamenting profusely and plaintively for her.

29. Losing his senses through the influence of Kali and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness.

## CHAPTER 63

### (NALOPAKHAYANA PARVA)-Continued

#### The curse of Damayanti on the hunter

**Brihadashva said :**

1-2. O king, after Nala, had gone away, the slender-waisted Damayanti, getting over her fatigue, awoke in terror in that solitary wilderness. Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naishadha, saying: 'O Maharaja.

3. O master! O mighty sovereign! O husband! why have you forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest.

4. O mighty monarch! you are virtuous and truthful. How then, promising not to do so you have forsaken me asleep, in the woods?

5. Why have you gone away forsaking your able and devoted wife, specially when she had done you no harm, but you have been wronged by others?

6. O lord of your people! you ought faithfully to fulfill those words of yours in respect of me, that you had uttered in days gone by, before the guardian deities of the worlds.

7. O best of men! because mortals are not ordained to die before their appointed time, therefore, it is, that your beloved wife live even a moment after your abandonment of her.

8. O foremost of men! enough of this joke, let us have no more of it. O invincible one! I am awfully frightened. O lord! show yourself.

9. You are discovered O king! you are discovered! O ruler of the Nishadhas I have seen you! concealing yourself behind the corpses, why do you not answer me?

10. Alas, O king of kings! it is very cruel of you. For seeing me in this and so bewailing, you do not, O king, come near to console me.

11. I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how you will live alone.

12. O king! when, in the evening you will sit thirsty, hungry and worn out with toils under the trees, how will you live without seeing me (by your side)?

13. Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

14. At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed and the next moment, she would cry and wail aloud.

15. Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief and sighing again and again, spoke weeping:

16. 'May that being suffer grief greater than ours, through whose curse the afflicted king of the Nishadhas bear this woe!'

17. May that sinful wretch, who has reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes.'

18-19. Thus bewailing, the consort of that high-souled monarch began to search her dear lord in that forest, infested with wild beasts. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas! Alas! O king.'

20-21. As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

22. Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nishadhas.

23. 'O lord! why do you not run after me, seeing that I am swallowed by this huge serpent like one helpless, in this desolate wilderness?'

24. O king of the Nishadhas! how will you live, when you shall remember me (when I am gone)? O master! how have you gone away today forsaking me in the woods?

25. How will you live without me, when liberated from your curse, you will regain your mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove your fatigue when you will be worn out with toil, oppressed with hunger and depressed with grief?'

26. Then a hunter who was roaming in the deep forest, hearing the sound of her loud wailings speedily came near her.

27-29. The hunter, who live upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed and dispatching that inert snake with a sharp-edged weapon, tore it open from its mouth. Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

30. 'O you having eyes like those of a young gazelle! whose are you! Why also have you entered into this forest? O handsome one! how have you fallen in this great predicament?'

31. O lord of your people! O descendant of Bharata's race! thus questioned by him, Damayanti, related unto him precisely, all that had occurred.

32-33. The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and shapely lips, with delicate and faultless limbs, with countenance resembling the full moon, with eyes furnished with graceful eye-lashes and with words very pleasing, was made the slave of the god of love.

34. Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

35. The chaste Damayanti then understanding the intentions of this evil-minded one, possessed with fierce rage, seemed to blaze forth in anger.

36. That evil minded one, having waxed irascible and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

37. Then Damayanti afflicted with sorrow and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when he had passed the limit of being checked by words.

38. 'If even in my mind I have never thought of any other person than the king of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.'

39. No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

## CHAPTER 64

### (NALOPAKHAYANA PARVA)-Continued

#### In Damayanti's meeting with the caravan

##### Brihadashva said :

1. Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets.

2. That forest full of lions, leopards, Rurus tigers, buffaloes, bear and deer; swarming with various kinds of birds; inhabited by robbers and low hybrid tribes.

3-5. Containing Salas bamboos, Dhabas, Asavathas. Tindukas Ingudas Kinsukas, Arjunas, Aristhas Sundanas together with Salmalas; abounding in Tumbus, mango trees, Lodras the catechu, the cane and Salas; overgrown with , Padmakas, Amlakas, Plakhas, Kadamvas, Udumvaras; covered with Badaris, Vilvas and banians, Piyalas, palms, date-trees, Haritakis and Vivitakas.

6. She (Damayanti) saw, many mountains containing mines of different kinds of metals; groves singing with the notes of birds; many valleys of beautiful sight.

7-8. Many rivers, lakes, expanses of water and various kinds of birds and beasts; large number of serpents, Rakshasas and goblins of frightful figures; and pools, tanks, mountain-peaks on all sides; and streams and cataracts of picturesque appearance.

9-10. There the daughter of the king of the Vidarbhas, saw, herd after herd, of buffaloes, boars and bears and numberless wild snakes. Possessed of energy, glory, beauty and high dignity, the princess of the Vidarbhas then began to roam alone in that wilderness, in quest of Nala.

11. Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bhima, was not afraid of anything.

12. O King! the royal daughter of the king of the Vidarbhas, seating herself down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

##### Damayanti Said

13-14. "O you of expanded breast! O you of long arms! O protector of the Nishadha people! O king! whither have you gone today forsaking me in this desolate wilderness? O hero! O foremost of men! it does not behove you, who have performed the horse-sacrifice and various other sacrifices accompanied by profuse Dakshinas, to play false with myself.

15. O foremost of men! O auspicious one! O you of blazing lustre! O excellent of kings! you ought to remember the words you did utter in my presence.

16. O ruler of earth! you ought also to remember what the sky-ranging swans said before you and also what they declared before me.

17. O foremost of men! surely the performance of one single promise on one side, weighs equal with the study of the four Vedas in all their extent and the Angas and Upangas taken together, on the other.

18. Therefore, O slayer of your adversaries! O lord of men! O brave one! you ought to fulfill your promise, that you did make before, in my presence.

19. Alas O hero! O Nala! verily am I done for in this wood, although I belong to you. O sinless one! wherefore do you not answer me lost in this dreary forest?

20. This fearful sylvan sovereign, of expanded jaws and frightful figure and oppressed with hunger, is distressing me. Do it not befit you to save me?

21. You did always use to say, 'Except yourself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion you did make previously.

22. O ruler of men! wherefore do you not answer me, your dear wife, raft of reason and bewailing you, although you love her and are loved in return?

23-24. O monarch! O respected one, O repressor of your enemies! wherefore do you not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth and resembling a lovely does strayed out of the herd.

25. O mighty monarch! in this vast wilderness I, your best-loved Damayanti, now forlorn and forsaken, am calling out your name; why do you not answer me?

26. O foremost of men! I do not find you, this day, on this mountain, who are possessed of a noble lineage and (an excellent) character and shapely limbs enhancing your personal beauty.

28. O ruler of the Nishadhas! O foremost of men! O you who are adding to my grief in this fearful wilderness infested by lions and tigers, of whom shall I, woeful and distressed with grief on your account, enquire whether you are sitting or lying down or staying or gone?

29. Whom shall I ask, 'Have you seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

30. From whose lips shall I this day hear these honeyed words viz. 'That graceful and high-souled king Nala of eyes resembling lotus leaves, the slayer of hostile troops, in quest of whom you are wandering in this forest, is staying even here.'

31-32. Yonder come the handsome sovereign of the forests, the tiger having four teeth and protruding jaws. Even unto him shall I repair fearlessly. 'You are the lord of beasts. You are the king of this forest.

**Damayanti said :**

33. Know me for Damayanti, the daughter of the king of the Vidarbhas and the wife of Nala the king of the Nishadhas and the slayer of his foes.

34. O lord of animals! console me-who am, alone seeking my husband, distressed and woe-stricken-with the news of Nala if you have at all seen him.

35. O lord of this forest! on the other hand, if you know nothing of Nala, then, O foremost of animals, devour me up and thereby relieve me from this misery.'

36. Hearing me bewailing in this wilderness, this forest king himself, is wending towards the rivulet containing tasteful water that is rolling towards the sea.

37. I shall now for the tidings of the kings, ask yonder king of mountains, adorned with various beautiful and many hued peaks reaching the skies.

38. Containing heaps of sacred rocks; replete with many kinds of metals; decked with diverse pieces of stones; flowing like a streamer over this wide wilderness.

39. Haunted by lions, tigers, elephants, boars, bears and deers; ringing on all sides with the notes of various kinds of birds.

40. The mountain graced with Kinsukas, Asokas, Bakulas and Tannagas; beautified with, Karnikaras Dhabas and Plakshas bearing blossoms.

41. The mountain abounding in rivers infested by water fowls; and decorated with crested summits.

**Damayanti said :**

42. O mighty and foremost of mountains! O you of picturesque appearance! O highly famous hill! O you shelter (of the distressed)! O highly blessed hill! O you pillar of the Earth! I salute you.

43. Approaching I bow down unto you. Know me for a king's daughter, a king's daughter-in-law, a king's wife and for Damayanti by name.

44. The royal Bhima, the ruler of the Vidarbhas, the great warrior, the lord of the Earth and the protector of the four different orders, is my sire.

45-47. That foremost of the descendants of Prithu, performed the Rajasuya sacrifice and the horse-sacrifice accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows, well-versed in the Vedas, of pious nature, true-speaking, free from jealousy, of good character, endowed with prowess, of immense prosperity, acquainted with all morality and pure, that lord defeating all his adversaries completely protect the people of Vidharbha. O mighty one! know me to be his daughter thus approaching you.

48. My father-in-law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena and was of high renown.

49-52. The son of this king, a mighty warrior, possessed of prosperity and of infallible prowess, who govern well the kingdom that he had inherited from his father, is known under the

name of Nala of holy fame, of complexion like molten gold. He is respectful towards Brahmanas, versed in the Vedas, eloquent and performer of meritorious deeds; he is used to the drinking of Soma and the worship of Fire; he celebrates sacrifices, is immensely charitable and heroic and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto you. O excellent of mountains! devoid of prosperity, deprived of the company of my husband, helpless and distressed with affliction, in quest of my lord I have approached you.

53. O foremost of mountains! by means of your hundred peaks reaching the skies, have you seen anywhere in this dreary wilderness the royal Nala?

54-55. Have you anywhere seen the heroic and unconquerable Nala, my husband, the ruler of the Nishadhas, with the gait of an elephant of great intelligence, having long arms, of illustrious renown, endued with prowess and possessed of energy? O best of mountains! seeing me desolate and lamenting and fainting (with grief) wherefore do you not console me by speaking to me as your own afflicted daughter.

56. O hero! O you of great prowess! O you versed in righteousness! O veracious one! O lord of the earth! if you are present in this forest then, O king! show yourself unto me?

57-59. When shall I again hear the words of the royal and high-souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the "princess of the Vidarbhas" with distinct and holy accents and spoken according to the precepts of the Vedas and eloquent and soothing all my grief. O king! O righteous one, it behove you to comfort me, who am greatly terror-stricken."

60. Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters.

61-65. That supremely beautiful damsel, after having wandered for three whole days and nights, saw an incomparable woody retreat of ascetics, furnished with beautiful gardens, inhabited by anchorites, like Vasishtha, Bhṛigu and Atri, self-governed and abstemious, performing the ten prescribed purifactory rites; some living on water, some on air and some on

(fallen) leaves, with passions under thorough control, of eminent parts, seeking the way to Heaven, wearing barks of trees and skins of deer and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys and graced by the presence of hermits and she was comforted (with the sight).

66-67. That dear-loved spouse of the son of Virasena; that best of damsels, the pitiable Damayanti of eminent parts, of black and large eyes, of beaming splendour and pure fame, having long tresses, a dainty waist, heaving breasts, graceful eye-brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

68. She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics.

69. Then those ascetics, offering due adoration unto her, said, 'Sit yourself down and speak what shall we do for you?'

70-71. That damsel of delicate loins replied unto them saying, 'O sinless ones! O you of eminent parts! is everything progressing well regarding your rigid austerities, (sacrificial). Fires, your righteousness, the religious rites of your own sect and the birds and beasts of this hermitage?' And they answered her saying, 'O illustrious lady! O blessed one! prosperity attend us in every respect.

72-73. O you of faultless limbs! tell us who are you and what do you seek? We are amazed seeing your great beauty and your extreme splendour. Be consoled and do not grieve. O faultless one! O blessed one! say whether you are the presiding deity of this forest or of this mountain or of this rivulet? Speak the truth!"

75. She said unto the sages, "O twice-born ones! neither am I the deity of this forest, nor the goddess of this mountain, nor of this river. Know me for a daughter of human beings, O you sages of ascetic wealth! I am relating my history in detail, do you listen attentively to me.

76. The ruler of the earth, Bhima by name, is the sovereign of the Vidarbhas, O foremost of twice-born ones! know me for his daughter.

77. The heroic, the ever-victorious (in battle), the learned lord of the Nishadhas, Nala by



name, of illustrious fame, great intelligence and the ruler of men, is my husband.

78-81. That foremost of kings named Nala, of splendour like unto that of the lord of the celestial, of large eyes and of face resembling the full moon, the destroyer of his foes, the worshipper of the gods, devoted to the Vedas, of great prosperity, the captor of his enemies' towns, the repressor of his foes, that voracious and wise being, acquainted with all religions, of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas, occupied in the adoration of the celestial, kind towards the regenerate ones is my husband. He is the celebrator of principal sacrifices and is versed in the Vedas and their branches and the slayer of his adversaries in battle. He resembles in lustre the sun and the moon.

82-83. This king devoted to truthfulness and ruler of the earth, was one day challenged to play a game at dice, by some mean-minded, vile and deceitful men of uncultivated soul and skillful in gambling. He was defeated and lost his wealth and kingdom.

84. Know me to be the consort of that foremost of kings, famous under the name of Damayanti and anxious to enjoy a sight of my missing husband.

85-86. I am wandering through the length and breadth of this wood, over mountains, amongst rivers, lakes, tanks and expanses of water and forests, with a sorrowful heart, in quest of my lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul.

87-88. Have the royal Nala, the ruler of the Nishadha people, for whom, O Brahmanas! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey-visited this charming hermitage of your almighty selves!

89. If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body.

90. What is the use of my life, separated as I have been, from that foremost of men? How shall I live today, afflicted with sorrow for my husband?"

91. Those truth-seeing ascetics then said unto the forlorn Damayanti, the daughter of Bhima, who had been bewailing for her lord in the forest.

92. "O auspicious and blessed one! you shall attain to happiness in future. We see by our power of asceticism, that ere long you shall see Naishadha.

93. O daughter of king Bhima! you shall meet Nala, the Ruler of the Naishadhas, the slayer of his foes and the foremost of those who protect righteousness, with his fever of misery subsided.

94-95. O blessed one! you shall see your royal husband purged of all sins, adorned with diverse kings of jems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends and crowned with all blessings."

96. Having thus spoken to that daughter of a king, the dear-loved queen of Nala, the ascetics, with their sacrificial fires and with the asylum itself, disappeared from sight.

97. Seeing this wondrous phenomenon, Damayanti of faultless shape and limbs and the daughter-in-law of king Virasena became greatly amazed.

98. "Did I dream a dream! what an event have occurred even now? Where are all those ascetics and where is that asylum (gone).

99. Where is that enchanting rivulet of holy waters, inhabited by water-fowls of various species? Where again are those delightful trees adorned with flowers and fruits?

100. Thus thinking for a while, Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale-faced.

101. Thereafter wandering to another part of the forest and beholding there an Ashoka tree, she began to lament, her voice choked with the vapour of grief and her eyes overflowing with tears.

102. She in that forest approached that foremost of trees, the Ashoka, bedecked with flowers, charming, loaded with thick foliage and echoing all round with the notes of birds.

103. Oh! this charming tree in the heart of this wilderness ornamented with fruits and flowers, is shining like a glorious king of mountains.

104. "O Ashoka (this tree is fabled to discard the grief of those, who have a view of it)! do you speedily relieve me from my grief, O you of graceful appearance! Have you anywhere in this forest seen king Nala, freed from all grief and fear and unobstructed by any hindrance?"

105-106. Have you seen the dear-loved husband of Damayanti, my best beloved one, by name Nala, the king of the Nishadhas, the subduer of his foes, wearing half a piece of cloth, of delicate body and skin and that warrior who, crushed under calamity, has repaired into this forest?

107. O Ashoka tree! so manage that I may go away from you relieved from all grief. O Ashoka! vindicate your denomination of Ashoka, which mean the destroyer of grief?"

108. That excellent of damsels the afflicted daughter of Bhima, then three-times going round the Ashoka tree, entered a more dreary part of the wilderness.

109. She beheld many trees and many streams, many charming mountains and various kinds of birds and beasts.

110. That daughter of Bhima saw, when roaming in quest of her husband, many caverns and ridges and rivulets of amazing sight.

111-113. After Damayanti of pure smiles had proceeded a long way, she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river, containing cool and clear water, covered with cane-bushes, resounding with cries of cranes and ospreys and ringing with the notes of the Chacrabaka and abounding in tortoises, alligators and fishes and adorned with a large number of small islands.

115. As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lean, discoloured and pale and with hair soiled with dust saw this great caravan, she approached it and entered into the midst of its people.

116. Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious and some began to cry aloud.

117. Some laughed at her, some began to hate her. Some showed kindness towards her and

some, O Bharata, questioned her in the following manner.

118. 'O blessed one! who are you and whom do you belong to? What seek you in this forest? Seeing you amongst us we are greatly anxious! Are you human?

119. O blessed one! speak the truth, as to whether you are the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek your shelter.

120. Be you a female Yaksha or a female Rakshasa or a heavenly damsel, do good unto us and O blameless one! protect us completely. O blessed one! do you so ordain that, ere-long, this caravan may start from this place attended with prosperity in every direction, as also that poor personal property may be secured.

121-122. Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband and greatly oppressed with sorrow replied to them thus.

123-124. "O leader of the caravan, You traders, You men that belong to this caravan! You youths, you guides of this caravan! Know me for a female human being, a daughter of a royal parent, a daughter-in-law of a sovereign, spouse of a king and as one eager to have a sight of her husband.

125. The sovereign of Vidarbhas is my father, the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala. Even now I am wandering in quest of that unconquerable one.

126. Tell me without delay if you have seen my beloved husband, king Nala, the foremost of men and the slayer of his enemies."

127. Thereupon the lord of that great caravan, the leader of it, by name Suchi, said unto that damsel of faultless limbs. "O blessed one! listen to my words."

128. O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of Nala.

129. In this extensive wilderness, uninhabited by men, I see only elephants, leopards and buffaloes, as also tigers birds and other animals.

130. Save and except yourself I do not find any mortal in this terrible forest. So, may

Manibhadra, the king of the Yakshas, be propitious on us this day!

131. Thereupon she asked the merchants and the leader of the caravan, 'You ought to tell me wither the caravan is going.'

**The leader of the Caravan said :**

132. O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Subahu the truth-seeing king of the Chedis.

## CHAPTER 65

### (NALOPAKHYANA PARVA)-Continued

#### Damayanti's living in the house of the King of the Chedis

**Brihadashva said :**

1. Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

2-4. Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all-beautiful, pregnant with lotuses, most delightful, containing abundant grasses and fuels and also various sorts of delicious fruits and flowers (on its banks) and inhabited by several kinds of birds; and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind up stop there.

5. The caravan dispersed itself into the forest at the behest of its leader. But when the day (i.e., the sun) slanted down the west, that great company took its quarters there.

6-7. Then, at midnight, when everything was hushed and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants. And while going to the mountain stream to drink its water, soiled by their own exudations, they saw the merchants as well as a good number of other elephants possessed by them.

8. Beholding those domesticated elephants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

9. The violence of the forward rush of these elephants became intolerable, even as the fall of

the peaks, broken from the mountain tops, directed towards the ground.

10. The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

11. The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas! sought for protection. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants and some by trunks, as also some were killed by their legs.

12-14. Thus a large number of camels and horses was killed; as also the countless men, who were on their legs, killed one another, as they were all rushing in terror. Several of the merchants, who were crying loudly, fell down on the surface of the earth; several others climbed on trees; and some again fell down on uneven ground.

15. O king! thus accidentally attacked by a large number of elephants, the good merchants underwent a great loss.

16. Then there arose a great uproar, terrifying the three worlds; and also there broke out a fire. "O! save us from this trouble. Do you now fly away? These heaps of gems are scattered on all sides. Take them. Why do you fly?"

17. These riches are nothing. My words are not untrue.

18. You terror-stricken ones! think upon the words that I tell you again. Exclaiming in the way as above, they all ran about in fright.

19. While that terrible slaughter prevailed, Damayanti rose up with a mind agitated by terror and anxiety.

20-24. There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident. viz., the slaughter, which meant to frighten all the worlds. On her awakening, she became insensible with fear; and also with an affected countenance, she became out of breath. Those of the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (the slaughter) was the result. 'Surely we have not worshipped that well-reputed Maharudra or that auspicious and magnanimous king of the

Yakshas, Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings. 'Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable; what else there is, from which this calamity has ensued?'

25-26. Others again, distressed and deprived of wealth and friends as they were, said, 'That mad-like woman of unnatural look came amongst this mighty company of merchants, assuming an inhuman appearance. It is by her that this terrible illusion had been pre-arranged.'

27-28. This woman must surely be a Rakshasi or a Yakshi or a dreadful Pishachi. All this evil has been wrought by her, regarding which there should be no scruples. 'Should I again find out that vicious woman, who is the slayer of merchants, giving innumerable sufferings to them, I must kill her by either (throwing) stones or dust or grass or wood or by strokes of the hand.'

29-30. Damayanti, hearing their words, was afflicted with fright and shame; and she on suspicion of their evil designs fled into the forest, greatly terrified. She also upbraided herself, saying -

31. 'Oh! the god's anger is violent and great upon me; and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?'

32. I do not remember that I have ever done any harm to any body, either by actions or thought or by speeches. Of what deed (or misdeed) is this, therefore, the result?

33. I have met with these sufferings, which are the results of that great calamity that has befallen me. Certainly all these are owing to my perpetrating a cruel deed during my past existence.

34-36. The consequence of that calamity are the loss of kingdom by my husband; his defeat (at dice) by his relatives; my separation from my husband, son and my daughter; and also this my unprotected condition; and my exile in these woods abounding in all classes of beasts of prey.' O king! thereupon the next day the rest of the merchants, who survived the slaughter, departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

37-38. The daughter of the king of the Vidarbhas again lamented, saying, 'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men, whose company I have found in this solitary wood, was all destroyed by elephants. As it seems, surely I shall have to suffer certain distresses for a pretty long period.'

39. I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

40. Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood, either in action, thought or speech, for which reason this great calamity might befall me.

41-43. On the occasion of the Svayamvara, the assembled divine guardians of the worlds were neglected by me, for the sake of king Nala; and surely I think, it is through their potent interference, that I have been suffering from this separation.' That fair complexioned Damayanti, devoted to her husband, uttering these words of grief, became greatly afflicted with sorrows and looked pale.

44-45. O foremost of kings! even as the autumnal moon herself, she then went away with the Brahmanas, conversant with the texts of the Vedas, who survived that terrible slaughter. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Subahu, the king of the Chedis.

46-48. When she entered that good city, half dressed, the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

49. From the palace the Queen-mother beheld her surrounded by a large number of persons; and asked her nurse to go and bring her before her Highness.

50. The Queen-mother also saw her, vexed by the people, helpless, overpowered by sorrows and seeking for protection; but the splendour of her beauty was such that it illumined the whole palace.

51-52. That beautiful and large-eyed lady, even as Sri herself, looked like a mad woman. Then, O king, the nurse ordering the crowd to disperse, took her into the palace and, struck with amazement, inquired of Damayanti, saying: 'How do you, oppressed with sorrow, bear a graceful form.

53. Do you blaze like lightning in the midst of clouds? O! tell me who are you and to whom do you belong? Surely your beauty is not human, although you are not decked in ornaments.

54. O you effulgent one like unto the celestial! although you are helpless, yet you are unmoved by these (outraging) persons?' Hearing these words of the nurse, the daughter of king Bhima spoke the (following) words to her,

55-56. 'Know that I am a woman, devoted to my husband; and a female-servant, belonging to a high caste. Know also that I stay wherever I like and subsist on fruits and roots. I am lonely; and I stop when evening draws nigh. My lord possesses innumerable virtues; and he was ever devoted to me.

57-59. I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice, at which he was defeated; and in consequence thereof he came alone into the wood. Beholding my heroic husband, wearing a single piece of cloth, maniac-like and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time, that warlike one, for some reason go to in forest.

60-62. He oppressed with hunger, lost, in the woods, that single piece of cloth out of carelessness. Following him, naked, maniac-like and devoid of all his senses as he was, I, with a single piece of cloth on, could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one-half of my garment and forsook me there, although I had not done to him any harm. Hence it is that I fare about seeking my husband and burn day and night in distress.

63. Thus afflicted, I am unable to find out my lord, who is the darling of my heart and whose splendour is like the filaments of the lotuses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of

me and who again is like the celestial in appearance.'

64-65. The Queen-mother herself addressed the daughter of Bhima, whose eyes were full of tears, bewailing in the above manner and whose voice was choked up in sorrow. O blessed lady! O gentle one! stay here with me. I am much pleased with you. My men will seek your husband in the woods.

66. It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! do you live here now; and you shall get your husband back.'

67-68. Hearing these words of the Queen-mother, Damayanti spoke to her; 'O mother of heroes! I dare reside with you, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men.

69. If any body shall solicit me (to be his wife), that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have prearranged.

70. 'I will find out those Brahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you.'

71. If it is otherwise, to live does not find place in my heart.' The Queen-mother said to her:

72-73. 'I will do all this. Very good is this your vow.' O monarch! the daughter of king Bhima was thus addressed by the Queen-mother. O Bharata! she called her daughter Sunanda and spoke to her this: 'O Sunanda! know well that this maiden is a goddess, even as your Shairindhri (a high class maid-servant).

74. As she is of the same age with yourself, do you take the lady as your companion and also play with her always without any apprehension in the mind.'

75. Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her into her own apartments, attended by all her companions.

76. Damayanti was highly gratified with the respectful behaviour of her companion; and she lived there for some time, because all her desires were excellently satisfied.

## CHAPTER 66

### (NALOPAKHYANA PARVA)-Continued

#### The discourse between king Nala and Karkotaka

**Brihadashava said :**

1. O king! king Nala, having forsaken Damayanti, beheld a great fire breaking out in that dreadful forest.

2-3. There in the midst of that great fire he heard the voice of some living object, which cried over and over again unto the righteous Nala, Saying-Come hither. Nala answered him, saying-do not fear. Thus saying, he entered into the conflagration and saw there the king of the snakes lying in coils.

4-6. Thereupon the Naga (the king of the snakes), with folded hands and trembling with fear, addressed Nala. 'O king! know me that I am Naga (snake), Karkotaka by name. O lord of men! the great sage, Narada, observing rigid austerity, was once deceived by me; and who, again, filled with rage, cursed me, saying; Remain here like some immovable thing, until king Nala leads you hence. And, indeed, wherever shall he take you, there shall you be released from my curse.'

7. It is owing to his curse that I am unable to move even a step-father. It behoves you, therefore, to release me; and then I will instruct you as regards your welfare.

8. I have not a peer amongst the snakes; I will be your companion. I am very light. So do you carry me in your hands and speedily go.'

9. Having thus addressed the king, the prince of the snakes assumed the size of the thumb. King Nala, having thus taken him up, repaired to a country, free from the conflagration.

10. Having approached an open ground, free from the fire, Nala was desirous of leaving him, whereupon the Naga (king of the snakes) again said to him:

11. "O king of the Nishadhas! do you proceed counting your own steps. O mighty-armed warrior! I will render great good to you."

12. Thereupon the king commenced counting his own steps; and at the tenth step he was bit. Having thus bitten him, the snake soon assumed a speedy change, viz., his original form.

13. Beholding the change of form, Nala became struck with astonishment. The ruler of the earth also beheld the snake to assume his real form.

14. Thereupon the snake, Karkotaka, consoling him, spoke to Nala: "I have wrought this change of your beauty for the reason that the people will not recognise you."

15. As I have done this, O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my venom."

16. O foremost of the kings! as long as the person will not leave you, he shall have to miserably reside in yourself with the whole body filled with my poison.

17. O king of men! from the person by whom, out of anger or hate, have you been cast into distress, I have saved you.

18. O best of kings! O ruler of men! (hitherto fore) you shall have no fear either from the animals with fangs or from your enemies or the Brahmanas conversant with the texts of the Vedas; for I am most graceful to you.

19. O king! you shall feel no uneasiness owing to my venom. O best of kings! you shall ever gain victory in battles.

20-21. O monarch! O the prince of the Nishadhas! do you go from here this day to the city of Ayodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Bahuka by name. That king will exchange his skill at dice for your knowledge in the management of horses.

22. That prosperous one, descended from the line of Ikshvaku, will be your friend. Then shall you obtain skillfulness at dice and meet your prosperity.

23. I tell you the truth that you shall find your wife, son and daughter and also obtain your kingdom back and so be not filled with grief.

24. O king of men! when shall you desire to witness your own form, call me back to your mind; and put on these pieces of cloth.

25. Wearing these pieces of cloth, you shall recover your proper form. Having said this, the king of the snakes then gave to him (Nala) two pieces of cloth of superior worth."

26. O descendant of Kuru! O king! having thus advised Nala and given to him the celestial

garment, the monarch of the snakes disappeared then and there.

## CHAPTER 67

### (NALOPAKHYANA PARVA)-Continued

#### Nala's lamentations

##### Brihadashva said :

1. After the disappearance of the Naga, Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

2. He approached the king with these words: "I am Bahuka, skilled in the management of horses. I have not a peer in this earth.

3. I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

4. O Rituparna, I will take care to bring under operation all the arts, that rest in the world and also other matters difficult of accomplishment. Therefore, do you maintain me."

##### Rituparna said :

5. O Bahuka! stay with me! All hail unto you! Shall you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

6. Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

7. Varshneya and Jivala shall always be guided by you; and in whose company shall you pass your days in joy. O Bahuka! do you, therefore, stay with me.

##### Brihadashva said :

8. Having been thus addressed, Nala, thus received, lived there in the city of Rituparna in company with Varshneya and Jivala.

9. That king continued to live there in anxiety for the daughter of the king of the Vidarbhas; and every evening he repeated a verse which runs thus:

10. Where does lie that glorious one, oppressed with hunger and thirst and fatigued with toil; and always meditating upon that miserable one, to whom does she now attach herself?"

11. Jivala asked the king, while he was muttering the above verse in the night, saying: 'O Bahuka! I desire to learn about the person, for whom do you mourn every day.

12-13. O you blessed with longevity! whose is that lady, for whom do you lament every day?" Thus spoken, king Nala answered him, saying, 'There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her.

14. Being thus separated (from her), that wicked person roved about. He was repressed with sorrow; and burning with grief, he never slept either by day or night.

15. Remembering her during the night, he sings the above verse. Then having wandered over the whole world and at last coming to a place where he, undeserving of the calamity that has overtaken him, resides always remembering his wife.

16-17. Having fallen into distress, the person was followed by his wife into the forest. Forsaken by that man of little virtue, the lady, afflicted with sorrow, hardly lives. That solitary girl, having no knowledge of the forest paths, saves her life with difficulty.

18-19. As she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals. O friend! having left her (in that dreadful forest, the stupid king of the Nishadhas of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king.'

## CHAPTER 68

### (NALOPAKHYANA PARVA)-Continued

#### The parley between Damayanti and Sudeva

##### Brihadashva said :

1. When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhima sent away Brahmanas, with the object of seeing Nala.

2. Bhima, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

3. "To him, who will perform this deed, viz., learning the place where at the king of the Nishadhas does live now or bringing him hither with his wife, will I give a thousand kine, fields and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of a ten thousand kine."

4-7. Having been thus addressed, the Brahmanas went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala or the daughter of Bhima anywhere. While at last a Brahmana, Sudeva by name, was searching in the city of the king of the Chedis, he saw the daughter of the king of the Vidarbhas, Damayanti.

8-9. She seated with Sunanda, in the house of that monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smokes. Thus beholding that lady, with large eyes, colorless and weak, he, after arguing from various reasons, decided her to be the daughter of Bhima.

**Sudeva said :**

10. As I saw the lady beforehand, she seems to be the self-same in appearance at present. This day I think myself blessed by the very sight of her, who is like Sree herself, delighting all the worlds.

11. Also, the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast; and dispelling darkness from all the directions by virtue of her effulgence.

12. She again looks even as Kama's Rati herself, having eyes as large as the handsome lotus-leaves. She is the delight of all the worlds like the rays of the full moon.

13-14. Separated on account of her adverse fortune from that Vidarbha lake, she looks like the transplanted lotus-stalk, besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her, husband, she looks slender like the river with all its current dried up.

15. She looks (in her present condition) like a ravaged lake, with the leaves of its lotuses crushed by the trunks of elephants and with its birds all flying away from fear.

16. Possessed of slender constitution and handsome limbs and fit to dwell in a jewelled palace, she looks like a transplanted lotus-stalk burnt by the rays of the sun.

17. Endued with beauty and liberality and undecked in ornaments, although befitting them, she looks like the crescent of the moon, newly appearing in heaven and enveloped with the dark clouds.

18. Deprived of all the delightful objects of enjoyments and separated from friends and relatives, she lives a miserable life, cherishing the hope of beholding her husband again.

19. The best ornament of a woman, who is without the ornaments, is (the accompaniment of) her husband. Destitute so such an ornament (as the husband), she does not shine, although she is beautiful.

20. Nala performs a very arduous task by holding his life without his dear wife and also without succumbing to sorrow.

21. My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves and afflicted with sorrow, although she is most deserving of prosperity.

22. When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever, will, in company with her lord, look like Rohini in company with the Moon.

23. Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

24. The king of the Nishadhas deserves the daughter of Vidarbha, who is like Nala in disposition, age and birth; as also the daughter of Vidarbha with black eyes is quite becoming to him.

25. It is my duty to console the wife of that immensely powerful one who is gifted with prowess and goodness, as she is most anxious for beholding her lord.

26. I will (rather must) comfort the lady the splendour of whose face is like that of the full moon; and who is oppressed with such an woe



that she had never experienced before; and also who is ever in fervid devotion for her husband.

**Brihadashva said :**

27-28. Thereupon the Brahmana, Sudeva by name, having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus, Sudeva said, O the daughter of Vidarbha! I am Sudeva, the intimate friend of your brother. Enjoined by king Bhima, I have come here searching for yourself.

29. O princess! your father is at peace, as also your mother and brothers. Those, your son and daughter, are enjoying length of days and living in peace.

30. Your friends and relatives, though living, are like the dead on your account; and hundreds of Brahmanas are wandering about over the whole world in quest of you.

**Brihadashva said :**

31. O Yudhishthira! Damayanti came to recognize Sudeva; and then asked him about all her friends and relatives in succession.

32. O king! crushed with misery as she was, the daughter of the king of the Vidarbhas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of her brother.

33-34. Thereupon, O Bharata! Sunanda, seeing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow and informed her mother, saying: 'Sairindhri is most bitterly lamenting. Know this, if should you like.'

35. Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace, repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

36-37. O the ruler of the earth! the Queen-mother summoned Sudeva before her and asked him, saying, 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?

38. I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestial splendour."

39. O monarch! Sudeva, the foremost of the Brahmanas, thus addressed by the Queen-mother, sat at his ease and began to relate the true account of Damayanti.

## CHAPTER 69

### (NALOPAKHAYANA PARVA)-Continued

#### Searching for Nala

**Sudeva said :**

1. There is a virtuous and illustrious king of the Vidarbhas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

2. Also there is the king of the Nishadhas, named Nala, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

3. That ruler of the earth was defeated at dice by his brother; and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

4. We (the Brahmanas) are roving over the whole world for the sake of Damayanti, which lady is at last discovered in the palace of your son.

6. There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth, resembling a lotus. This freckle was seen by me; but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

9. That mark of prosperity and wealth, made and given to her by God, is now faintly seen, even as the crescent of the new moon does faintly shine, in the evening of the first day. Although her body is soiled with dust, yet her beauty has not suffered. And again her person, though not washed, is conspicuous and shines like gold. This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye-brows), even as fire though hid (in ashes) is ascertained by its heat.

10. O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled the freckle (between the eye-brows of Damayanti).

11. The mole of Damayanti, having been cleared of the bad dust, became conspicuous like

the moon, which appears in the sky when the clouds are dispersed.

12. O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept; and, embracing her, stood there for some time.

13. Shedding tears and in a low voice, the Queen-mother said, 'Know by this your mole, you are the daughter of my sister.

14. O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

15. She was given to king Bhima and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

16. O beauteous lady! as is your father's house, so is mine, to you. O Damayanti! my wealth is to you, even as your own.

17. O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying:-

18. "Although I stayed here unrecognised, still I lived with your happily and supplied with all the objects of my desire and ever protected by you.

19. Undoubtedly I shall have a happier abode than this. Therefore, O mother, grant permission unto me, who am ever living in exile.

20. My children, the son and daughter, were led to my father's palace, where they are living now, hard pressed with sorrow on account of their separation from their father and mother.

23. Should you wish to do me some good order at once a vehicle; for I am desirous to go to the country of the Vidarbhas." Thereupon, O monarch, saying, "So be it," the sister of Damayanti's mother, the queen-mother highly satisfied and with the permission of her son, sent away Damayanti in a beautiful vehicle conveyed by men and guarded by a strong force, as also the lady, O the foremost of the descendants of Bharata, was provided with tasteful food and drink and valuable dresses.

24. Then the lady immediately went away to the country of the Vidarbhas, where all her friends and relatives, satisfied with her arrival, offered praises to her.

26. O king, beholding that her relatives, her son and daughter, father and mother and all her

companions were at peace, the goddess-like and all-glorious Damayanti worshipped the gods and the Brahmanas in the best way.

27. The king, beholding his daughter, became gratified and presented to Sudeva a thousand kine, immense fortune and a village.

28. O monarch! the handsome lady having spent there the whole night at her father's palace and taken perfect rest, addressed her mother thus:

**Damayanti said :**

29. O mother! should you desire me to live, I tell the truth, take care to bring here that hero amongst men, viz., Nala.

30. Thus addressed by Damayanti, the goddess-like queen became greatly afflicted with grief and was suffused with tears and spoke nothing to her in reply.

31. Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh!' and 'Alas!' at this dangerous situation of Damayanti and also wept most bitterly.

32. Then the queen spoke to the illustrious king, Bhima, thus: 'Your daughter, Damayanti, is lamenting, for her husband.

33. O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that virtuous king (Nala).

34. Thus urged by the queen, the king sent out the dependant Brahmanas in all directions; and enjoined them to strive to find out the whereabouts of king Nala.

35. Thereupon, at the injunction of the king of the Vidarbhas, all the Brahmanas approached Damayanti and told her that they were going away (for searching Nala).

36. Then the daughter of Bhima asked them to repeat, in all countries and before all crowds of men, these words.

37. 'O gambler, O beloved one, did you tear off a half of my cloth and flee away forsaking your dear and devoted wife sleeping in the forest?

38. 'Indeed, in obedience to your command that lady, covered in half a piece of cloth and greatly burning with woe, is ever expecting you.

39. 'O monarch, O mighty one, do you answer; and do you show favour to her, who is ever weeping on account of that woe.'

40. Do you cry, saying this and the like, viz., fire (here compared with grief of Damayanti), led by the wind (compared with time), consumes the forest (compared with the body of Damayanti); and then the lord will pity me.

41. Further do you cry, saying: 'The wife is always to be maintained and protected by the husband. You are righteous and honest as well. Why, therefore, these virtues of yours are being neglected by you.

42. You are well reputed, wise, respectable and always kind. But why now have you become unkind; and that is perhaps for the reason of my adverse fortune.

43. O foremost of men, O the most excellent of persons, be you kind to me. For I have heard from you, that kindness is the chief virtue."

44. If anybody answer you, as you would speak in this way, that man should be known by you in every way; and also it should be learnt what is he and where does he live.

45. O excellent of the regenerate ones! do you convey to me the words of that man who, hearing these words of yours, will answer you.

46. Do you take care that no body should know that these words are uttered by you at my behest; neither do you do such to return to me.

47. You should know whether the man is rich or poor or powerless; and know also his desires.

48-49. O king, thus advised, the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity. O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds and the retreats of the sages in search of king Nala.

50. O ruler of the earth, all the Brahmanas repeated the words, wherever they wandered, which Damayanti had enjoined them to do.

## CHAPTER 70

### (NALOPAKHYANA PARVA)-Continued

#### The declaration of Damayanti's second Svayamvara

Brihadashva said :

1. After a very long time, a Brahmana, Parnada by name, came back to the city of the

king of the Vidarbhas and spoke to the daughter of king Bhīma these words:

2. "O Damayanti, searching Nala, the king of the Nishadhas, at last I went to the city of the Ayodhya and presented myself to Vangasuri.

3-4. O fair-complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna. Hearing these words, which I had repeatedly uttered to them, neither king Rituparna, nor any one of his courtiers, said anything in reply.

5. When I was dismissed by the king, some person in the service of Rituparna, Bahuka by name, told me in private.

6. That Bahuka is the charioteer of that foremost of monarchs. He is also possessed of extraordinary appearance and short arms; and is skilled in driving with speed and also in cooking sweet food.

7. Sighing heavily and frequently and weeping incessantly, he asked about my welfare; and then addressed me with these words:

8. 'Although fallen into great calamity, the chaste women guard themselves by their own efforts; and thus undoubtedly obtain heaven (heavenly blessings).

9. Again, chaste women, even if they be forsaken by their husbands, do never become angry (with them); rather they hold their lives shielded by virtuous behaviours.

10. She should not be angry, forsaken as she was by a person, who himself was foolish, overtaken by distress and also destitute of all happiness.

11. It behoves the lady of unchanging youth not to be angry with a person, who was deprived to his cloth by a bird while trying for sustenance (in the forest); and also who was burning with woe.

12. Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom and oppressed with hunger and overwhelmed with distress.

13. Hearing these words of his, I instantly came here. Do you, therefore, inform the king all about these words, which you have heard."

14. O monarch, hearing these words of Parnada, Damayanti, with her eyes filled with

tears, repaired to her mother and said to her these words,

15-16. "O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence. Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

17. Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him. O mother, let him go hence to the city of Ayodhya in order to bring Nala here."

18-19. Thereupon the beauteous lady, the daughter of the king of the Vidarbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest. And she said to him, "O Brahmana, I will, again, give you much wealth at the arrival of Nala here.

20. O foremost of the regenerate ones, indeed you have done much for me, which none else will do; and for this reason only that I will soon regain my husband."

21. Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions; and then he returned home, thinking himself successful in his endeavours.

22. Thereupon, O Yudhishtira, Damayanti summoned Sudeva; and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus,

23. "O Sudeva, like a bird which falls straight, do you at once depart to the city of Ayodhya and tell king Rituparna, Who dwells in it, these words:

24. 'Damayanti, the daughter of king Bhima, will again hold the Svayamvara, to which all the kings and princes are rushing from all directions.

25. Calculating the time, this will beheld tomorrow. So, if possible, O chastiser of foes, go at once.

26. At the next sun-rise she will accept a second husband; as it is not known whether heroic Nala is still living or otherwise.'

27. O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do.

## CHAPTER 71

### (NALOPAKHYANA PARVA)-Continued

#### The departure of Rituparna for the Vidarbhas

**Brihadashva said :**

1. Hearing these words of Sudeva, king Rituparna comforted Bahuka with sweet speeches and addressed him thus,

2. "O Bahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go, in course of a day, to the country of the Vidarbhas, where will be held the Svayamvara of Damayanti."

3. O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief and that lofty-minded one also burned with sorrow.

4. He thought "It may be that Damayanti, afflicted by sorrow, does this; or, perhaps, by doing this, she has conceived a great policy for my sake.

5-6. That virtuous lady, the daughter of the king of the Vidarbhas, is willing to do this, is, indeed, very cruel; and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one. In this world, the nature of women is very subtle. My fault is also very great. She works out this end; for she no longer entertains any love for me, on account of my long separation from her.

7. The lady, possessing slender waist, oppressed as she is by sorrow for me, will, as a matter of fact, not be able to do this; especially because she has got children (by me).

8. I will go there and know for certain whether there is any truth in this; or the fact is unreal. I will surely fulfill the desire of Rituparna; for in doing this I will serve my own purpose."

10. Having thus settled his mind, Bahuka, whose mind was filled with sorrow, folded his hands and said these words to king Rituparna, "O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day."

11. O king, thereupon Bahuka went, at the behest of the royal son of Vangasura, to the stables; and there he examined the horses.

12-13. Bahuka, having been repeatedly asked by Rituparna, examined the horses and balanced

in his mind over and over again. Then, at last, he selected such horses that were very lean but able; and also that are capable of bearing hard-hips of a long journey and endued with strength and energy; well bred and gentle and unmarked by inauspicious marks; possessed of broad nostrils and swelling cheeks.

14. These horses were also faultless as regards 'the ten hairy curls' and born in (the country called) Sindhu and swift as the wind. The king, seeing these steeds, became a little angry and said,

15. "What do you want to do? You should not jest with me. How these weak and breathless steeds will carry us? How this long way we would travel with the help of these horses?"

**Bahuka said :**

16-17. These horses, respectively bearing one curl on the forehead, two on the temples, four on the sides, four on the breast and one on the back, will, without doubt, reach the country of the Vidarbhas. But, O monarch, should you like others, tell me and I will yoke them for you.

**Rituparna said :**

18. O Bahuka, you are well conversant with the knowledge and guiding of horses. Soon yoke those that you think fit.

19. Thereupon clever and skillful Nala yoked to the car high-bred, gentle and swift steeds.

20. Then the monarch most speedily mounted the car, to which such horses had been yoked. But these best of horses fell down upon the ground on their knees.

21. O monarch, thereupon that most auspicious and best of men, king Nala, comforted the horse, that were endued with strength and energy.

22-23. Nala, then raising the steeds by the reins and making Varshneya, the charioteer, sit on the car, commanded great speed and set out. Thereafter those foremost of horses, having been conducted by Bahuka according to the rules, rose to the sky and confounded the occupant of the car.

24. The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment.

25-26. Varshneya, hearing the sound of the car (of its wheels) and witnessing the management of the horses, was set to thinking on the knowledge of Bahuka in the science of steeds.

He said, "Was he not Matali, the charioteer of the king of the gods? That auspicious mark is seen in heroic Bahuka.

27. Is he not Salihotra, who is conversant with the knowledge of horses? Or Salihotra has taken this beautiful human form?"

28. He continued to think, "That he might be king Nala, the reducer of hostile cities, who has come here.

29. Or it might be that Bahuka knew the science with which Nala was conversant; for Nala's knowledge seemed to be identical with that of Bahuka.

30. Again, both Nala and Bahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge.

31. Sometimes, indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the Shastras.

32. There should be no change of my opinion on account of his ugly appearance; rather my opinion is that this one has under gone some change in the body.

33. This one is of the same age with him but there is some difference in the form. Again, is Bahuka gifted with all the accomplishments? Therefore I think he is Nala."

34. O the foremost of kings, having deliberated upon this over and over again, Varshneya, the charioteer of virtuous Nala, went on thinking in his mind.

35. Along with his charioteer, Varshneya, the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Bahuka's knowledge in the management of horses.

36. Also he was greatly delighted to behold the attentiveness and zeal of Bahuka, as also his manner of holding the reins and his skill in it.

## CHAPTER 72

### (NALOPAKHAYANA PARVA)-Continued

#### Nala's delivery from Kali

**Brihadashva said :**

1. As the bird courses through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes.

2. While the car was thus coursing, the conqueror of hostile towns, the king Vangasura, saw his sheet drop down upon the ground.

3-4. When the garment had thus dropped down, then the lofty-minded king instantly expressed to Nala his desire to recover it. O you of profound intelligence, do you restrain these horses of great swiftness, until Varshneya bring me back my upper garment here.

5. Thereupon, Nala said to him in reply, "Your garment had dropped down far away; that is, we had advanced about eight miles from that place. It is, therefore, impossible to recover it."

6. O monarch, having been thus addressed by Nala, the royal son of Vangasura came near a tree, called Vibhitaka with fruits, in the wood.

7. Beholding the tree, the king instantly said to Bahuka: "O charioteer, do you also see my great power of calculation.

8. All men do not know all things; in fact, there is none, who is acquainted with all the branches of knowledge. In one person, the knowledge in its entirety, is not centred.

9-11. O Bahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits, that are on the tree itself, by one hundred and one. O Bahuka, these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs and their fruits will number two thousand and ninety-five."

12-14. Thereupon Bahuka stopped the car and addressed the king, "O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception. O king, I will make this matter perceptible (by my sense) by cutting down the tree Vibhitaka; and when I will really count, there nothing will remain to be supposed. O foremost of kings, I will hew down the tree Vibhitaka in your presence. I do not know whether what you say will really come to pass or not.

15. O ruler of men, I will number the fruits of the tree, while you will see it. Let Varshneya pull up the reins of the horses for a moment."

16-17. The monarch asked the charioteer not to lose any time. But Bahuka, with great humility, answered him, saying, "Do you wait for a moment; or, if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

18. O descendant of the Kuru race, king Rituparna, having comforted Bahuka, addressed him, saying: "O Bahuka, there is none else in this world, who is like you, as a charioteer.

19. O you versed in the equestrian science, I desire to go to the country of the Vidarbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

20. O Bahuka, I shall fulfill your desire, (that is, whatever you will tell me) if you take me today to the country of the Vidarbhas and make me see the sun-rise."

21. Thereupon Bahuka answered him, saying: "Having counted the (leaves and fruits of) Vibhitaka tree. I shall go to the country of the Vidarbhas. Act up to my words."

22-23. Surely the king most unwillingly said to him count. (He also said), "O unblameable one, O you versed in the knowledge of horses, having counted (the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste and cut down the tree.

24. Then again he numbered all the fruits; and found out the truth of what the king had said; and, thus struck with astonishment, he addressed the monarch, saying,

25-26. "O king, this is most wonderful. I found your high proficiency (in calculation), O monarch, I desire to be informed of your art, by (virtue of) which you have known all this." Thereupon the prince, as he was most desirous to go speedily, said to him this "Do you know that I am conversant with the play at dice and versed in calculation as well."

27. Then Bahuka said to him "O foremost of men, do you impart this art to me and take from me my knowledge, regarding the management of horses."

28. Thereupon king Rituparna, for the reason of the great importance of his business and also for his extreme desire to acquire the knowledge of horses, agreed to what Bahuka had said.

29. "As you have asked, do you take from me my great skill at dice. O Bahuka, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice.

30-31. When he (Nala) thus acquired the knowledge of this art of playing at dice Kali came

out of his body; while he continued to vomit from his mouth the most virulent poison of Karkotaka. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king, like one of unregenerate soul, had long remained repressed by him (Kali).

32. Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala, the prince of the Nishadhas, became angry and was intent upon cursing him.

33. Kali became frightened; and, trembling with fear, folded his hands; and said to him this: "O king, restrain your anger and, in return, I will impart you great fame.

34. The mother of Indrasena cursed me in wrath long ago, that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by that curse).

35. O foremost of kings, O unconquered one, burning day and night in the poison of the prince of the snakes, I most miserably resided within you.

36-37. I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

38. Thereupon Kali became terrified and instantly entered into the three Vibhitaka. While Kali, thus conversing with the king of the Nishadhas, was invisible to others.

39-40. Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy and was endued with great energy. Then the mighty one mounted on the car; and, urging the swift steeds, proceeded onwards.

41-42. Having been possessed by Kali, the Vibhitaka tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidarbhas.

43. When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all

afflictions. But, O monarch, that ruler of the earth did not regain his native form.

## CHAPTER 73

### (NALOPAKHYANA PARVA)-Continued

#### Rituparna's entering the city of Bhima

**Brihadashva said :**

1. Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidarbhas. The people then brought to prince Bhima the intelligence of his arrival.

2. The king (of Ayodhya), at the request of Bhima, entered the city of Kundina, filling all the directions (the points of the horizon) with the rattle of his car.

3. Thereupon the horses of Nala, that were there, heard the rattle of his car; and, having heard it, they felt great pleasure, which they had really done before in the presence of Nala himself.

4. Damayanti also heard the rattle of Nala's car, which was like the sound of the deeply rumbling clouds during the rains.

5. She was struck with great astonishment to hear that sound. The daughter of king Bhima, the horses of Nala as well, supposed that chattering sound to be like one, which they heard in the days gone by, while Nala himself urged his own horses.

6. The peacocks of the palace, the elephants in the stables and also the horses, all heard the rattle of the car of that monarch (Rituparna).

7. O king, hearing the chattering sound of the car, the elephants as well as the peacocks, began to cry aloud with their faces in that direction; and they became very glad, even as they heard the rumbling of the clouds themselves.

**Damayanti said :**

8. As the rattle of this car fills the entire earth and highly delights my heart, it must be king Nala, who comes from that direction.

9. If I do not see Nala, that hero of innumerable virtues and whose face is like the moon, surely I will die.

10. If I am not to enter within the arms of that hero and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

11. If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the cloud, today I will surely enter into the fire of golden brilliance.

12. If that foremost of kings, of prowess like that of a lion and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

13. I do not remember a little untruth in him; neither I remember any injury committed by him to others; nor he ever told a lie even in jest.

14. My Naishadha is illustrious forgiving, warlike and liberal. He is superior to other monarchs; and he never behaves with low persons regarding private matters; and he is like an eunuch respecting other women than myself.

15. Remembering his virtues day and night, my mind is always directed towards him; and my heart is about to burst in grief on account of the absence of that beloved one.

16. O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

17. From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Bahuka.

18. Thereupon Varshneya, as well as Bahuka, alighted from that excellent car; and then loosened the steeds; and at last kept the car apart.

19. Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess.

20. Thereupon king Bhima received him with respectful offerings. Thus the best of the kings, Rituparna, was highly honoured by that monarch.

21-22. While residing in that beautiful city of Kundina, that ruler of the earth saw nothing (no signs of the Svayamvara) there, although he looked about all again and again. Then, at last, the lord of the Vidarbhas presented himself before that monarch and welcomed him. O descendant of the Bharata race, Bhima asked him on what business he was pleased to come there; for, in the absence of a proper occasion, an illustrious personage can not be had.

23-25. In fact Bhima did not know that he (Rituparna) had come to win the hands of his

daughter. The intelligent king Rituparna, possessed of un baffled power, beheld that there was neither a king nor a prince; nor he saw any gathering of Brahmanas; nor he heard any talk regarding the Svayamvara. Thereupon the ruler of Koshal meditated in his mind and after a while addressed him, saying, "I have come here to pay you homage?"

26-27. Struck with amazement, king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred yojanas. Bhima supposed, "That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs and crossed over countless villages.

28. He attributes his arrival to a very slight cause. Be what it may. I will find out the reason in the future time." Thus thinking, Bhima did not dismiss the monarch at once; rather he honoured him.

29-31. He also said to him again and again, "Do you take rest, as you are very weary." Thus regarded by the pleased monarch, the ruler of the earth (Rituparna) was highly satisfied at the mind; and, with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king, after king Rituparna had gone away with Varshneya, Bahuka caught hold of the car and took it to the stables. He then unyoked the horses and looked after them according to the rules.

32-33. Thereafter Bahuka comforted the horses and seated himself on a side of the car; while Damayanti, the daughter of the king of the Vidarbhas, afflicted with grief, saw prince Vangasura and Varshneya, the son of the charioteer, as also Bahuka in that posture; and she continued to meditate upon, "Of whose car was the rattle?

34-35. This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this art (of driving) was learnt by Varshneya. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be, that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."



36. O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadhas.

## CHAPTER 74

### (NALOPAKHYANA PARVA)-Continued

#### The colloquy between Nala and Keshini

##### Damayanti said :

1. O Keshini, do you go; and know who that charioteer is, sitting down on a side of the car, most unsightly and with short arms.

2. O gentle one, O blameless one, approaching him and becoming careful, do you ask his welfare; and do you enquire all the particulars about this person.

3. I am greatly afraid, lest this person be king Nala himself. For so great is the satisfaction of my mind, as also the easiness of my heart regarding this matter.

4. O one of beautiful waist, O unblameable one, after you have finished your enquiry, tell him the words of Parnada and understand his reply to them.

##### Brihadashva said :

5. Thereupon the female messenger carefully approached Bahuka and addressed him, while blessed Damayanti looked from her palace what would come to pass.

##### Keshini said :

6. O best of men, O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

7. When did you start! What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidarbhas wishes to hear all about these.

##### Bahuka said :

8. The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Svayamvara of Damayanti.

9. Hearing this, the monarch and myself as his charioteer, set out with excellent steeds, that are capable of travelling one hundred yojanas and that are as fleet as the wind itself.

##### Keshini said :

10 Whence is the third amongst you come? And, again, whose (son) is he? Whose (son) are

you and how has this work been performed by you?

##### Bahuka said :

11. Indeed, he is the charioteer of righteous Nala; and is known by the name of Varshneya. O blessed one, after Nala had been deprived of his kingdom, he came to the royal son of Vangasura.

12. I am too, well versed in the management of horses; and hence I have been appointed as a charioteer. King Rituparna himself appointed me to be his charioteer as well as his cook.

##### Keshini said :

13. O Bahuka, Varshneya perhaps knows where has king Nala gone. He also may have told you about him.

##### Bahuka said :

14. Having brought here the children of Nala, of golden deeds, he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

15. O glorious one, no other person knows the whereabouts of king Nala; for a king (in distress) roves about in the world unawares and with an unsightly appearance.

16. Nala's self only knows Nala; and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

##### Keshini said :

17. The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female:

18. "O gambler, O dear one, where have you gone, tearing off half my garment and forsaking me, your devoted and beloved wife, asleep in the forest.

19. Indeed, she herself, enjoined by you, remains there, expecting to receive you, clad only in half a piece of cloth and burning whole day and night in sorrow.

20. O monarch, O mighty one, as she is incessantly lamenting for that distress; so be you kind and give answer to her words.

21. O high-minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharbha wishes to hear."

22. Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before, so do now; for the daughter of the

king of the Vidarbhas wishes to hear them in detail.

**Brihadashva said :**

23. O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief; and his eyes, too, were filled with tears.

24. Having suppressed his grief and burning with sorrow, the lord of the earth uttered again these words in a voice choked with tears.

**Bahuka said :**

25. Chaste women, falling in distress, protect themselves by their own efforts and thus doubtlessly obtain heaven.

26. The women, that are the best, become never angry and hold their lives, protected by the armour of good character, even if they be left by their husbands.

27. Because she has been abandoned by one, who himself has fallen in distress and who is foolish and deprived of all happiness. She, therefore, should not be angry.

28. The lady of unchanging youth should not be angry with one, who deprived of his cloth by the birds, while seeking his food in the forest, is ever burning in grief.

29. Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness); and also he is overtaken by hunger and distress.

30. O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears and began to weep bitterly.

31. Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the overtaking of his calamity.

## CHAPTER 75

(NALOPAKHYANA PARVA)-Continued

Nala's beholding his Children

**Brihadashva said :**

1. Having heard all these, Damayanti became afflicted with sorrow; and, suspecting that he must be Nala, addressed Keshini, saying,

2. "O Keshini, do you go again and scrutinize the conduct of Bahuka; and keeping

yourself in silence at his side, behold all his behaviours.

3. O beautiful one, find out the cause, whenever he does anything; and marks well whenever he performs anything skillful.

4. O Keshini, whenever he may ask fire or water, you will not be in a hurry to give it; and thus obstruct him.

5. "Seeing all these, do you let me know his conduct, as also what human or super-human will be seen in Bahuka. Do you also report to me what else you will see in him."

6. Thus spoken by Damayanti, Keshini went away. Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshini returned.

7. She reported to Damayanti the whole history, mentioning what human or superhuman she saw in Bahuka.

**Keshini said :**

8. O Damayanti, I have never heard or seen before any person of his character, having so great a 'power over the elements.'

9. Whenever he comes to a narrow hole, he never stoops low; rather the hole opens wide at his touch; and he easily passes through it.

10-11. Thus a small hole grows largely wide at his coming. There were sent by the king (Bhima) various sorts of food, as also flesh of many animals, for Rituparna. There were also many vessels sent for washing the flesh.

12-13. Those vessels, whenever looked at by him (Bahuka), became at once filled with water. Thereupon Bahuka washed them and set himself to cooking. Then again he grasped a handful of grass and held it to the sun, where suddenly fire blazed up.

14. Beholding that greatest wonder, I was struck with astonishment and have come hither. Also another great wonder was marked by me in him.

15. O beautiful one, although he touched fire, still he was not burnt. The water, falling at his command, flowed rapidly.

16-17. I have marked another wonder, which was extraordinarily great, that he took some flowers in his hands and pressed them slowly. Although these flowers were pressed by him with

the hands, yet they, instead of losing their original forms, became more fragrant and beautiful than before. Observing those marks of wonder, I have hastily come here.

**Bṛihadashva said :**

18. Having heard of those wonderful behaviours of that righteous one and having known him by his acts, Damayanti considered that Nala was obtained.

19-21. Again, by these marks suspecting Bahuka to be her husband, Damayanti wept and again addressed Keshini in a sweet speech, "O handsome one, do you go again and fetch here from the kitchen, without the knowledge of Bahuka, some meat cooked by him." The beneficent lady instantly went to Bahuka; and immediately returned, taking some hot meat therefrom.

22. O descendant of the Kuru race, thereupon Keshini gave the meat to Damayanti, who had, during the past days, very often tasted meat boiled by Nala.

23-26. Thus tasting the meat brought by her female servant, she decided the charioteer to be Nala himself; and, much aggrieved, she wept bitterly. Overtaken by great calamity, she then washed her face. O Bharata, thereafter she sent her two children with Keshini. Bahuka recognised Indrasena with her brother. Thereupon the monarch (in the guise of Bahuka) came up speedily and, embracing his children, placed them on his lap. Then again, embracing his children, who were like the children of the celestial, Bahuka became filled with the greatest misery and wept bitterly in a soft voice. Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all on a sudden and spoke Keshini these words.

27. "O beauteous one, these twins are like my own children. Hence seeing them suddenly, I shed tears.

28. If you come to me very often, people may think evil; because we are men of other country. So, O handsome one, do you go away hence with ease."

## CHAPTER 76

### (NALOPAKHYANA PARVA)-Continued

#### The union of Nala and Damayanti

**Bṛihadashva said :**

1. Having learnt all about the mental agony of that righteous and wise one, Keshini came back and spoke everything to Damayanti.

2. Thereupon Damayanti sent again Keshini to her mother; as she, sorely aggrieved, was most desirous to see Nala.

3. Damayanti said: "Suspecting Bahuka to be Nala, I have examined him several times; but I have some doubt about his appearance, which I like to know myself.

4. O mother, with or without the knowledge of my father, make this arrangement for me; either allow him to enter my mansion or give me permission to go to him."

5. Thus spoken by Vaidharbhi, that lady told king Bhima the intention of his daughter, which the king learned.

6-7. O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments. Unexpectedly beholding Damayanti, prince Nala became oppressed with grief and calamity; as also she was overwhelmed with tears.

8. Then that excellent of women, Damayanti, beholding Nala in that plight, was greatly afflicted with sorrow.

9. Thereupon, O great king, Damayanti, who was dressed in a red garment, wearing matted hairs and tainted with clay and dust, spoke these words to Bahuka:

10. "O Bahuka, did you ever see any men, who, known as virtuous, had gone away leaving his wife asleep in the woods?

11. Who excepts that righteous Nala, could go away, abandoning his beloved hand unoffending wife in the woods, when she was overtaken by fatigue?

12. What offence did I give to that ruler of the earth since my youth, for which he had gone away forsaking me in the woods; while I was overpowered by sleep?

13. Formerly I had selected him as my lord, rejecting the very celestial. Therefore how it was that he should abandon his wife, who am ever

devoted and dear to him as also the mother of his children?

14. He had taken my hand; and, before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?"

15. O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

16. When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes, which were black like those of the gazelle, with red extremities; and addressed her, saying:

17. "O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

18-19. O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow and burning in grief for me day and night. Since then Kali, burning with that curse, was living in my body. As a matter of fact, Kali, burning with your curse, was always dwelling within me, as fire dwells within fire.

20. Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

21. O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

22. O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

23. At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

24. And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed."

25. Hearing these weeping of Nala, Damayanti became greatly terrified; and she, trembling with fear and with folded hands, spoke these words.

#### **Damayanti said :**

26. O ruler of the Nishadhas, O blessed one, it behoves you not to suspect any fault in me; for I have selected you as my husband, discarding all the celestial.

27. With a view to bring you here, the Brahmanas had gone away in all directions, (to the ten points of the horizon) singing my words, composed in ballads.

28. At length, a learned Brahmana, known by the name of Parnada, found you out, O monarch, in the palace of Rituparna in the kingdom of Koshala.

29. It was after hearing his words and your proper answer thereto, that I devised this project in order to receive the king of the Nishadhas back.

30. O ruler of the earth, O foremost of the kings, there is none else in this world, who is able to journey, with the help of steeds, a hundred yojanas in a single day.

31. O lord of the earth, touching these your feet, I can truly swear that even in thought I have not committed any sort of crime.

32. Let the all-seeing air, that always moves about the whole world, take away my life, if I have committed any sin.

33. Let the sun of bright rays, that always travels over the sky, take away my life, if I have committed any sin.

34. Let the moon, that lives in the heart of all creatures as a witness, take away my life, if I have committed any sin.

35. Let the three gods, that preside over the whole of the three worlds, relate the whole history truly; or let them abandon me today.

#### **Brihadashva said :**

36. Thus spoken the wind-god addressed from above, saying, "O Nala, I tell you the truth that she had not committed any sin.

37. O monarch, protected by Damayanti, the honour of your family, even as the wealth, has much increased. We bear testimony to this, as we have been her protectors for the last three years.

38. This unrivalled project was planned by her for your sake: for, except you, there is no other person in this world who can clear in a single day an hundred yojanas.

39. O ruler of the earth, the daughter of king Bhima has been obtained by you; as also you have been obtained by Bhaimi. You should hold no doubt about her conduct. Be you united with your consort."

40. While the wind-god was thus speaking, there was a downfall of floral showers; as also the divine kettle-drum played and auspicious breezes began to blow.

41. O son of the Bharata race, seeing this greatest wonder, king Nala, the chastiser of foes, threw away all doubts regarding the character of Damayanti.

42. Thereupon the ruler of the earth put on a fresh garment; and, then remembering that king of serpents, assumed his original form.

43. Beholding her husband in his original form, the faultless daughter of king Bhima embraced the righteous one and wept bitterly.

44. King Nala, again, embraced the daughter of Bhima, who was attached to him as before; as well as he embraced his two children; and thus felt great satisfaction.

45. Thereupon the lady, of beautiful face and of large eyes, hiding her face in his bosom, became overwhelmed with grief and began to sigh heavily.

46. That foremost of men, overwhelmed as he was with grief, stood in silence for some time, while embracing that lady of blameless smiles, who herself was covered with dust.

47. O monarch, thereupon the mother of Vaidharbhi, with a glad heart, informed king Bhima all that had passed between Nala and Damayanti.

48. The great king said in reply: "Tomorrow I shall see Nala with Damayanti by his side, after he shall have sanctified himself (by bath and prayers). Let him dwell in peace this day."

49. O king, thereupon the happy pair passed the night at ease, relating to each other the past events of their wanderings in the forest.

50. Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhima, desirous to make each other happy.

51. Then in the fourth year, (after his exile) king Nala, regained his wife and had all his desires satisfied; and thus once more he enjoyed the highest pleasure.

52. Damayanti on the other hand, was exceedingly satisfied to recover her husband,

even as the fields of half-born seedlings are highly benefited to receive a shower.

53. When the daughter of the king had thus regained her husband, all her weariness had disappeared, as well as all her anxieties. She herself became elated with joy and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon.

## CHAPTER 77

### (NALOPAKHYANA PARVA)-Continued

#### The returning of Rituparna to his own City

**Brihadashva said :**

1. The king Nala, having passed that night in peace, decked himself in gay ornaments; and, with Damayanti by his side, appeared before the king in due time.

2. Thereupon Nala saluted his father-in-law; and, after him, blessed Damayanti also saluted her father.

3. Illustrious Bhima received him as a son with the greatest delight; as also he offered him due respects and consoled him with his devoted wife in words suited to the occasion.

4. King Nala, on the other hand, acknowledged the honour according to rules and offered his proper services to him (father-in-law). The citizens felt great delight to see Nala returned. Thereupon there was a great uproar of joy in the city.

5-7. The city also was gorgeously decorated by hoisting flags, standards and floral wreaths. Moreover the streets of the town were well watered; and were decorated with the garlands of flowers and various other ornaments; as also flowers were piled at the doors of the houses.

8-9. The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Bahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him; and begged his pardon.

10-11. He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech and acquainted with the real nature of things and who had his face struck

with amazement, addressed the prince of the Nishadhas, saying, "That you, by recovering the company of your consort, have obtained greatest delight.

12. O prince of the Nishadhas, O lord of the earth, perhaps I had not done any wrong to you, while you were living in my house in disguise.

13. If I have done any wrong to you, with or without my knowledge, pardon me for all this,"

**Nala said :**

14. O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no worth in me.

15. O prince, formerly you had been my friend and relative; and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

16. O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

17. O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

18-19. O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge and also having made over his skill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Bahuka.

20. O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city Kundina.

## CHAPTER 78

### (NALOPAKHYANA PARVA)-Continued

#### Nala's victory over Pushkara at dice and Pushkara's arrival at his own City

**Brihadashva said :**

1. O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bhima and went, with a small number of attendants, to the country of the Nishadhas.

2-3. That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred infantry and thereby he trembled the whole earth.

4-6. Thereupon the heroic son of Virasena, advancing towards Pushkara (his brother), expressed his intention to play at dice; because he again earned vast wealth. Nal Said, "O Pushkara, let Damayanti and everything else, that I have, by my stake; and let your kingdom be yours. Let the game at dice begin again; for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

7. To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue.

8. If you do not like the game at dice, do you then engage yourself in the play at weapons. Really, O king, let us have peace by fighting out a duel.

9. The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance or by any means.

10. O Pushkara, do you choose today one of these two; that is, do you either game at dice or bend the bow in battle.

**Brihadashva said :**

11. Having been thus addressed by the prince of the Nishadhas, Pushkara, with the assurance of his own success, answered the king smilingly.

12. "O Nishadha, by good fortune you have acquired the vast wealth, in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end.

13-14. O monarch, O mighty-armed one, that you are still living with your wife, is owing to your good luck. Indeed, the daughter of king Bhima, decked in ornaments, will attend me with all the wealth, that I will gain from you, even as the Apsaras wait upon Shakra in heaven. O prince of the Nishadhas, do I, therefore, recollect you and expect you always.

15. To play at dice with those that are not my relatives, gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful and possessed of blameless features, I

shall think myself very lucky, for she is, as ever, the darling of my heart."

16-17. Having heard these expressions of that infatuated braggart, king Nala became filled with rage and desired to sever his head by the sword. King Nala smilingly, though his eyes were red with anger, addressed him, saying,

18-19. "Let us begin the play. Why do you speak thus now? You will speak in any way you like, after you shall have defeated me at dice." Thereupon the gambling began between Pushkara and Nala. Pushkara, who had even staked his own life, was defeated at a single throw by Nala; and thus he lost all his wealth and treasures.

20-21. The king, having defeated Pushkara, laughingly said to him: "This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed. O worst of kings, now you are not able even to have a look of Vaidharbhi. O foolish one, you are now reduced to her slave with your family.

22. That formerly I was defeated by you, was not wrought by you. That act was done by Kali; and it was not you, that did so. O stupid one, this you do not understand.

23. I will never attribute the faults, committed by others, to you. Indeed, do you live happily. I grant you your life.

24. As before, I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before.

25. O Pushkara, the fraternal love, that I entertain for you, will never decrease. You are my brother. Do you live for a hundred years.

26. Having thus accosted his brother, Nala of undaunted courage embraced him repeatedly and asked him to go to his own city.

27-28. O king, having been thus consoled by the prince of the Nishadhas, Pushkara then, with folded hands, saluted and answered that virtuous prince, saying, "O prince, let your fame be immortal; and do you live at peace for hundred years, for you have give to me both life and shelter."

30. O monarch, having been thus honoured by the king (his brother, Nala). Pushkara, gratified at heart, then repaired to his own city attended by his relatives, after he has passed about a month with his brother. O foremost of men, also attended by a great force and humble

servants, Pushkara went away; and he looked like the resplendent sun in appearance.

31. After having settled Pushkara and enriched and delivered him from all anxieties, the blessed prince entered his own palace, most gorgeously decorated.

32. After having entered the palace, the prince of the Nishadhas consoled all the citizens, who, as well as the subjects from the country, again, greatly expressed their satisfaction.

33. All the officers of government, headed by their minister, addressed him with folded hands, saying, "O king, really we are all glad today both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

## CHAPTER 79

### (NALOPAKHYANA PARVA)-Continued

#### The departure of Brihadashva

**Brihadashva said :**

1. When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti (back to his capital).

2. Her father, that slayer of hostile heroes, Bhima of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

3-4. On the arrival of the Vidharbha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestial in the Nandana (garden). The greatly illustrious king, having regained his kingdom and becoming famous amongst the kings of the Jambudvipa, began once more to rule it.

5. He duly performed many sacrifices with large Dakshinas to the Brahmanas. O great king, you, too, with your relatives and friends, will soon perform many sacrifices.

6. O foremost of men, O best of the Bharata race that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice.

7. O ruler of the earth, Nala alone suffered such great and terrible distress; but he regained his lost glory.

8. O son of Pandu, you, however, with Krishna (Draupadi) and your brothers, sport here

in this great forest, with your heart fixed on virtue.

9. O king, what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedas?

10. To recite the history of Naga Karkotaka, of Damayanti, of Nala and of the royal sage Rituparna, is destructive of evil (Kali).

11. O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it.

12. Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

13. O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

14. Reflecting on the caprice of fate and futility of human exertions, men of self-possession never allow themselves to be aggrieved.

15. Those who recite the great history of Nala and those who often hear it are never touched by calamity.

16. He, who hears this excellent and old history, gets all his desires fulfilled and obtains wealth and

17. Sons, grandsons, animals, a high position, health and joy. There is no doubt in this.

18. O king, the fear, that you entertain that some one would again summon you to play, I shall dispel.

19. O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you; learn it from me, I shall tell it to you.

**Vaishampayana said :**

20. Thereupon with great joy the king (Yudhishtira) thus spoke to Brihadashva, "O exalted one. I desire to learn the science of dice from you."

21. Thereupon he taught the science to the illustrious son of Pandu. Having taught it, the great ascetic went to Asvasira to bathe.

22-24. When Brihadashva had gone away, he (Yudhishtira) heard that the son of Pritha Savyasachi (Arjuna) was engaged in severe asceticism, living on air. He heard this from the greatly intelligent Brahmanas and ascetics who

came to him from various directions and from places of pilgrimage, from mountains and forests. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

25. He heard that Dhananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity, Dharma.

26. O king, having heard that his beloved brother, the son of Kunti, Yaja (Arjuna) was thus undergoing asceticism in the great forest Yudhishtira began to grieve.

27. Thus burning in grief, Yudhishtira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras.

## CHAPTER 80

### (TIRTHAYATRA PARVA)

#### Lamentation for Arjuna

**Janamejaya said :**

1. O exalted one, when my great-grandfather, the son of Pritha (Arjuna) had gone away from the Kamyaka, what did the Pandavas do in the absence of Savyasachi (Arjuna)?

2. It appears to me that great bowman and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas.

3. How did my great-grand-fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

**Vaishampayana said :**

4. O child, when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief.

5. The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings.

6. Without the presence of that hero of spotless deeds, that forest looked like the Chaitraratha forest deprived of the presence of Kubera.

7. O Janamejaya, in his absence, those foremost of men, the Pandavas, continued to live in the Kamyaka in great cheerlessness.



8. O best of the Bharata race, those powerful, great car-warriors killed with pure (non-poisonous) arrows various kinds of sacrificial animals for the Brahmanas.

9. Those chastisers of foes, those foremost of men daily killed wild animals and after properly sanctifying them, they offered them to the Brahmanas.

10. O king, after the departure of Dhananjaya (Arjuna) thus did they live there, filled with sorrow and with cheerless heart.

11. Panchali (Draupadi) in particular remembered her third husband and she thus spoke to the anxious chief of the Pandavas (Yudhishtira).

**Draupadi said :**

12. Arjuna with two hands, is equal to Arjuna of many hands; in the absence of that foremost of the Pandavas, this forest does not at all look charming to me.

13. Wherever I cast my eyes, I see this earth as if it is empty. This forest, with its blossoming trees and with its so many wonders.

14. Does not appear to me charming in the absence of Savyasachi (Arjuna). He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant.

15. In the absence of that lotus-eyed hero, the Kamyaka does not at all look charming to me. Remembering Savyasachi, the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind.

**Vaishampayana said :**

16. O great king, hearing her thus lament, that slayer of hostile heroes Bhimasena, thus spoke to Draupadi.

**Bhima said :**

17. O blessed lady, O beauty of slender waist the pleasing words you say are as delightful to my mind, as the drinking of ambrosia.

18-19. (Without him), whose arms are long, symmetrical, stout and mace-like, which are round and marked with the scars of the bow-strings, which are ground with the bow, the sword and the other weapons, encircled with golden bracelets, like two five-headed snakes, without that foremost of men, the sky seems to have lost the sun.

20. (Without him), relying on which mighty-armed hero the Panchalas and the Kurus do not fear even the various powerful celestial.

21. Relying on the prowess of the arms of which illustrious here, we all consider our enemies vanquished and the earth (already) acquired.

**Vaishampayana said**

22. Without that heroic Falguni (Arjuna), I do not get peace of mind in the Kamyaka. I behold all directions as empty and covered with darkness. Wherever I cast my eyes, I see the earth as if she is empty. Thereupon the son of Pandu, Nakula; thus spoke with his voice choked with tears.

**Nakula said :**

23. (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

24. (Without him)-who, going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses.

25. Of the Tittiri and Kalamasha species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great Rajasuya sacrifice.

26. Without that great bowman, the younger brother of Bhima, without that celestial-like hero, I do not any longer desire to dwell in this Kamyaka.

**Sahadeva said :**

27-30. O king, O descendant of Bharata, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero who having vanquished single-handed all the Yadavas took possession of Subhadra with the consent of Vasudeva (Krishna), who having invaded the kingdom of the illustrious Drupada, gave to the preceptor Drona his tuition-fee by securing for him half of Drupada's kingdom, my mind by no means gets any consolation. O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

## CHAPTER 81

### (TIRTHAYATRA PARVA)- Continued

#### The colloquy of Narada

##### Vaishampayana said :

1. Having heard these words of his brothers and Krishna (Draupadi) who were all anxious for Dhananjaya, Dharmaraja became absent-minded.

2. (At that time) he saw (before him) the celestial Rishi Narada, blazing with Brahma effulgence and resembling a fire flaming up for the sacrifice.

3. Seeing him arrived, Dharmaraja (Yudhishtira) with his brothers and stoop up and duly worshipped the illustrious one.

4. Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers, shone like Shatakratu (Indra) surrounded by the celestial.

5. In obedience to the dictates of Dharma Yajnaseni (Draupadi) did not abandon the sons of Pritha and is adhered to her husband, as Savitri to the Vedas or the rays of the sun to the Meru (mountain).

6. O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhishtira) in proper words.

7. He thus spoke to the high-souled Dharmaraja Yudhishtira, "O foremost of virtuous men, tell me what you seek and what I can give you."

8. Then the son of , the king (Yudhishtira), bowing (to the Rishi) with his brothers, thus spoke with joined hands to Narada; the revered of the celestial.

##### Yudhishtira said :

9. O highly exalted one, O worshipped of all the worlds, O Rishi of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

10. O sinless one, O foremost of Rishis, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

11. You should tell me in detail what merit is obtained by him who travels over the world with the desire of seeing the Tirthas and sacred shrines.

##### Narada said :

12. O king, hear with attention what was heard by the intelligent Bhishma from Paulastya. Hear all that in detail.

13-14. Formerly that foremost of virtuous men Bhishma, when observing the Pitrya vow, lived on the banks of the Bhagirathi with the Rishis. O king, O highly exalted one, it was a delightful and sacred region, situated on the source of the Ganges and frequented by the celestial and the Gandharvas.

15. That greatly effulgent hero (Bhishma) gratified the Pitris, the celestial and the Rishis with offering oblations to them according to the rites ordained in the Shastras.

16. One day when the greatly illustrious one was thus engaged (in observing his vow), he saw that foremost of Rishis, Pulastya of wonderful appearance.

17. Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

18. O descendant of Bharata, then that foremost of virtuous men, Bhishma, worshipped according to the rites of the ordinance that highly exalted Rishi who had already arrived.

19. Purifying himself and making his mind exceedingly attentive and also taking the *Arghya* on his head, he loudly uttered his name near that foremost of Rishis.

20. "O Rishi of excellent vows, be blessed; I am Bhishma, your servant. At the very sight of yours I am cleansed of all my sins."

21. O great king, O Yudhishtira, having said this, that foremost of virtuous men, Bhishma restraining his speech, stood (before the Rishi) in silence and with joined hands.

22. Seeing that foremost of the Kuru race, Bhishma, rendered emaciated by the observance of vows and the study of the Vedas, the Rishi became exceedingly pleased.

## CHAPTER 82

### (TIRTHAYATRA PARVA)-Continued

#### The description of Tirthas

##### Pulastya said :

1. O hero of excellent vows, learned in the precepts of virtue, O greatly exalted one, I am

much pleased with your humility, self-control and truth.

2. O sinless one, O son, it is for the virtue which you have acquired from your great regard and respect for your forefathers that you have been able to see me and that I have been so pleased with you.

3. O Bhishma, my eyes can penetrate into everything. Tell me what I can do for you. O foremost of the Kuru race, O sinless one, I shall grant you whatever you will ask from me.

**Bhishma said :**

4. O greatly exalted one, O worshipped of all the world, when you are pleased with me and when I have got a sight of you. I consider myself crowned with success.

5. O foremost of all virtuous men, if I have deserved your favour, you will kindly dispel my doubts; I shall describe them to you.

6. O exalted one, I have some religious doubts regarding Tirthas. I desire to hear you. Tell me separately of (each) in detail.

7. O celestial-like one, O Brahmana Rishi, what virtue is derived by him who travels over the earth, (seeing sacred places)? Tell me this with certainty.

**Pulastya said :**

8. O son, listen to me with an attentive mind. I shall tell you the virtues which are derived in Tirthas that are the refuge of the Rishis.

9. He, whose hands, feet, mind, learning, asceticism and deeds are under proper control, enjoys the fruits of Tirthas.

10. He, who has ceased to accept gifts, who is contented with little and who is free from pride, enjoys the fruits of Tirthas.

11. He who is free from sins, who acts without desire, who eats light food, who has conquered his passions and who is free from all sins, enjoys the fruits of Tirthas.

12. O king of kings, he who is free from anger, who is truthful, who is firm in his vows and who considers all creatures as his own self, enjoys the fruits of Tirthas.

13. The Rishis have told in due order the sacrifices and also their fruits to be obtained here (in this birth) and hereafter (in the next birth).

14. O ruler of earth, the poor cannot perform these sacrifices, for the sacrifices require many materials and various things in large quantities.

15. These (sacrifices) can therefore be performed by the kings and also by the men of wealth and affluence. They cannot be performed by men without wealth and without friends and by men destitute of means and destitute of friends.

16. O ruler of men, O best of warriors, I shall now tell you about that which can be performed by the poor and the fruits of which are equal to those sacred ones of sacrifices.

17. O foremost of the Bharata race, visiting Tirthas, which are sacred and which are a great mystery of the Rishis, is even superior to the sacrifices.

18. He is called poor who, having gone to a Tirtha, does not fast for three nights and who does not give away gold and kine (in charity).

19. One does not acquire so much virtue in Agnihotra and other sacrifices full of large Dakshinas, as he acquires by visiting a Tirtha.

20. There is in the world of men that Tirtha of the god of gods which is celebrated all over the three worlds and which is known by the name of Pushkara. One (who goes there) becomes equal to that greatly exalted deity (the god of gods).

21. O high-minded one, O descendant of Kuru, at the three Sandhyas, there are always present hundred thousand millions of Tirthas in Pushkara.

22. O lord, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Gandharvas and the Apsaras are always present there.

23. O great king, it was there that the Devas, the Danavas and the Brahmarshi, after performing their ascetic devotions, acquired great virtues and final divinity.

24. The sins of the intelligent man are all cleansed, even if he mentally thinks of Pushkara. He is adored even in heaven.

25. O great king, the lotus-seated, illustrious Grand-Sire always dwells in great pleasure in this Tirtha.

26. O greatly exalted one, he was formerly in Pushkara, that the celestial with the Rishis, having acquired great virtue, finally obtained the highest success.

27. The wise men say that those that bathe in it in honour of the Pitris and the celestial obtain ten times the fruits of the Ashvamedha sacrifice.

28. O Bhishma, he, who, going to the forest of Pushkara, feeds but only one Brahmana, becomes by his that act happy here and here after.

29. He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Brahmanas with due regard and without any disrespect.

30. O foremost of kings, the wise men obtain by it the fruits of the Ashvamedha sacrifice. Among the Brahmanas, Kshatriyas, Vaisyas and Sudras, those that are high-souled are freed from the bondage of rebirth, if they bathe in it.

31. Especially he who goes to Pushkara in the full-moon on the (month) of Kartikeya, that man, obtains everlasting regions in the abode of Brahma.

32. O descendant of Bharata, he who thinks of Pushkara, morning and evening with joined hands, practically bathes in all the Tirthas.

33. Whatever sins a man or a woman commits from his and her birth, are all destroyed at the very moment he or she bathes in Pushkara.

34. O king, as the slayer of Madhu is the origin of all the celestial, so is, Pushkara called the origin of all the Tirthas.

35. He who lives at Pushkara for twelve years in purity. Acquires all the merits of performing sacrifices and goes to the region of Brahma.

36-37. He who performs the sacred Agnihotra for one hundred years acquires the same merit as he who lives only one month of Kartikeya in Pushkara.

38. There are three white hills and three springs (in Pushkara). We do not know why they are known by the name of Pushkara from the remotest time.

39. It is very difficult to go to Pushkara; it is very difficult to undergo asceticism at Pushkara; it is very difficult to give away in charity at Pushkara.

**Pulastya said :**

40. Having lived for twelve nights at Pushkara with regulated diet and regulated food and having walked round it, one goes to Jambu marga.

41. He who goes to the Jambu marga which is frequented by the celestial Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfillment of all his wishes.

42. He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distrese; he obtains the highest success.

43. O great king, leaving Jambu marga one goes to the Tandulikasrama. He who goes there never meets with any disaster, but goes to the region of Brahma.

44. O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestial, fasting there for three nights, obtains the fruits of performing Agnishtoma.

45. He who (going there) lives on vegetables or fruits acquires the state of Kumara. One should then go to the hermitage of Kansa, worshipped by the whole world.

46. O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

47. He, who with regulated diet and vows worships here the Pitris and the celestial, obtains the fruits of performing sacrifices and fulfillment of all his wishes.

48. Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

49. One should then go to Mahakala with regulated diet and vows. Having bathed in the Kati Tirtha he obtains the fruit of a horse-sacrifice.

50. The virtuous man then should go to the Tirtha of Sthanu, the husband of Uma, which is known all over the three worlds by the name of Bhadravata.

51. Going there he beholds Ishana and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Shiva), he obtains the state of Ganapatya. That foremost of man becomes blessed with prosperity, peace and highest grace.

52. Going to the river Narmada which is celebrated all over the three worlds, he obtains the fruit of Agnishtoma by offering oblations to the Pitris and the celestial.

53. Going to the southern sea, he who practices Brahmacharya and conquers his

passions obtains the fruit of Agnishtoma and ascends to heaven.

54. Going to Charmanvati with regulated diet and vows, he obtains at the command of Rantideva the fruit of Agnishtoma sacrifice.

55. O virtuous king, O Yudhishtira, he should then go to the son of Himavata, named Arvuda, where there is a hole through the earth from ancient days.

56. There is the hermitage of Vasishtha, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

57. O ruler of men, O foremost of men, he who leading the life of a Brahmachari bathes in the Pinga Tirtha obtains the merit of giving away one hundred Kapila kine.

58. O King of kings, thence one should go to that excellent Tirtha called Pravasha; Hutashana (Agni) himself is always present there. O hero, he is the mouth of the celestial and has wind for his chariot.

59. If a man bathes in this Tirtha with subdued mind, he becomes pure. That man obtains the fruits of performing Agnishtoma and Atiratha sacrifices.

60-61. One should then go to the place where river Sarasvati mixes with the ocean. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

62. He who bathes in the Tirtha of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestial.

63. Blazes forth like the Moon and obtains the fruits of Ashvamedha sacrifice. O best of the Bharata race, one should then go to the Tirtha named Vasudeva,

64. Where Durvasha bestowed a boon on Vishnu. The man who bathes in Vardana obtains the fruits of giving away one thousand kine.

65. Then one should go to Daravati with regulated diet and vows. The man who bathes in the Pindaraka obtains (the merit of giving away) much gold.

66. O greatly exalted one, O chastiser of foes, it is wonderful that in that Tirtha even today coins are found with the marks of lotus;

67. And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

68-69. O descendant of Bharata, going to the place where the Sindhu mixes with the sea and bathing in the Tirtha of the chief of the water with subdued mind, O best of the Bharata, race and also offering oblations to the Pitris, the Rishis and the celestial, one obtains the region of Varuna and blazes forth in his own effulgence.

70. O Yudhishtira, the wise men say that by worshipping the deity, Sankhakarneshvara, one obtains ten times the merit of Ashvamedha (sacrifice).

71-72. O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the Tirtha, celebrated all over the three worlds. It is known by the name of Drimi, which is capable of cleansing off all sins and where the celestial including Brahma worshipped Maheshvara (Shiva).

73. Bathing in it and worshipping here Rudra surrounded by the celestial, all the sins committed from one's birth are cleansed off.

74. O foremost of men, it was here that Drimi was worshipped by all the celestial. Bathing here one obtains the fruits of Ashvamedha (sacrifice).

75. O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

76. O virtuous king, one should then go to Vasudhara which is worshipped by all. He who goes there obtains the fruits of Ashvamedha (sacrifice).

77. O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestial one is adored in the regions of Vishnu.

78-79. O best of the Bharata race, in that Tirtha there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus. O foremost of men, it is known by the name of Sindhuttama and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80. Going to Bharutunga, with purity of conduct, one goes to the region of Brahma and obtains the highest state.

81. Then is the Tirtha, called Kumariak of Sakra (Indra), frequented by the Siddhas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82. There is another Tirtha called Renuka, frequented by the Siddhas. Bathing in it, a Brahmana becomes as pure as the moon.

83. Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the Shastras).

84-85. O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in Yoni (Tirtha) a man. Becomes, O king, a son of a goddess, adorned with earring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86. Going to Srikunda, celebrated over the three worlds and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

87. O virtuous man, one should then go to that excellent Tirtha called Simala, where even today are to be seen fishes of silver and golden colour.

88. Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

89. O descendant of Bharata, going to Vitasta and offering oblations to the Pitris and the celestial a man obtains the fruits of the Vajapeya (sacrifice).

90. The Tirtha known by the name of Vitasta is situated in Kashmira and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

91. Bathing there a man is certain to obtain the fruits of the Vajapeya sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92-93. O king, one should then go to the Vadaba, celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer Charu (rice boiled in butter and milk) according to the best of his means to the deity of seven flames (fire). The learned men say

that gift to the Pitris (offered there) becomes inexhaustible.

94-96. The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Guhyakas, the Siddhas, the Vidyadharas, the men. The Rakshasas, the Daityas, the Rudras, the Brahma himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years. In order to secure the grace of Vishnu, cooked Charu here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven Riks (the verse of three Vedas).

100. O ruler of earth, Keshava, being thus gratified, bestowed on them the eight-fold attributes, called Aishvarya and other objects which they had desired to obtain. O descendant of Bharata, having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of Sapta Charu. If seven Charus are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred Rajasuyas and that of one thousand Ashvamedhas (sacrifices). O king of kings, leaving that Tirtha, one should go to the Raudra Pada and worshipping Mahadeva there, one obtains the fruit of Ashvamedha sacrifice.

101. O king, going to Manimanta and practising Brahmacharya and subduing one's mind and living there for (only) one night, one obtains the fruits of Agnishtoma (sacrifice).

102. O king of kings, O best of the Bharata race, one should then go to Davika, celebrated all over the world. It is heard that the Brahmana first came into existence in that place.

103-104. Here is situated the region of the wielder of the trident (Shiva) which is celebrated all over the world. Bathing in the Davika and worshipping Maheshvara and by offering Charu to the best of the deities, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105. There is another Tirtha of Rudra, called Kamakya frequented by the celestial. Bathing in it, a man soon obtains salvation.

106. By touching the water of Yajana, Yojana, Branka, Valuka and Pushpama one becomes freed from grief and death.

107. It is said that the sacred Dabhika (Tirtha), frequented by the celestial and Rishis, is five yojanas in length and half a yojana in breadth.

108. O king, one should then go in due order to Dirghasatra. There did Brahma and the celestial, the Siddhas and the great Rishis.

109. Being installed performed the long-extending sacrifice with regulated vows.

110. O king of kings, O chastiser of foes, O descendant of Bharata, going to Dirghasatra, one obtains the fruits of Rajasuya and Ashvamedha.

111. Then one should go with regulated diet and subdued soul to Vinasana, where the Sarasvati, disappeared on the breast of the Meru (mountain).

112. And then again reappeared at Chamasha, Sivodveda and Nagaveda. Bathing in Ckamashveda one obtains the fruits of Agnishtoma.

113. Bathing in Sivodveda a man obtains the fruits of giving away one thousand kine. Bathing in Nagaveda a man goes to the region of the Nagas.

114-116. O king of kings, going to the inaccessible Tirtha, called Sashyana, where the cranes disappear in the forms of Susas and reappear every year in the month of Kartikeya and bathe in the Sarasvati. O descendant of Bharata, O best of the Bharata race, O greatly exalted one. O chief of men, one, bathing there, becomes like the moon and obtains the fruits of giving away one thousand kine.

117. O descendant of Kuru, going next to Kumarkoti with subdued soul, one should bathe there and engage himself in worshipping the celestial and the Pitris.

120-122. He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state. O virtuous man, one should then go to Rudrakati with subdued soul. Here, O great king, in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing Rudra (Shiva). O descendant of Bharata, O king, "I have first seen (the deity) Vrishadhvaja" "I have first seen (the deity) Vrishadhvaja" thus the Rishis spoke to one another.

123-124. O ruler of earth, thereupon in order to prevent disputes amongst those self-controlled Rishis, the lord of Yoga (Shiva) by his Yoga powers, multiplied himself into ten millions of forms and appeared before the Rishis. Then they all separately thought, "I have seen him first." O king, being (much) pleased with the great devotion of those Rishis of subdued soul, Mahadeva granted them a boon.

125. (Saying) "From today your virtues will increase." O foremost of men, bathing with purity in Raudrakota a man obtains the fruits of the Ashvamedha (sacrifice) and saves his race.

126. O king of kings, one should then go to the Sangama, celebrated all over the world. A region of great sacredness, where the Sarasvati mixes with the sea. Here Keshava is worshipped by Brahma and other celestial, by Rishis and by ascetics.

127. On the fourteenth day of the white fortnight of Chaitra, O king of kings, O foremost of men, bathing there one obtains the fruits of giving away much wealth. His sins being all destroyed and his soul becoming pure, he goes to the region of Brahma.

128. O ruler of men, it is there that the Rishis completed many sacrifices. Going to this Satravasana one obtains the fruits of giving away one thousand kine.

## CHAPTER 83

### (TIRTHA YATRA)-Continued

#### Description of Pulastya Tirtha

**Pulastya said :**

1. O king of kings, one should then go to Kurukshetra, adored by all and at the sight of which sins of all creatures are destroyed.

2. He who always says, "I shall go to Kurukshetra, I shall live in Kurukshetra" is cleansed off all his sins.

3. The very dust of Kurukshetra carried by the wind leads even the man of sinful deeds to the highest state.

4. He who lives in Kurukshetra which is situated south of the Sarasvati and the north of the Drishadvati (really) lives in heaven.

5. O hero ever steady in battle and should live there for a month where flows the Sarasvati.

Brahma and other celestial, the Rishis, the Siddhas, the Charans.

6. The Gandharvas, the Apsaras the Yakshas, the Nagas, O ruler of earth, O descendant of Bharata, all often go to that greatly sacred Brahmakshetra.

7. O hero steady in battle, even the sins of him who only mentally desires to go to Kurukshetra are all destroyed; and he goes to the region of Brahma.

8. O perpetuator of the Kuru race, he who goes to Kurukshetra with due respect, obtains the fruits of Rajasuya and Ashvamedha sacrifices.

9. Then saluting the greatly powerful gate-keeper, the Yaksha, Mankanaka, one obtains the fruits of giving away one thousand kine.

10. O virtuous man, O king of kings, one should then go to the excellent region of Vishnu, called Satata, where Hari is always present.

11-12. Bathing there and bowing to Hari, the creator of the three worlds, one obtains the fruits of Ashvamedha sacrifice and goes to the region of Vishnu. Then one should go to the Tirtha named Pariplava, celebrated all over the three worlds. O descendant of Bharata, he obtains greater fruits than those of the Agnishtoma and Atiratha (sacrifices).

13-17. Then going to the Tirtha, called Prithivi one obtains the fruits of giving away one thousand kine. O ruler of men, going to the Salukini, the pilgrim, bathing there in the Dasashvamedha obtains the fruits of ten Ashvamedha sacrifice. Then going to the excellent Tirtha of the Nagas, called Sarpadevi. One obtains fruits of the Agnishtoma (sacrifice) and goes to the region of the Nagas. O virtuous man, one should then go to the gate-keeper, Tarantuka. Living there for only one night, one obtains the fruits of giving away one thousand kine. Then going to the five rivers with regulated diet and subdued soul and bathing in the Koti Tirtha, one obtains the fruits of Ashvamedha sacrifice. Going to the Tirtha called Ashvins one acquires personal beauty.

18. O virtuous man, one should then go to the excellent Tirtha, called Varaha, where Vishnu formerly in his boar form lived. O foremost of

men, bathing there one obtains the fruits of Agnishtoma.

19. O king of kings, one should then go to the Soma Tirtha, situated in Jayanti. Bathing in it a man obtains the fruits of the Rajasuya sacrifice.

20-21. Bathing in Ekahansa a man obtains the fruits of giving away one thousand kine. O ruler of men, going to Kritashocha, the pilgrim obtains the lotus-eyed deity (Vishnu) and becomes pure in soul.

22. Then going to the region of the illustrious Sthanu (Shiva, called Manjabata and living there for one night, one acquires the state of Ganapatya.

23. O great king, there is the celebrated Tirtha called Yakshini; O king of kings, going and bathing in that Tirtha one's all desires are fulfilled.

24-26. O best of the Bharata race, it is known as the gate of Kurukshetra. The pilgrim with subdued soul should walk round it. It was created by the illustrious son of Jamadagni, Rama. It is equal to the Pushkara. O king, bathing in it and worshipping the Pitris and the celestial, he becomes successful in everything and obtains the fruits of Ashvamedha sacrifice. Then the pilgrim should go with subdued soul to Ramahrada.

27. O king of kings, the greatly effulgent and heroic Rama, exterminating the Kastrayas dug five lakes.

28. O foremost of men, we have heard that he filled them with their blood. He offered that (blood) as oblations to all his sires and grandsires.

29. O ruler of men, thereupon the Pitris, being passed with him, thus spoke to Rama.

**The Pitris said :**

30. O greatly exalted Rama, O Rama, O descendant of Bhrigu, we are pleased. O lord, with your filial piety and with your great prowess. O greatly effulgent one, be blessed. Ask the boon you desire to get.

**Pulastya said :**

31-32. O king, having been thus addressed, that foremost of smiters, Rama, thus spoke with joined hands to the Pitris who were in the sky. If you are pleased with me and if I have deserved your favour, I desire to get this favour from the



Pitris that I may again derive pleasure in asceticism.

33. With your power let the sin I have incurred by exterminating the Kashtriyas from wrath be all destroyed. Let also my these lakes becomes Tirthas, celebrated all over the earth.

34-35. Having heard these blessed words of Rama, the Pitris. Becoming highly pleased and filled with joy, thus replied to Rama, "Let your asceticism increase for your great filial piety.

36. You have exterminated the Kashtriyas from wrath, but you are already freed from that sin, for they have fallen for their own (mis) deeds.

37-38. Without the least doubt your these lakes will be Tirthas. he who will bathe in these lakes and offer oblations to the Pitris. Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestial region."

39. O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrigu and disappeared then and there.

40-41. It was thus the lakes of the illustrious descendant of Bhrigu became sacred. Leading the life of a Brahmachari and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetuator of the Kuru race, going to Vanshamulaka, the pilgrim.

42-43. Saves his own race by bathing in Vanshamulaka. O best of the Bharata race, going to Kayashodhana and bathing in that Tirtha one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss.

44-45. O virtuous man, one should then go to that Tirtha, called Lokodvara which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world. O king, going to the Lokodvara Tirtha, celebrated over the three worlds and bathing in that foremost of Tirthas one acquires many worlds for himself.

46. Going with subdued mind to the Tirtha called Sri and bathing in it and worshipping the Pitris and the celestial there, one obtains great affluence.

47. Leading the life of a Brahmachari and having one's soul subdued, he who goes to the

Tirtha, called Kapila and bathes in it and worships the Pitris and the celestial, that man, obtains the fruit of giving away one thousand Kapila kine.

48-49. Going with subdued soul to the Tirtha, called Surya and bathing in it. And worshipping the Pitris and the celestial with fasting, one obtains the fruits of Agnishtoma and goes to the region of Surya.

50. Going in due order to the Gobhavana and bathing in it, the pilgrim obtains the fruits of giving away one thousand kine.

51. O perpetuator of the Kuru race, going to Tirth called Shankhini and bathing in the Divitirtha man acquires great prowess.

52. O king of kings, one should then go to the gate-keeper, Arantuka, which is in the Sarasvati and which belongs to the illustrious chief of the Yakshas (Kubera). O king, bathing in it, a man obtains the fruits of Agnishtoma (sacrifice).

53. O virtuous king, one should then go to Brahmavarta. Bathing in the Brahmavarta a man, obtains the regions of Brahma.

54-55. O king of kings, one should then go to the excellent Tirthas called Su. There the Pitris are always present with the celestial. Bathing there and worshipping the Pitris and the celestial, one obtains the fruits of Ashvamedha (sacrifice) and goes to the region of Brahma.

56. O virtuous man, it is therefore that Sutirtha situated in Ambumati is so very excellent.

57. O best of the Bharata race, bathing in the Tirtha of Kashishvara, one is freed from all diseases; and he is adored in the region of Brahma.

58. O descendant of Bharata, O king, there is also Matri Tirtha, bathing in which one obtains large progeny and great prosperity.

59. O great king, one should then go with regulated diet and subdued soul to Sitavana. There is one thing there which is not to be seen anywhere else.

60. O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified.

61-63. O great king, in that spot there is a Tirtha called Shvaillomapaha. O foremost of

men, learned Brahmanas who always visit Tirthas. Get great pleasure by bathing in it. O best of the Bharata race, shaving their heads at the Shvaillomapaha Tirtha, the excellent Brahmanas acquire holiness by Pranayama; and becoming pure-souled they obtain the highest state.

64. O ruler of earth, O foremost of men, there is in that spot another Tirtha called Dashashvamedha. Bathing in it, one obtains the highest state.

65-66. O king of kings, one should then go to Manusha, celebrated all over the world, O king, where some black deer, pierced by the arrows of a hunter. Jumped into its water and were transformed into human beings. Bathing in that Tirtha with leading the life of a Brahmachari and having one's soul subdued.

67-69. One is freed from all sins; and becoming pure souled he is adored in the region of Brahma. O ruler of men, in the east of Manusha, only a kosa from it. There is a celebrated river named Apaga which is ever frequented by the Siddhas. The man who offers there Shyamaka food to the celestial and the Pitris secures great virtuous merit. One Brahmana fed there is equal to million of Brahmanas fed.

70. Bathing in it and worshipping the Pitris and the celestial and living there only for a night, one obtains the fruit of Agnishtoma (sacrifice).

71. O king of kings, O descendant of Bharata, one should then go to that excellent region of Brahma which is celebrated on earth by the name of Brahmodumbara.

72-74. O foremost of men, bathing in the lakes of the seven Rishis and also in the Kedara of the high-souled Kapila. With pure mind and subdued soul and going to Brahma, one's all sins are destroyed; and his soul being made pure, he goes to the region of Brahma. Going to the inaccessible (Tirtha) Kedara of Kapisthala and having his sins all burnt by asceticism, one obtains the power of disappearance at will.

75. O king of kings, one should then go to Saraka, celebrated over the three worlds. Seeing there Vrishadhvasa (Mahadeva) on the fourteenth day of the black fortnight. One obtains all that he desires and goes to the celestial region.

76. O descendant of Kuru, thirty millions of Tirthas are in Saraka.

77-78. And in Rudrakoti and also in the wells and lakes that are there. O ruler of earth, O best of the Bharata race, there is also the Tirtha called Ilaspada. Bathing in it and worshipping there the Pitris and the celestial, one does not meet with any calamity. He obtains the fruits of Vajapeya (sacrifice).

79. O ruler of earth, O descendant of Bharata, bathing in Kindana and Kinjapya, one obtains the fruits of measureless gifts and of infinite recitation of prayers.

80. Bathing in Kalasa with devotion and with one's passions subdued, a man obtains the fruits of Agnishtoma sacrifice.

81. O best of the Kurus, in the east of Saraka is the sacred Tirtha of the illustrious Narada, known by the name of Ambajanma.

82. O descendant of Bharata, a man, bathing in that Tirtha, obtains excellent regions (after death) at the command of Narada.

83. O king, one should go on the tenth of the white fortnight to Pundarika. Bathing there, a man obtains the fruits of Pundarika sacrifice.

84. One should then go to Trivistapa, celebrated all over the three worlds. There flows the sacred and the sin-destroying Vaitarani river.

85. Bathing in it and worshipping there the wielder of trident, Vrishadhvasa (Shiva), one obtains the highest state, all his sins being destroyed and his soul being purified.

86-90. O king of kings, one should then go to the excellent Tirtha of Falaki. O king, there the celestial are always present in Falakivana. And they undergo there great asceticism for many years together. Bathing then in the Drishadvati and worshipping the celestial, a man obtains fruits superior to those of both the Agnishtoma and Atiratha (sacrifices). O descendant of Bharata, bathing in the Tirtha called Sarvadeva a man obtains the fruits of giving away one thousand kine. O king of kings, Bathing in the Panikhata and worshipping there the celestial, a man O descendant of Bharata, obtains fruits superior to those of Agnishtoma and Atiratha. He also obtains the fruits of Rajasuya and goes to the region of the Rishis.

91-92. O virtuous man, one should then go to the excellent Tirtha, called Mishraka. O king of kings, in that Tirtha of the illustrious Mishrita. It

has been heard by us that the Vyasa for the sake of the Brahmans mixed up all the Tirthas. The man who bathes in Mishraka bathes in all the Tirthas.

93. One should then go with regulated diet and subdued soul to Vyasavana. Bathing there in the Manojava one obtains the fruits of giving away one thousand kine.

94. Going to the Devi Tirtha in Madhuvati, the man who bathes with purity and worships the Pitris and the celestial. Obtains at the command of the celestial the fruit of giving away one thousand kine.

95. O descendant of Bharata, he who at the confluence of the Kaushiki and the Drishadvati bathes with regulated diet is freed from all sins.

96. One should then go to the Tirtha named Vyasasthali where the wise Vyasa. Afflicted as he was with the grief for the death of his son, determined to give up his being and where, O king of kings, he was cheered up by the celestial. Going to (Vyasa) sthali one obtains the fruits of giving away one thousand kine.

97-99. Going to the well, called Kindatta, he who throws into it one Prastha of sesamum, O perpetuator of the Kuru race, obtains the highest success and he is freed from all his debts. Bathing in the Vedi Tirtha, one obtains the fruit of giving away one thousand kine.

100. There are two celebrated Tirthas called Ahan and Sudina. O foremost of men, bathing there one goes to the regions of Surya.

101. One should then go to Mrigadhuma, celebrated all over the three worlds. O best of kings, one should bathe there in the Ganges.

102. Worshipping there Mahadeva, one obtains the fruits of Ashvamedha. Bathing in the Devi Tirtha, a man obtains the fruits of giving away one thousand kine.

103-104. One should then go to Vamanaka, celebrated over the three worlds. Bathing there in the Vishnupada and worshipping Vamana. One, being free from all his sins and his soul being purified goes to the region of Vishnu. Bathing in the Kulampuna one purifies his own race.

105. Going to the lake of Pavana, which is a excellent Tirtha called Maruta and bathing there, O foremost of men, one is adored in the regions of Vayu.

106. Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestial region through the prowess of the immortals.

107. Bathing according to the ordinance in the Shalisurya of Shalihotra, O king of kings, one obtains the fruits of giving away one thousand kine.

108. O best of the Bharata race, bathing in the Tirtha called SriKunja in the Sarasvati, one obtains the fruits of Agnishtoma sacrifice.

109-110. O perpetuator of the Kuru race, then going to the Naimishakunja, the ascetic Rishis had in the days of yore left Naimisha. And going to a visit of Tirthas, they went to Kurukshetra. O best of the Bharata race, there on the banks of the Sarasvati, a grove was made.

111. It served as a resting place for them and it was very delightful to all of them. Bathing in that Kunja, a man obtains the fruits of Agnishtoma sacrifice.

112. O virtuous man, one should then go to the excellent Tirtha, called Kanya. Bathing in the Kanya Tirtha a man obtains the fruits of giving away one thousand kine.

113. O king of kings, one should then go to the excellent Tirtha, called Brahma. Bathing there, the other three orders obtain the states of Brahmana. And if a Brahman bathes there, he becomes pure-souled and obtains the highest refuge.

114. O foremost of men, one should then go to the excellent Tirtha, called Soma. O king, bathing there, a man goes to the regions of Soma.

115-117. O ruler of men, one should then go to the Tirtha, called Sapta-Sarasvata. Where the celebrated great Rishi Mankanaka obtained success in asceticism. O king, we have heard that in the days of yore Mankanaka cut his hand with kusha grass and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

118. When he thus began to dance, all the mobile and immobile creatures began to dance.

119. O ruler of men, O king, then Brahma and other celestial and the ascetic Rishis all went to Mahadeva and represented to him all about the Rishi.

120. (They said), "O deity, you should do that by which the Rishi may not dance." Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestial.

**Shiva said :**

121. O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

**The Rishis said :**

122. O foremost of Brahmanas, I am an ascetic ever steady in the path of virtue. O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand? Seeing which I am dancing in great joy.

**Pulastya said :**

123. To that Rishi who was blinded by emotion, the deity smilingly thus spoke,

124-125. "O Brahmana, I am not at all astonished. Behold me." O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow.

126. O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him).

127. "O wielder of trident, you are the refuge of the celestial and the Asuras, may of the whole universe. You have created the three worlds with their mobile and immobile creatures.

128. It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestial, what to speak of me!

129. O sinless one, the celestial with Brahma are displayed in you. You are everything, the creator himself and the ordainer of the world.

130. It is through your favour that the celestial sport without anxiety or fear." Having thus adored Mahadeva, the Rishi thus spoke to him;

131. "O god of gods, grant me your grace, so that my asceticism may not diminish." Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

132. "O Brahmana, let your asceticism increase thousand-fold through my grace. O great Rishi, I shall live with you in your hermitage.

133. Bathing in Sapta-Sarasvata, those that will worship me will obtain everything however difficult to get here and hereafter.

134. They will, without doubt, attain to the Sarasvata region." Having said this, Mahadeva disappeared then and there.

135. One should then go to Asanasha, celebrated all over the world, where Brahma and other celestial and ascetic Rishis.

136. And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhrigu, are ever present during the three Sandhyas.

137. O foremost of men, bathing in the Tirtha called Kapalamochana which cleanses off one's sins, one is freed from all his sins.

138. O best of men, one should then go to the Tirtha called Agni. Bathing there, one goes to the region of Agni and saves his own race.

139. O best of the Bharata race, there is a Tirtha of Vishvamitra. O best of men, bathing there, one obtains the status of a Brahmana.

140. Going to the Brahmayoni with purity and with subdued soul and, O best of men, bathing there one goes to the region of Brahma. There is no doubt that, he thus sanctifies his seven generations upwards and downwards.

141-142. O king of kings, one should then go to the Tirtha, celebrated all over the world, which is known by the name of Prithudaka belonging to Kartikeya. O king, by bathing there and worshipping the Pitris and the celestial.

143-144. Whatever bad acts one, whether a man or a woman, has committed willingly or unwittingly, impelled by human motives. O descendant of Bharata, are all destroyed. He obtains the fruits of Ashvamedha (sacrifice) and also goes to heaven.

145. The learned men say that Kurukshetra is holy, holier than Kurukshetra is the Sarasvati, holier than the Sarasvati are all the Tirthas put together and holier than all the Tirthas is the Prithudaka.

146. He, who by the recitation of prayers casts off his body at Prithadaka which is the best of all the Tirthas, becomes an immortal.

147. It has been sung by Sanatkumara and the illustrious Vyasa. O king, it is in the Vedas also, that one should go to the Prithudaka with subdued soul.

148. O perpetrator of the Kuru race, no Tirtha is superior to Prithudaka. There is no doubt that, that Tirtha is purifying, holy and sin-destroying.

149. O foremost of men, O best of the Bharata race, bathing in the Prithudaka (even) sinful men go to heaven. Thus say all wise men.

150. O best of the Bharata race, O king, there is another Tirtha called Madhusrava. Bathing there, a man obtains the fruits of giving away one thousand kine.

151. O king of kings, one should then go in due order to the celebrated and sacred Tirtha where the Sarasvati and the Aruna are united together.

152. The man who bathes there fasting for three nights, is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of Agnishtoma and the Atiratha (sacrifices). O best of the Bharata race, he saves his ancestors seven generations upwards and downwards.

153-155. O perpetrator of the Kuru race, there is another Tirtha, called Ardhakila. Darbhi created it in the days of yore from compassion for the Brahmans. By vows, by taking the sacred thread, by lasts. By rites and by Mantras, one certainly becomes a Brahmana. O foremost of men, it has been seen by the ancients that by bathing there, men learned and are endued with the fruits of observing the vows.

156. O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity. He obtains the fruits of giving away one thousand kine.

157. O virtuous man, one should then go to the two celebrated Tirtha called Sata-Sahasrakam and Sahasraha. Bathing in them one obtains the fruits of giving away one thousand kine. Fasts and gifts there multiply themselves thousand-fold.

158-160. O king of kings, one should then go to the excellent Tirtha called Renuka. Bathing there and being engaged there in worshipping the celestial and the Pitris, one becomes pure-souled.

His sins being all destroyed, he obtains the fruits of Agnishtoma.

161. Bathing there in the Tirtha called Vimochana with passions and senses subdued, one is cleansed of all his sins derived from receiving gifts.

162. Then going to Panchavati with passions controlled and with Brahmacharya life, one becomes greatly virtuous and is adored in the region of the virtuous.

163. There the lord of Yoga, Vrishdhvaja, Sthanu himself always is present. Going there he who worships the lord of the celestial obtains success.

164-165. One should then go to the Tirtha, called Tajasa, belonging to Varuna blazing in its own effulgence. There Brahma and the other celestial installed Guha in the command of the celestial army. O perpetrator of the Kuru race, in the east of Tajasa, there is a Tirtha called Kuru.

166. Bathing in the Kuru-Tirtha with passions controlled and with life of a Brahmachari, his soul being purified and his sins being all destroyed, one goes to the region of Brahma.

167. One should then go with regulated diet and subdued soul to Svarga-dvara. He obtains the fruits of giving away one thousand kine and goes to the region of Brahma.

168-169. O ruler of men, then the pilgrim should go to Anaraka. O king, bathing there one never meets with any difficulty. O ruler of earth, O foremost of men, there Brahma himself accompanied by the celestial with Narayana at their head is always present.

170. O king of kings, O perpetrator of the Kuru race, the wife of Rudra is also present there. He who beholds that goddess never meets with any calamity.

171. O king, there is (an image) of the husband of Uma, the lord of the universe. He who sees that great god is cleansed of all his sins.

172-173. O chastiser of foes, O great king, seeing the lotus-navelled Narayana, one blazes forth and goes to the region of Vishnu. O foremost of men! having taken bath in tirths of celestial men become free from all grieves and endued with enlightenment like the moon.

174. O king, then the pilgrim should go to the Tirtha, called Sashtipura. Walking round it, he obtains the fruits of giving away one thousand kine.

175. O descendant of Bharata, going to the Tirtha, called Pavana and worshipping the Pitris and the celestial, one obtains the fruits of Agnishtoma sacrifice.

176. O best of the Bharata race, O ruler of earth, there is Gangahrada and another well (Tirtha); in that well thirty millions of Tirthas are present.

177. O king, bathing there, a man goes to the celestial region. Bathing in Apaga and worshipping Maheshvara. A man obtains the state of Ganapatya and saves his race.

178. One should then go to the Tirtha called Sthanuvata, celebrated all over the three worlds. Bathing there a man goes to the celestial region.

179-183. O king, One should then go to Badaripachana, the hermitage of Vasishtha. A man, fasting there for three nights, should eat Badari (Jujubes). He who lives on Badari for twelve years. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to Rudra-marga, the pilgrim is adored in the region of Indra by fasting one day and night.

184. Going to Ikaratra, he who lives there for one night with regulated vows and truthfulness, becomes adored in the region of Brahma.

185. Where there is the hermitage of Aditya, the illustrious deity of great effulgence, (there is also another Tirtha). Bathing in it and worshipping there the god of light a man, goes to the region of Soma and saves his race.

186. O ruler of men, bathing in the Soma Tirtha, the pilgrim goes to the region of Soma without any doubt.

187. O virtuous man, one should then go to the illustrious Dadhichi's sacred Tirtha called Pavana, celebrated all over the world. Here was born that ocean of asceticism, Angiras, of the Sarasvata race.

188. Bathing in that Tirtha, a man obtains the fruits of Ashvamedha sacrifice and he without any doubt obtains the region of Sarasvati.

189. One should then go with regulated vows and with the life of Brahmacharya to

Kanyasrama. O king, living there three nights with regulated diet and subdued soul. One obtains one hundred celestial damsels and goes to the region of Brahma.

190. O virtuous one, one should then go to the Tirtha called Sanihati.

191. Brahma and other celestial and ascetic Rishis go there every month and earn great virtue.

192. Bathing in Sankilar during a solar eclipse, one obtains the fruits of Ashvamedha sacrifice and of other sacrifices that are everlasting.

193-195. Whatever Tirtha exists on earth or in the sky, all the rivers, lakes, ponds, springs, large and small tanks and all other Tirtha sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon, And they certainly mix with Sannihati every month. It is therefore that this Tirtha is known by the name of Sannihati.

196-199. He who bathes there and drinks its water is adored in the celestial region. In a solar eclipse on the new moon. He who performs Sraddha ceremony here after having bathed obtains the fruits of the performance of one thousand horse-sacrifices. Whatever sins a man or a woman commits are without doubt all destroyed as soon as one bathes and performs Sraddha ceremony in this Tirtha. He also goes to the region of Brahma on a lotus coloured car.

200. Bathing then in Koti Tirtha after having worshipped the Yaksha door-keeper, Machakruka, one obtains the fruits of giving away gold in abundance.

201. O best of the Bharata race, there is a Tirtha called Gangahrada. O virtuous man, bathing there with subdued soul and with Brahmacharya life, a man obtains the fruits of Rajasuya and Ashvamedha sacrifice.

202-205. On earth the Tirtha called Naimisha and in the sky the Tirtha called Pushkara (are great). But in all the three worlds Kurukshetra is the greatest. Even the dust of Kurukshetra carried by wind takes away the sinful men to the highest state. In the north (of it) flows the Drishadvati and in the south the Sarasvati.

206. He who lives in this region really lives in heaven. "I will go to Kurukshetra, I will live in

Kurukshetra," he who utters these words even once becomes cleansed of all his sins.

207. The sacred Kurukshetra which is adored by the celestial is considered the sacrificial altar of the gods. Those mortals that live there have nothing to make them miserable at any time.

208. The region that lies between Tarnatuka and Arantuka and the lakes of Rama and Machakruka is (called Kurukshetra). It is also called Samantapanchaka. It is said to be the northern sacrificial altar of the Grandsire (Brahma).

## CHAPTER 84

### (TIRTHAYATRA PARVA)-Continued

#### Description of Pulastya Tirtha

**Pulastya said :**

1. O great king, one should then go to the excellent Tirtha, called Dharma where the greatly exalted Dharma performed excellent asceticism.

2. It is for this reason he made the place a sacred Tirtha and made it known after his own name. O king, bathing there a virtuous-man with subdued soul purifies without doubt his ancestors seven generations upwards and downwards.

3. O king of kings, one should then go to the excellent Gyanapavana (going there) one obtains the fruits of Agnishtoma and goes to the region of Munis.

4. O king, a man should then go to Saugandikvana.

5. There live Brahma and other celestial, the Rishis, the ascetics, the Siddhas, the Charanas, the Gandharvas, the Kinnaras and the great Nagas.

6-7. As soon as one enters that forest all sins are destroyed. There flows that best of streams, that foremost river of all rivers, that sacred goddess, O king, which is known (there) by the name of Plaksha Devi; bathing there in the water issuing forth from the bill.

8. And worshipping the Pitris and the celestial, one obtains the fruits of Ashvamedha sacrifice. There is a very inaccessible Tirtha, called Ishanadhyushita.

9-10. Lying from the anthill at the distance of six throws of a Shamyā (wooden sacrificial stick). O foremost of men, it is seen in the

Puranas that as soon as one bathes in it, one obtains the fruits of giving away one thousand Kapila kine and also those of Ashvamedha sacrifice.

11. O descendant of Bharata, next are the Tirthas called Sugandha, Shatakumbha and Panchayajna.

12. One going there, O king, becomes adored in the celestial region. O descendant of Bharata, going there to the Tirtha called Trishulakhata and bathing there and worshipping the Pitris and the celestial, there is no doubt one obtains the state of Ganapatya after giving up his body.

13. O king of kings, one should then go to the excellent celestial region which is known all over the three worlds by the name of Shakambhari.

14-15. O ruler of men, for one thousand celestial years, that lady of excellent vows lived month after month on herbs. Many ascetic ladies who were devoted to that goddess came there. O descendant of Bharata, they were all entertained by her with herbs.

16-18. O descendant of Bharata, it is for this she was given the name of Shakambhari. Going to Shakambhari with rapt attention and with Brahmacharya life and living in purity three nights there on herbs alone, the merit of living on herbs for twelve years a man obtains at the will of the goddess.

19. Then one should go to the Tirtha called Suvarna, celebrated all over the three worlds. There Vishnu in the days of yore worshipped Rudra in order to get his grace. He obtained many boons difficult to be got by even the celestial.

20-23. O descendant of Bharata, having been thus gratified, the destroyer of Tripura said, "O Krishna, you shall certainly be very beloved on earth. There is no doubt you will be the foremost being in the universe." O king of kings, going there and worshipping Vrishadhva (Shiva). One obtains the fruits of Ashvamedha (sacrifice) and acquires the state of Ganapatya. Then one should go to Dhumavati and fasting there for three nights, a man obtains without doubt all the desires that he entertains in his mind.

24. O ruler of men, in the southern side of this Tirtha, belonging to this Tirtha, there exists a Tirtha called Rathavarta. O virtuous man, one

should go there with reverential mood and with passions all subdued. He then obtains through the grace of Mahadeva the highest state.

25. O best of the Bharata race, O greatly wise one, walking round it, one should, go to the Tirtha called Dhara which destroys all sins.

26. O foremost of men, O king, bathing there, one becomes freed from all sorrow.

27. O virtuous one, one should then go, after bowing to the great mountain. To the source of the Ganges which is certainly like the gate of heaven. There one should with controlled soul bathe in the Tirtha called Koti.

28. He then obtains the fruits of Pundarika sacrifice and saves his own race. Living there for one night, one obtains the fruits of giving away one thousand kine.

29. Offering oblations according to the ordinance to the Pitris and the celestial at Saptaganga, Triganga and Shakravarta, one becomes adored in the regions of the virtuous.

30. Then bathing in Kanakhala and fasting there for three nights one obtains the fruits of Ashvamedha and goes to the celestial region.

31. O ruler of men, then the pilgrim should go to Kapilavata; and fasting there for one night, one obtains the fruits of giving away one thousand kine.

32. O king of kings, O best of the Kurus, one should then go to the illustrious Kapila, the king of the Nagas who is celebrated all over the three worlds.

33. O ruler of men, bathing in the Naga-Tirtha, a man obtains the fruits of giving away one thousand Kapila kine.

34. Then one should go to the Tirtha of Shantanu, called Lalitaka. O king, bathing there a man never meets with calamity.

35. The man, who bathes at the confluence of the Ganga and the Yamuna, obtains the fruits of ten Ashvamedha sacrifice and saves his own race.

36. O king of kings, one should then go to Sugandhaka celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of Brahma.

37. O ruler of men, then the pilgrim should go to the Rudravarta. O king, bathing there one goes to the celestial, region.

38. O foremost of men, bathing at the confluence of the Ganges and the Sarasvati one obtains the fruits of Ashvamedha and goes to the celestial, region.

39. Going to Bhadrakarneshvara and worshipping the celestial according to proper rites, one never meets with any calamity; and becomes adored in the celestial, region.

40. O ruler of men, one should then go to Kubjamraka; one then obtains the fruits of giving away one thousand kine and goes to the celestial, region.

41-42. O ruler of men, then the pilgrim should go to Arundhantivata. Bathing at Samudrava with concentrated soul and with Brahmacharya life and fasting there for three nights, a man obtains the fruits of Ashvamedha sacrifice. He obtains the fruits of giving away one thousand kine and saves his own race.

43. One should then go with concentrated mind and with Brahmacharya life to Brahmavarta. He obtains the fruits of Ashvamedha and goes to the region of Soma.

44. Going to Yamunaprabhva he who bathes in the Yamuna obtains the fruits of Ashvamedha and becomes adored in the celestial, region.

45. Then going to the Tirtha called Darvisankramana which is adored by all the three worlds, one obtains the fruits of Ashvamedha and goes to the celestial, region.

46. Going to Sindhu which is frequented by the Siddhas and the Gandharvas and living there for five nights, one obtains the fruits of giving away much gold.

47. Then going to the very inaccessible Vedi, one obtains the fruits of Ashvamedha and goes to the celestial region.

48. O descendant of Bharata, going to Rishikulya and Vasishtha and by visiting Vasishtha, all the other orders attain to Brahmanhood.

49. Going to Rishikulya, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestial, he goes to the region of the Rishis.

50. O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the Rishi's land). Going then to Bhrgitunga, one obtains the fruits of Ashvamedha (sacrifice).



51-54. Going to Virapramoksha one is cleansed of all his sins. O descendant of Bharata, going then to the Tirtha, called Kirtika and Magha, a man obtains the fruits of Agnishtoma and Atiratha (sacrifices). Then going to the excellent Tirtha called Vidyā in the evening. He who bathes there obtain every kind of knowledge. Then one should live one night at Mahasrama, which is capable of destroying all sins. By taking a single meal there a man obtains many blessed regions.

55. Fasting there for six days and living there for a month at Mahalaya, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold and saves ten preceding and ten succeeding generations of his race.

56. Then going to Vetasika frequented by the Grandsire one obtains the fruits of Ashvamedha and acquires the state of Ganas.

57. Then going to the Tirtha called Sundarika, frequented by the Siddhas, it is seen in the Puranas, one obtains personal beauty.

58. Then going to Brahmani with one's passions controlled and with Brahmacharya life, one goes to the region of Brahma on a lotus coloured car.

59. Then one should go to the sacred Naimisha, frequented by the Siddhas, where Brahma with the celestial always dwells.

60. Only by wishing to go to Naimisha, half of one's sins is destroyed. As soon as a man enters it, he is cleansed of all his sins.

61. O descendant of Bharata, the heroic pilgrim should live in Naimisha for one month; for all the Tirthas are in Naimisha.

62. O descendant of Bharata, bathing there with regulated diet and subdued soul, one obtains the fruits of many sacrifices.

63-64. O best of the Bharata race, he sanctifies his race for seven generations upwards and downwards. He who gives up his life in Naimisha by fasting. The wise men say, sports in the celestial region. O foremost of kings, Naimisha is ever sacred and holy.

65. Going to Gangodbheda and fasting there for three nights, a man obtains fruits of Vajapeya and becomes like Brahma himself.

66. Going to the Sarasvati, he who offers libations to the Pitris and the celestial, no doubt sports in the regions of Sarasvati.

67-68. Then one should with Brahmacharya life go to Bahuda. Living there for one night, one becomes adored in celestial region. O descendant of Kuru, he obtains the fruits of the Devasatra sacrifice.

69. Then one should go to the holy Kshiravati surrounded by holier beings. Worshipping there the Pitris and the celestial one obtains the fruits of Vajapeya (sacrifice).

70. Then going to Vimalashoka lake with concentrated mind and with Brahmacharya life and living there for one night, one becomes adored in the celestial region.

71-72. One should then go to Gopratara, the excellent Tirtha in the Sarayu. Where Rama went to heaven with all his servants, soldiers and beasts of burden. By giving up one's body, O king, he obtains the great effulgence of the Tirtha.

73. O descendant of Bharata, through the grace of Rama and through one's own virtuous deeds. O ruler of men, the man who bathes in that Tirtha called Gopratara, his body being purified and his sins being destroyed, becomes adored in the celestial region.

74. O descendant of Kuru, bathing in the Rama Tirtha in the Gomati, a man, obtains the fruits of Ashvamedha sacrifice and sanctifies his own race.

75. O best of the Bharata race, there is a Tirtha called Satasahasraka. Bathing there with regulated diet and subdued soul. O best of the Bharata race, one obtains the fruits of giving away one thousand kine.

76. O king, one should then go to Bhatri Tirtha, a man obtains the fruits of Ashvamedha sacrifice.

77. O king, bathing in the Koti Tirtha and worshipping Guha, a man obtains the fruits of giving away one thousand kine and becomes effulgent.

78. Then going to Varanasi and worshipping Vrishadhva (Shiva) and then bathing in the Kapalihrada a man obtains the fruits of Rajasuya sacrifice.

79. O perpetrator of the Kuru race, going to Avimukta, the pilgrim is cleansed of even the sin of killing a Brahmana as soon as he sees the god of gods (Shiva). A man who gives up his life there obtains final salvation.

80-81. O king of kings, then going to the inaccessible Tirtha of Markandeya situated at the confluence of the Gomati and the Ganges, ever celebrated over the world, one obtains the fruits of Agnishtoma (sacrifice) and saves his race.

82. Then going to Gaya with concentrated mind and with Brahmacharya life, one obtains the fruits of Ashvamedha and also saves his race.

83. There is the Tirtha called Aksayavata, celebrated all over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible.

84. Bathing in the Mahanadi and offering their oblations to the Pitris and the celestial, one obtains eternal region and also saves his race.

85. Then going to Brahmasara adorned with the woods of Dharma, one goes to the region of Brahma as soon as the night is gone.

86. A best sacrificial pillar was built on that lake by Brahma. He who walks round that pillar obtains the fruits of Vajapeya (sacrifice).

87-88. O king of kings, one should go to Dhenuka celebrated over the world. O king, living there one night and giving away sesame and kine. His soul being purified and his sins being all destroyed, a man certainly goes to the region of Soma.

89. O king, there is still to be seen a greatly wonderful mark. The Kapilas with their calves used to roam over that mountain. O descendant of Bharata, the hoof-marks of Kapilas with their calves are to be seen there even up to date.

90. O king of kings, O foremost of monarchs, bathing in these hoof-marks, O descendant of Bharata, whatever sin is committed is all destroyed.

91. Then one should go to Gridhravata which is the region of the god, the wielder of trident. Going to Vrishadhvasa (Shiva), one should rub his body with ashes.

92. If he is a Brahmana, he will obtain the fruit of observing twelve years vows and if he is of other castes, all his sins will be destroyed.

93. O best of the Bharata race, one should then go to Udyanta mountain resounding with melodious notes. The foot-prints of Savitri are still to be seen there.

94. The Brahmana of rigid vows who recites his Sandhya (prayers) there but once obtains the merit of reciting Sandhya for twelve years.

95. O best of the Bharata race, there is the Tirtha known by the name of Yonidvara. Going there a man is freed from the pain of rebirth.

96. O king, the man who lives at Gaya during both the white and the black fortnight, no doubt sanctifies the seven generations of his race upwards and downwards.

97. One should desire for many sons, so that one may go to Gaya or perform Ashvamedha or offer a Nila bull.

98. O king, O ruler of men, the pilgrim should then go to Falgu; he obtains the fruits of Ashvamedha (sacrifice) and attains to great success.

99. O king of kings, one should then go with concentrated mind to Dharmaprashta. O great king ever steady in war, Dharma is always present there.

100. Drinking there the water of the well and purifying one's self there by a bath and also offering oblations to the Pitris and the celestial, one, being cleansed of his sins, goes to heaven.

101.102. There is the hermitage of Matanga the Rishi of controlled passions. By entering that charming hermitage which is capable of destroying all griefs and sorrows. A man obtains the fruits of the Gavamayana (sacrifice). By touching (the image of) Dharma there, one obtains the fruits of Ashvamedha sacrifice.

103. O king of kings, one should then go to the excellent region of Brahma. O king, going there by that foremost of Purushas, Brahma. A man obtains the fruits of Rajasuya and Ashvamedha sacrifices.

104-105. O ruler of men, the pilgrim should then go to Rajagriha. Bathing there one rejoices (in heaven) like (the Rishi) Kakshivan. A man with purity should take there the offerings daily made to Yakshini. Through the favour of Yakshini one is cleansed of the sin of even killing a Brahmana.

106. There going to Maninaga one obtains the fruits of giving away one thousand kine.

107. O descendant of Bharata, he who eats anything belonging to that Tirtha does not die even if he is bitten by a venomous snake. Living there for one night, one is cleaned of all his sins.

108-109. Then one should go to the charming forest of the Brahmarshi Gautama. Bathing in the lake Ahalya one attains to most excellent state; attaining to Sree, O king, one obtains best prosperity.

110. O virtuous man, there is a well celebrated all over the three worlds. Bathing there one obtains the fruits of Vajapeya (sacrifice).

111. There is (another) well sacred to the royal sage Janaka worshipped by the celestial. Bathing there one goes to the region of Vishnu.

112. Then one should go to Vinashana which destroys all sins. He obtains the fruits of Vajapeya (sacrifice) and goes to the region of Soma.

113. Going then to Gandaki which was produced by the water of all Tirthas, one obtains the fruits of Vajapeya (sacrifice) and goes to the region of Surya.

114. Then going to the river Vishalya, celebrated over the three worlds, one obtains the fruits of Agnishtoma sacrifice and goes to the celestial region.

115. O virtuous man, then going to the forest of the ascetics called Adhivanga. O great king, one rejoices without doubt amongst the Guhyakas.

116. Then going to the river named Kampana frequented by the Siddhas one obtains the fruits of Pundarika sacrifice and goes to the celestial region.

117. O ruler of earth, then going to the stream, called Maheshvari, one obtains the fruits of Ashvamedha (sacrifice) and saves his own race.

118. O ruler of men, going to the tank, of the celestial, one never meets with any calamity; he obtains the fruits of Ashvamedha sacrifice.

119. Then one should go with concentrated mind and with Brahmacharya life to Somapada. Bathing in Maheshvara pada, one obtains the fruits of Ashvamedha sacrifice.

120-123. O best of the Bharata race, it is well-known there is in that Tirtha, ten millions of Tirthas. O king of kings, a wicked-minded Asura in the form of a tortoise, was stealing it away, when, O king, it was recovered from him by Vishnu. O hero steady in war, bathing in that Tirtha. One obtains the fruits of Pundarika (sacrifice) and goes to the region of Vishnu.

124. O king of kings, one should then go to the region of Narayana, O descendant of Bharata, near which Vishnu always dwells. There Brahma and other celestial, the ascetic Rishis, the Adityas, the Vasus and the Rudras adore Janardana (Krishna). (In that Tirtha) Vishnu of wonderful deeds has become known as Shaligrama.

125. Going to the lord of the three worlds, the giver of boons, the eternal Vishnu, one obtains the fruits of Ashvamedha and goes to the region of Vishnu.

126. O virtuous man, there is a well which is capable of destroying all sins; in that well four seas always dwell.

127-128. O king of kings, bathing in it, one does not meet with any calamity; going to the giver of boons, the great god, the eternal Rudra, where, O king, he always dwells, one shines like the moon emerged from the clouds. Bathing in Jatismara with subdued mind and with purity.

129-131. One obtains without doubt the recollections of his former life by his bath there. Going to Maheshvarpura and worshipping Vrishadvaja (Shiva). One obtains without doubt the fulfillment of his desire by fasting (in that Tirtha). Then going to Vamana which destroys all sins and going to the deity Hari one never meets with any calamity. Then one should go to the hermitage called Kushika, which is capable of destroying all sins.

132. Then going there to Kaushiki which destroys the greatest of sins, a man obtains the fruits of Rajasuya sacrifice.

133. O king of kings, one should then go to the excellent forest called Champaka. Living there for one night one obtains the fruits of giving away one thousand kine.

134. Then going to the inaccessible Tirtha, called Jyeshthila and living there for one night one obtains the fruits of giving away one thousand kine.

135-136. O foremost of men, seeing there the lord of the universe with his goddess of great

effulgence, one goes to the region of Mitravaruna. Fasting there for three nights one obtains the fruits of Agnishtoma sacrifice.

137-139. Going to Kanyasamveda with regulated diet and subdued soul. O foremost of men, one goes to the region of Manu, the lord of creation. O descendant of Bharata, whatever is given away (in charity) at (the Tirtha, named) Kanya, the Rishis of rigid vows say, becomes everlasting.

140-141. Going to Nischira which is celebrated all over the three worlds, one obtains the fruits of Ashvamedha sacrifice and goes to the region of Vishnu. The man, who gives away in charity at the confluence of Nischira. O foremost of men, goes to the blessed region of Brahma. There is the hermitage of Vasishtha, celebrated all over the world.

142. Bathing there one obtains the fruits of Vajapeya sacrifice. Going to Devakuta, frequented by the celestial Rishis, one obtains the fruit of Ashvamedha (sacrifice) and saves his race.

143. O king of kings, one should then go to the lake of the Rishi Kaushika, where in days of yore Kaushika's son Vishvamitra obtained success (in asceticism). O best of the Bharata race, the hero who lives at Kaushika for one month.

144. Obtains in one month without doubt the virtue which is the fruit of Ashvamedha (sacrifice). He who lives in that foremost of all Tirthas, called Mahahrada. Never meets with any calamity and obtains the fruits of giving away much gold.

145. Seeing Kumara (Kartikēya) who lives in Virasrama, a man obtains without doubt the fruits of Ashvamedha sacrifice.

146. Going then to Agnidhara, celebrated all over the three worlds and bathing there, one obtains the fruits of Agnishtoma sacrifice.

147. Going to the great god, the giver of boons, the eternal Vishnu.

148. And going to the tank, sacred to the Grandsire (Brahma) (situate) near the king of mountains and bathing there, one obtains the fruits of Agnishtoma sacrifice.

149. Issuing from the Grandsire's tank, that holds the sanctifying (stream) Kumaradhara celebrated all over the three worlds.

150. And bathing there one considers in his mind that all his desires are fulfilled. Fasting for six days, one is cleansed of the sin of even killing a Brahmana.

151. O virtuous man, the pilgrim should then go to the peak of the great goddess Gauri, celebrated all over the world.

152. O foremost of men, ascending it one should go to Sthanakunda. Bathing in Stanakunda, one obtains the fruits of Vajapeya (sacrifice).

153. Bathing there and worshipping the Pitris and the celestial one obtains the fruits of Ashvamedha (sacrifice) and goes to the region of Sakra (Indra).

154. Then going to the well, called Tamraruna, frequented by the celestial, O ruler of men, one obtains the virtue that is the fruit of a man-sacrifice.

155. O best of kings! then going to the well of celestals in the Nandini tirtha, one gets the fruit equal to the Naramedha sacrifice.

156. Bathing at the confluence of the Kalika and the Kaushika and the Aruna and fasting there for three nights, a learned man is cleared of all his sins.

157. Going to the Tirtha called Urvashi and then to Somasrama and bathing at Kumbhakarnasrama a wise man becomes adored on earth.

158. Bathing in Kokamukha with Brahmacharya life and well observed vows, it is seen in the Puranas, one obtains the recollection of his former births.

159. Going to Prangnadi, a twice-born becomes successful in his wishes and his soul being purified and sins being all destroyed he goes to the region of Shakra (Indra).

160. Going then to the island called Rishabha and Kraunchanishudana which destroys all sins and bathing in the Sarasvati one blazes forth in heaven.

161. O great king, bathing then in the Tirtha, called Auddalaka, frequented by the Rishis one is cleansed of all his sins.

162. Going then to the sacred Dharma Tirtha, frequented by the Brahmarshis, one obtains the fruits of Vajapeya (sacrifice) and becomes adored in heaven.

**CHAPTER 85****(TIRTHAYATRA PARVA)-Continued****Description of Pulastya Tirtha**

**Pulastya said :**

1. Then going to the excellent Tirtha called Samveda in the evening and bathing there, a man obtains without doubt great learning.

2. O king, going then to Tollouhitya, Tirtha created in the days of yore by the prowess of Rama, one obtains the fruits of giving away much gold.

3. Going to the Karatoya and fasting there for three nights, a man obtains the fruits of Ashvamedha, this is the injunction of the lord of creation.

4. O king of kings, it has been said by the wise men that he who goes to the place where the Ganges has joined the sea, one obtains ten times the merit of Ashvamedha sacrifice.

5. O king, going to the opposite bank of the Ganges and living there for three nights, one is cleansed of all his sins.

6. Then one should go to Vaitarini, which destroys all sins. Going then to the Tirtha, called Viraja, one shines like the moon.

7. Sanctifying his own race, he is cleansed of all his sins. Receiving the fruits of giving away one thousand kine, a man sanctifies his race.

8. Living with purity at the confluence of the Shona and the Jyotirathi and offering oblations to the Pitris and the celestial, one obtains the fruits of Agnishtoma sacrifice.

9. O descendant of Kuru, bathing in Vanshagulma which is the source of the Shona and the Narmada one obtains the fruits of Ashvamedha sacrifice.

10. O ruler of men, going to the Tirtha, called Rishabha in Kosala and fasting there for three nights, a man obtains the fruits of Vajapeya sacrifice. He obtains the fruits of giving away one thousand kine and saves his race.

11. Going to Kosala and bathing in the Tirtha called Kala. One obtains without doubt the fruits of giving away eleven bulls. Bathing at Pushpavati and fasting there for three nights, a man, receiving the fruits of giving away one thousand kine, sanctifies his race.

12. O best of the Bharata race, then bathing in the Tirtha called Badarika, one obtains long life and goes to the celestial region.

13. Going then to Champa and offering oblations in Bhagirathi and going to Danda Tirtha, one obtains the fruits of giving away one thousand kine.

14. Then one should go to the sacred Lapetika graced by the presence of the virtuous. One obtains the fruits of Vajapeya sacrifice and becomes adored by the celestial.

15. Then going to Mahendra, frequented by the son of Jamadagni and bathing at the Rama Tirtha, a man obtains the fruits of Ashvamedha sacrifice.

16. O descendant of Kuru, there is Matanga's Tirtha called Kedara, bathing there one obtains the fruits of giving away one thousand kine.

17. Going to the mountain, called Sri, one should bathe in the river. Worshipping Vrishadvaja, a (Shiva) one obtains the fruits of Ashvamedha sacrifice.

18-21. The greatly effulgent Mahadeva lives with his wife on the Sri mountain. There dwell also with great pleasure Brahma and the celestial. Then bathing in the Devahrada with purity and subdued mind, one obtains the fruits of Ashvamedha and attains to the highest state. Going to the Rishabha mountain in Pandya adored by the celestial, one obtains the fruits of Vajapeya (sacrifice) and rejoices in heaven.

20-22. Then one should go to Kaveri, surrounded by the Apsaras. O king, bathing there a man obtains the fruits of giving away one thousand kine.

23. Then one should bathe in the Tirtha called Kanya on the sea coast. O king of kings, bathing there one is cleansed of all his sins.

24-26. The going to Gokarna, celebrated all over the three worlds and, O king of kings, which is situated in the midst of the ocean and is revered by all the worlds. Where Brahma and other celestial, the ascetic Rishis, the Bhutas, the Yakshas, the Kinnaras, the great Nagas, the Siddhas, the Charanas, the Gandharvas, the men, the snakes, the rivers, the seas and the hills, worship the lord of Uma.

27. Worshipping there Ishana and fasting for three nights, a man obtains the fruits of

Ashvamedha sacrifice and attains to the state of Ganapatya.

28. Living there for twelve nights a man becomes purified in his soul. Then one should go to the region of *Gayatri* adored by all the three worlds.

29. Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men, a strange phenomenon as regards Brahmanas is seen there.

30. O king, if a Brahmana whether born of a Brahmana woman or of a woman of any other caste, recites *Gayatri* there, his recitation becomes rhythmical and musical.

31. A man who is not a Brahmana cannot properly recite it at all. Going then to the inaccessible tank of the Brahmana Rishi Samvarta, one obtains personal beauty and great prosperity.

32. Then going to Vena one should offer oblations to the Pitris and the celestial. (By doing this) a man obtains a car drawn by peacocks and cranes.

33-34. Then going to the Godavari, always frequented by the Siddhas. One obtains the fruits of a cow-sacrifice and goes to the excellent region of Vasuki. Bathing at the confluence of Vena one obtains the fruits of Vajapeya sacrifice.

35. Bathing at the confluence of Varada one obtains the fruits of giving away one thousand kine. Going to Brahmathana and living there for three nights a man obtains the fruits of giving away one thousand kine and goes to the celestial region.

36. Going to Kushaplavana with concentrated mind and with Brahmacharya life. And fasting there for three nights and bathing there, one obtain the fruits of Ashvamedha sacrifice.

37. Then bathing in the charming Devahrada supplied with water by Krishna Vena. And also bathing in the Jatismarahrada, a man obtains the recollection of his former births.

38-39. Here the king of the celestial performed one hundred sacrifices and went to heaven. O descendant of Bharata, one obtains the fruits of Agnishtoma by simply going here. Bathing in the Sarvadevahrada, one obtains the fruits of giving away one thousand kine.

40. Then going to that best of water, that lake, called Payoshni and worshipping the Pitris and the celestial, one obtains the fruits of giving away one thousand kine.

41. O descendant of Bharata, O king going to the sacred Dandakas forest, one should bathe there. One obtains the fruits of giving away (in charity) as soon as one bathes there.

42. Going to the hermitage called Sharbhanga of the high-souled Shukra, a man never meets with any calamity and sanctifies his race.

43. Then one should go to Surparka frequented by the son of Jamadagni. Then bathing in that Rama-Tirtha a man obtains the fruits of giving away much gold.

44. Bathing in the Sapta Godavari with regulated diet and subdued soul, one obtains great virtue and goes to the celestial region.

45. Then going to the Devapatha with regulated diet and subdued soul, a man obtains the merit that is the fruit of Deva sacrifice.

46. Going to Tungakaranya with passions under control and with Brahmacharya life, where in the days of yore, Rishi Sarasvta taught the Vedas to the ascetics.

47. There when the Vedas were lost, the son of Rishi Angirasa, sitting comfortably on the upper garments of the Rishis.

48. Pronounced distinctly and with emphasis the word Om. At this, the ascetics again recollected all that they had learnt before.

49. There the Rishis, the Devas, Varuna, Agni, Prajapati, Hari, Narayana and also Mahadeva.

50. And the exalted and the greatly effulgent Grandsire, with the celestial appointed the greatly effulgent Bhrigu to perform their sacrifice.

51-53. Gratifying Agni with libations of ghee poured according to the ordinance, the high-souled Bhrigu once more performed the Agnidhyana sacrifice for all those Rishis. After which both they and the celestial went away to their respective homes one after another. O foremost of kings, he who enters the forest of Tungaka, whether male or female, is cleansed of all his sins.

54. O hero, there in that Tirtha one should live for a month with regulated diet and subdued soul.

55. Going then to Medhavika, one should offer oblations to the Pitris and the celestial. By doing this, one obtains the fruits of Agnishtoma (sacrifices) and also obtains memory and intellect.

56. There in that Tirtha is the celebrated mountain called Kalanjara. Bathing in the celestial lake there, one obtains the fruits of giving away one thousand kine.

57. O king, he who after a bathe offers there oblations to the Pitris and the celestial is without doubt adored in heaven.

58-59. O king, going then to the river Mandakini which destroys sins and which is on that best of mountain called Chitrakuta, he who bathes there and worships the Pitris and the celestial obtains the fruits of Ashvamedha and attains to the best state.

60. O virtuous man, one should then go to the excellent Bhartristhana where, O king, heaven's generalissimo always lives.

61. O best of kings, only going there one obtains success. Bathing in the Koti Tirtha, a man obtains the fruits of giving away one thousand kine.

62. After walking round it a man should then to go Jyeshthasthana. Seeing Mahadeva there, one looks like the moon.

63. O great king, ever steady in war, O best of the Bharata race, O Yudhishtira, there is a celebrated well, in which four seas exist.

64. O king of kings, bathing there and worshipping the Pitris and the celestial with subdued soul, one being purified, obtains the highest state.

65. O king of kings, one should then go to the great Sringapur where, O great king, Dasharatha's son Rama formerly crossed (the Ganges).

66. O mighty-armed hero, bathing in that Tirtha one is cleansed of his sins. Bathing in the Ganges with concentrated mind and with Brahmacharya life. One is cleansed of all his sins and obtains the fruits of Vajapeya sacrifice.

67. Then one should go to Munjavata, the region of the intelligent deity (Shiva). O descendant of Bharata, seeing there Mahadeva and worshipping him and also walking round it, one attains to the state of Ganapatya. Bathing in

that Tirtha in the Janhavi, one is cleansed of all his sins.

68-75. Then, O king of kings, one should go to Prayaga which is highly praised by the Rishis. Here live Brahma and other celestial, the quarters with their presiding deities, the Lokapalas, the Saddhyas, the Pitris adored by the world, the great Rishis, Sanatkumar and others, the stainless Brahmarshis, Angiras and others, the Nagas, the Suparnas, the Siddhas, the snakes, the rivers, the seas, the Gandharvas, the Apsaras and the exalted Hari with the lord of creatures (Brahma) in front. There are three fiery caverns between which Janhavi, the foremost of Tirthas, rolls rapidly onward. The daughter of Tapana, celebrated all over the three worlds, the world purifying Yamuna unites here with the Ganges. The country between the Ganges and the Yamuna is considered as the Jaghana of the earth.

76-80. And Prayaga is known as the foremost point of that region. Prayaga, Sapratishanta, Kamvala, Asvatari and the Tirtha Bhogavati are the sacrificial altars of Prajapati (Brahma). O hero steady in war, the Vedas and the sacrifices in their embodied forms and also ascetic Rishis adore here Prajapati (Brahma). Here the celestial and the rulers of kingdoms perform their sacrifices. O descendant of Bharata, O lord, therefore Prayaga is the most sacred of all the Tirthas, in fact it is the foremost of all the Tirthas in the three worlds. Going to that Tirtha and singing its name and taking a little earth from it, one is cleansed of all his sins.

81. He who bathes in this celebrated confluence obtains all the merits of Ashvamedha and Rajasuya (sacrifices).

82. O descendant of Bharata, this sacrificial place is worshipped by the celestial themselves. If a man gives away here only a little, it increases thousand-fold.

83. O child, let not the texts of the Veda or the opinions of men dissuade your mind from the desire of dying at Prayaga.

84-85. O descendant of Kuru, the wise men say that six hundred millions and ten thousand Tirthas exist at Prayaga. Bathing in the confluence of the Ganges and the Yamuna, one obtains the merit of the four kinds of knowledge and the merits also of those that are truthful.

86. There is an excellent Tirtha of Vasuki, called Bhogavati. He who bathes in it obtains the fruits of Ashvamedha.

87. O descendant of Kuru, there in the Ganges is a Tirtha, celebrated all over the three worlds, called Hansapratapana which gives the fruits of ten sacrifices.

88. Wherever a man bathes in the Ganges he obtains the fruits of going to Kurukshetra, except the place named Kanakhala while the merit attaching to Prayaga is the greatest.

89-91. Having committed one hundred sins he who bathes in the Ganges has all his sins burnt off by the waters (of the Ganges) as fuel is consumed by fire. It has been said that in the Satya Yuga all the Tirthas were sacred. In the Treta Pushkara alone was sacred. In the Dvapara Kurukshetra was sacred. In the Kaliyuga the Ganges alone is sacred. In Pushkara, one should practice asceticism, in Mahalaya one should give away (in charity); in the Malaya (mountains) one should ascend the funeral pyre, in Bhrgutunga, one should give up his body by fasting.

92. Bathing in Pushkara in Kurukshetra and in the Ganges and in the confluence (of the Ganges and the Yamuna), one saves ten generations of his race upwards and downwards.

93. He who recites the name (of the Ganges) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards.

94. O king, so long a man's bones lie in the waters of the Ganges, so long that man is adored in the celestial region,

95. As is the man who earns virtues by visiting the Tirthas and by drinking their sacred water and thus by earning virtue adored in the celestial region.

96. There is no Tirtha like the Ganges, there is no god like Keshava (Krishna), there is none superior to Brahmanas thus said the Grandsire (Brahma).

97. O great king, where there is the Ganges and the place on the banks of the Ganges, is the wood fit for asceticism. The region through which the Ganges flows is a favourite hermitage.

98. This truth (about Tirthas) should be recited to the ears of only Brahmanas, of the

pious men, one's of own sons, friends, disciples and dependants.

99. It (this narrative of Tirthas) is unrivalled, it is blessed, it is holy and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

100. It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

101. It is auspicious, heaven-giving, sacred, it is ever blessed and it destroys one's enemies. This narrative of Tirtha is the foremost of all narratives and it increases one's intellect.

102. (By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world and the Vaisyas obtain affluence.

103-104. The Shudra obtains all his desires and the Brahmana crosses the ocean (of world). The man who daily hears it with purity. Becomes able to remember the incidents of his former births and rejoices in heaven. Some of the Tirthas that have been narrated here are accessible and some inaccessible.

105. But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The Vasus, the Sadhyas, the Adityas, the Marutas, the Ashvins.

106. And the Rishis equal to the celestial all bathed in them by performing good deeds. O descendant of Kuru, O vow observing hero, you too, acting according to the rites.

107-109. Should with subdued senses, visit these Tirthas by increasing your virtue. The man of honesty and those who understand the Shastras are able to visit these Tirthas by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these Tirthas. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

110-111. O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestial with Grandsire (Brahma) at their head and also the Rishis, O virtuous man, O Vasava-like hero, O Bhishma, you will attain to the region of the Vasus and you will acquire eternal fame on earth.



**Narada said :**

112. Having thus spoken with cheerfulness and bidding farewell to him (Bhishma) the exalted Rishi Pulastya with his mind well pleased, disappeared then and there.

113. O foremost of the Kurus, Bhishma also who well understood the true import of the Shastras travelled over the world at the command of Pulastya.

114. O greatly exalted one, he (Bhishma) ended here (at Prayaga) his highly meritorious visits to the Tirthas which are ever capable of destroying all sins.

115. He who travels over the earth according to these rules obtains the great fruits of one hundred horse-sacrifices and finally obtains salvation.

116. O son of Pritha, you will get eight times superior merit to those that the foremost of the Kurus, Bhima formerly obtained.

117. O descendant of Bharata, as you will take all these Rishis to those Tirthas, your merit will be eight times greater. The Tirthas are infested with Rakshasas. O descendant of Kuru, none else except you can go there.

118. He who recites this narrative of all the Tirthas told by the celestial Rishi (Pulastya) by rising early in the morning is cleansed of all his sins.

119-122. There always dwell those foremost of Rishis, Valmiki and Kashyapa, Atrya, Kundayatra Vishvamitra, Gautama, Asita, Devala, Markandeya, Galava, Bharadvaja, Vasishtha, Uddalaka, Shaunaka with his son, that best of ascetics Vyasa, that foremost of Rishis Durvasa, the greatly ascetic Jabali, these foremost of Rishis are all waiting for of you. O great king, by visiting the Tirthas meet them.

123. O great king, a greatly effulgent Rishi named Lomasha will come to you. Go with him (to the Tirthas).

124. You can go with me O virtuous man, to visit some of the Tirthas. You will by this obtain great fame as did king Mahavisha,

125-126. As did virtuous minded Yayati, as did king Pururava. O foremost of kings, you too will blaze forth with your own virtue; as did king Bhagiratha as did the celebrated Rama, so would you shine amongst kings like the Sun.

127-130. As were Manu, Ikshvaku the greatly famous Puru and Vena so, O great king, would you become celebrated and as in the days of yore, the slayer of Vritra, the king of the celestial after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds, so will you destroying your enemies rule over your subjects. O lotus-eyed hero, having conquered the earth according to the custom of your own order (Kshatriya), you will acquire renown by your own virtue as did Kruttaviryarjuna.

**Vaishampayana said :**

131. Having thus comforted the king, O great king, the exalted Rishi Narada, bidding farewell disappeared then and there.

132. And the virtuous-minded Yudhishtira also, reflecting on the subject, recited before the Rishis the merits that are derived from visiting the Tirthas.

## CHAPTER 86

### (TIRTHAYATRA PARVA)-Continued

#### The colloquy between Dhaumya and Yudhishtira

**Vaishampayana said :**

1. Having ascertained the opinion of his brothers and that of the intelligent Narada, Yudhishtira thus spoke to the grandfather like Dhaumya.

**Yudhishtira said :**

2. I have sent away for the acquisition of weapons, that foremost of men, that irresistibly powerful and the mighty-armed Vishnu (Arjuna) of immeasurable intelligence.

3. O ascetic, that hero (Arjuna) is devoted to me; he is able, he is well-skilled in weapons, he is like the lord Vasudeva (Krishna) himself.

4. O Brahmana, I know them both, Krishna and Arjuna, those greatly powerful destroyers of enemies as much as the mighty Vyasa knows them.

5. I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes. Narada also knows them to be such, for he has always spoken so to me.

6-8. I also know them to be Rishis Nara and Narayana. Knowing him to be able, I have sent Arjuna away. He is not inferior to Indra and he is fully competent; I have sent him, that son of god (Arjuna) to see the king of the celestial and obtain weapons from him. Bhishma and Drona are mighty car-warriors; Kripa and the son of Drona are invincible. These great car-warriors have been installed by the son of Dhritarashtra (Duryodhana) in the command of his army.

9. All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon. Those greatly powerful heroes always eagerly desire to fight with Arjuna. Karna, the son of Suta, that great car-warrior, is well skilled in the celestial weapons.

10-11. In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire, his arrows are its tongue. The dust (of the battle field) is its smoke and the slaps of his left hand cased in leather are the crackling of that flame. Urged by the son of Dhritarashtra, as the fire, urged by the wind, Karna, fix like the all consuming fire at the end of Yuga, sent forth by the destroyer death himself, will certainly consume my troops like straw.

12-14. Only that mass of clouds, namely Arjuna assisted by Krishna, who is like the powerful wind, his celestial weapons representing fearful lightning (in that cloud) his white steeds representing white cranes flying underneath (those clouds) his unbearable Gandiva representing the rainbow, (that Arjuna only) is capable of extinguishing that blazing flame, namely Karna, by means of the shower of his arrows shot with unflagging steadiness. That conqueror of hostile heroes, Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestial weapons with their fullness and life from Indra.

15. In my opinion he alone is equal to them all; it is impossible otherwise to vanquish in battle all those foes who have all attained great success in all those purposes.

16. We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestial weapons, for Vibhatsu (Arjuna) when undertaking a task never droops down under its weight.

17. In the absence of that hero, that foremost of men, we shall never have peace of mind with Krishna (Draupadi) in this forest of Kamyaka.

18. Therefore, you, (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruits and food and which is inhabited by men of pious deeds,

19. And where we may pass some time waiting for the heroic and invincible Arjuna, as Chataka (bird) expects rain from the gathering clouds.

20-21. Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Brahmana, in the absence of Arjuna, I do not like to live in this forest of Kamyaka. We shall go somewhere else.

## CHAPTER 87

### (TIRTHAYATRA PARVA)- Continued

#### Dhaumya's description of Tirthas

**Vaishampayana said :**

1. Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya who was like Brihaspati himself, thus comforted them and spoke to them.

**Dhaumya said :**

2. O best of the Bharata race, O sinless one, listen to me as I mention some of the sacred hermitages, regions and Tirthas and mountains that are approved of by the Brahmanas.

3. O king, O ruler of men, hearing which you with Draupadi and your brothers will be freed from all grief.

4. O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

5. O king, O Yudhishtira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

6. O descendant of Bharata, in that country there is a Tirtha ever frequented by the celestial Rishis called Naimisha. In that Tirtha there are several separate Tirthas sacred to the celestial.

7. Here flows the charming and sacred Gomati, ever adored by the celestial Rishis; here is the sacrificial ground of the celestial and the sacrificial stake of Vivasvata (sun).

8. Here there is also that foremost of hills, the sacred Gaya, adored by the celestial Rishis, where there is the auspicious lake of Brahma, frequented by the celestial.

9-10. O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least amongst them may go to Gaya. May perform the horse-sacrifice and may give away a Nila bull and thus deliver ten generations of his race upwards and downwards.

11. O king, there is a great river and there is also Gayashira and there is a banian tree called by the Brahmanas eternal.

12-13. O lord, food offered here to the Pitris becomes everlasting. There flows the great river of sacred water called by the name of Falgu. O best of Bharata race, there is also in this place the Kaushika abounding in various fruits and roots where the great ascetic Vishvamitra attained to Brahmanhood.

14. Here there is the river, the sacred Ganges; on the banks of Bhagirathi were performed many sacrifices with large Dakshinas (gift).

15. O descendant of Kuru, they say that in the country of Panchala, there is a forest, called Utpala, in which the descendant of Kaushika, Vishvamitra with his son performed his sacrifices.

16. And where seeing the relics of Vishvamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestor.

17. At Kanyakubja, the descendant of Kaushika (Vishvamitra) drank the Soma with Indra. Then abandoning Kshatriya order, he said "I am a Brahmana."

18. O hero, there is the sacred confluence of the Ganges and the Yamuna celebrated all over the world. Sacred and sin destroying it is ever adored by the holy Rishis.

19. O best of the Bharata race, in this place, the soul of creatures, the Grandsire (Brahma) formerly performed his sacrifices. It is hence called Prayaga.

20. O king of kings, O ruler, there is that foremost of hermitages of Agastya and also the forest called Tapasa graced by the presence of ascetics.

21. There is also Hiranyabindu on the great Kalanjara mountain and also that foremost of hills Agastya which is charming sacred and auspicious.

22. O descendant of Kuru, there is also the hill called Mahendra, sacred to the high-souled descendant of Bhrigu (Rama), where in the days of yore the Grandsire (Brahma) performed his sacrifices.

23. O king, O Yudhishtira, in this place the Bhagirathi enters a lake, where there is also the sacred river known by the name of Brahmashala. The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed.

24-25. There is also the sacred, auspicious, celebrated, great and excellent hermitage of the high-souled Matanga, called Kedara. There is also the charming Kundoda mountain which abounds in many fruits, roots and water, where the king of the Nishadas (Nala) had satisfied his thirst and rested for a while.

26. In this place is also the charming Devavana, grand with the presence of ascetics. In this place also are rivers Bahuda and Nanda on the top of the mountains.

27-28. O great king, I have described to you all the Tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred Tirthas, rivers, mountains and holy spots in the other three quarters.

## CHAPTER 88

### (TIRTHAYATRA PARVA)- Continued

#### Dhaumya's description of Tirthas

#### Dhaumya said :

1. O descendant of Bharata, I shall describe to you in detail according to my knowledge the sacred Tirthas of the south. Listen to them.

2. In this quarter lies the sacred and auspicious river Godavari which is full of much water, which abounds in groves and which is frequented by the ascetics.

3. In this place also are the rivers Vena and Bhimarathi, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics.

4. O best of the Bharata race, in this region, is also the Tirtha of the royal ascetic, called Nriga, namely the river Payashini which is charming and which is full of water and which is frequented by Brahmanas.

5-7. In this place the greatly illustrious and mighty Yogi, Markandeya sang the praises of the king Nriga and of his family. We have heard of the sacrificing king Nriga; we have heard also that which really took place when he was performing a sacrifice in the excellent Tirtha called Varaha on the Payoshini. In that sacrifice Indra became intoxicated with Soma and the Brahmanas with the gifts which they received. The water of the Payashini, taken up (in vessel) or flowing along the ground or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death.

8. Higher than heaven itself, created and bestowed by the trident wielding deity (Shiva) there in that pure Tirtha, seeing the image of the deity one goes to the region of Shiva.

9. Placing on the one scale Ganga and all the other rivers with their waters and on the other, the Payoshini, the latter in my opinion would be superior in point of merit to all the Tirthas put together.

10. O best of the Bharata race, on the mountain, called Varuna Srotasa is the sacred and auspicious forest of Mathara abounding in fruits and roots and containing a sacrificial stake.

11. It is said that in the region north of it (Payoshini) and near the sacred hermitage of Kanva are many forests inhabited by the ascetics.

12. O child, O descendant of Bharata, in the charming Tirtha called Shurparaka, are the two sacrificial platforms of the high-souled son of Jamadagni called Pashana and Punashchandra.

13-14. O son of Kunti, in this place, is the Tirtha called Ashoka abounding in many hermitages. O Yudhishtira, in the Pandya country are the Tirthas called Agastya and Varuna. O foremost of men, O son of Kunti, amongst the Pandyas, there is the Tirtha called Kumari. Hear, I shall now describe Tamraparna.

15. In this hermitage, the celestial had undergone penances with the desire of obtaining salvation. In this region is also Gokarna celebrated over the three worlds.

16. O child, it is full of cool water, it is auspicious, sacred and capable of giving great merit. That lake is inaccessible to men of unpurified souls.

17. Near to that Tirtha is the sacred hermitage of Agastya's disciple, the mountain Devasama which abounds in trees and grass and fruits and roots.

18. There is also the Vaidurya mountain which is delightful and which abounds in gems and which is capable of bestowing great merit. There (on that mountain) is the hermitage of Agastya abounding in fruits, roots and water.

19. O ruler of men, I shall now describe the sacred spots and hermitages, rivers and lakes, situated in the Saurashtra country.

20. O Yudhishtira, the Brahmanas say that on the sea-coast is the Chamasodbhedana and also Prabhasa, the Tirtha which is adored by the celestial.

21. There is also the Tirtha called Pindarka, frequented by ascetics and capable of producing great merit. In this region is the great mountain Ujjayanta which produces great success.

22. O Yudhishtira, the celestial Rishi Narada of great intelligence has recited an ancient sloka about it. Listen to it.

23. He who performs austerities on the sacred hill, Ujjayanta in Saurashtra, abounding in birds and beasts, is adored in the celestial region.

24. There is also Daravati which produces great merit and in which lives the slayer of Madhu who is the ancient one in embodied form and who is eternal virtue.

25. The Brahmanas, learned in the Vedas and persons versed in the philosophy of the soul say that the illustrious Krishna is eternal virtue.

27. Govinda is said to be the pure of all pure things, the righteous of the righteous and the auspicious of the auspicious. In all the three worlds, the lotus-eyed god of gods is eternal. He is the pure soul; he is the supreme Brahma and he is the lord of all. That slayer of Madhu of inconceivable soul lives there.

**CHAPTER 89****(TIRTHAYATRA PARVA)-Continued****Dhaumya's description of Tirthas**

**Dhaumya said :**

1. I shall (now) describe to you those sacred spots capable of producing merit that lie on the west, in the country of the Anartas.

2. O descendant of Bharata, there flows in a westward course the sacred river Narmada, graced by Priyangu and adorned with mango trees and engar-landed by cranes.

4. All the Tirthas, sacred spots, rivers, forests and those best of the mountains that are in the three worlds, all the celestial with the Grandsire, with the Siddhas, the Rishis and the Charanas. O foremost of Kurus, O descendant of Bharata, always come to bathe in the sacred waters of the Narmada.

5. It has been heard by us that the sacred hermitage of Rishi Vishvasrava stood there and there the lord of wealth, Kubera, having man as his vehicle, was born.

6. There is also that foremost of hills, the sacred and auspicious Vaidurya mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits.

7. O ruler of men, O great king, on the top of that mountain there is a sacred lake adorned with full blossomed lotuses and frequented by the celestial and the Gandharvas.

8. O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestial Rishis.

9-10. O king, O conqueror of hostile cities, there is the sacred river called Vishvamitra belonging to the royal sage of that name and which abounds in many sacred Tirthas. It was on the banks of this river, the son of Nahusha, Yayati, fell (from heaven) amongst the pious and obtained again the eternal region of the virtuous.

11. There is also the sacred lake known by the name of Punya, the mountain called Mainaka and that other mountain called Asita abounding in fruits and roots.

12. O Yudhishtira, O son of Pandu, there is also the sacred hermitage of Kakshasena and also the hermitage of Chyavana known every where.

13. O lord, here men obtain success in their asceticism with less austerities. O great king, here also is Jambumarga, the hermitage of Rishis of subdued soul. O foremost of self-controlled men, the hermitage is frequented by birds and deer.

14-15. O king, there is the very sacred and ascetic surrounded, Ketumela, Medhaya also Gangadvara and the celebrated forest of Saindhava, frequented by the Brahmanas.

16. Then there is the sacred lake of the Grandsire, known by the name of Pushkara, the favourite hermitage of Valkhilyas, the Siddhas and the Rishis.

17. O foremost of Kurus, O best of all virtuous men, moved by the desire to get its shelter, the lord of creatures recited this verse at Pushkara.

18. "If a pure souled man wishes to go to the Pushkara even in his imagination, he is cleansed of all his sins and he rejoices in heaven.

**CHAPTER 90****(TIRTHAYATRA PARVA)- Continued****Dhaumya's description of Tirtha**

**Dhaumya said :**

1-2. O foremost of men, I shall (now) describe those Tirthas and sacred spots that lie in the northern country. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good.

3. O son of Pandu, here flows the greatly sacred Sarasvati abounding in Tirthas and banks, easy of ascent. Here also flows the ocean— going and impetuous Yamuna.

4. And here is also the very sacred and auspicious Tirtha called Plakshavatarana where the Brahmanas after performing the Sarasvati sacrifice made their ablutions.

5. O sinless one, O descendant of Bharata, here is also the celebrated celestial and auspicious Tirtha called Agnisshira, where Sahadeva performed a sacrifice by measuring out the ground by a throw of Shamyas.

6. O Yudhishtira, it is for this reason Indra sang the praises (of Sahadeva) in a verse which is still current in the world and sung by the Brahmanas.

7. O foremost of the Kurus, on the Yamuna, Agni was worshipped by Sahadeva when Dakshinas (gifts) in hundreds and thousands were made.

8. Here the greatly illustrious king, the emperor Bharata performed thirty five horse-sacrifices.

9. O child, we have heard that Sharabhanga who in the days of yore used to gratify much the Brahmanas, had his sacred and celebrated hermitage here.

10. O son of Pritha, O great king, here is also the river Sarasvati which is ever worshipped by the pious and (on the bank of which) the Balkhilayas performed sacrifices in the days of yore.

11-12. O Yudhishtira, O foremost of men, here is also the highly sacred and greatly famous Drishadvati. Here are Nyagrodhya, Panchalya, Punya, Dalbhayaghosa and Dalbhya which are the sacred hermitage on earth of the illustrious Anantasas of excellent vows and great energy and which are all celebrated over the three worlds.

13. O ruler of men, here also the celebrated Etavarna and Avavarna.

14. Learned in the Vedas, versed in the Vedic lore and proficient in Vedic rites, O best of the Bharata race, performed many sacred and best sacrifices.

15. Here is also Vishakhayupa to which in the days of yore came the celestial with Indra and Varuna and practised asceticism; and thus it became so sacred.

16. Here also is the sacred and charming Palasaka where the greatly exalted, the highly illustrious great Rishi lord Jamadagni performed sacrifices.

17. Here all the chief rivers in their embodied forms, taking their respective waters, stood round that foremost of Rishis.

18. O great king, O hero, here also Vibhavas (fire) himself, going there and seeing that high-souled Rishis' initiation, recited the following sloka.

19. "When the illustrious Jamadagni was worshipping the celestial, the rivers, coming to the Brahmanas, offered them honey."

20-21. O Yudhishtira, the spot where the Ganga rushes onward clearing that foremost of mountains (the Himalayas) frequented by the

Gandharvas, the Yakshas, the Rakshasas, the Apsaras and inhabited by the Kiratas and the Kinnaras is called Gangadvara. O king this spot frequented by the celestial Rishis is considered very sacred.

22. O descendant of Kuru, by Sanatkumar, as also the sacred Kankhala. Here is also the mountain called Puru on which was born Pururava,

23. And where Bhrgu practised his austerities. O king that hermitage has thus become known by the name of mountain Bhrgutunga.

24-25. O best of Bharata race, here is the sacred and extensive Badari, celebrated all over the worlds, which is the highly holy hermitage of him who is the Present, the Past and the Future, who is called Narayana, the lord Vishnu, who is eternal and who is the foremost of Purushas.

26. O king, near Badari the cool waters of Ganga were formerly hot and her banks were over-spread with sands of gold.

27-28. Here the greatly exalted and highly effulgent Rishis and the celestial come daily to worship the deity, the lord Vishnu. The whole universe, with all its Tirthas and sacred places is there where dwells the deity Narayana, the eternal Supreme soul.

29. He is virtue, he is the supreme Brahma, he is the Tirtha, he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures.

30. He is the great creator, he is the highest state. By knowing him, learned men versed in the Shastras never meet with grief. The celestial Rishis, the Siddhas, may all the ascetics live ther.

31-34. Where the primeval deity, that Supreme Yogi, the slayer of Madhu lives. O king, let not any doubt come to your mind about the sacredness of that place. O ruler of earth, these are the sacred spots on earth and the Tirthas that I have mentioned to you. O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashvins and the high-souled. Celestialss like Rishis. O son of Kunti, visit all these (Tirthas) with the Brahmanas and with your greatly exalted brothers and thus be relieved from all anxiety.

**CHAPTER 91****(TIRTHAYATRA PARVA)- Continued****The colloquy between Yudhishtira and Lomasha**

**Vaishampayana said :**

1-2. O descendant of Kuru, when Dhaumya was thus talking, at that very time the greatly effulgent Rishi Lomasha came here. Thereupon the eldest Pandava, the king (Yudhishtira) with his followers and other Brahmanas sat round that greatly exalted one (Lomasha), as Shakra (Indra) is surrounded by the celestial.

3. Having duly adored him, the son of Dharma Yudhishtira asked the reason of his arrival and the object of his wandering.

4. Having been asked by the son of Pandu, the high-minded (Rishi), being well pleased, spoke in sweet words and delighted the Pandavas.

**Lomasha said :**

5. O son of Kunti, travelling over all the worlds at pleasure I went to the abode of Sakra (Indra) and there I saw the king of the celestial.

6. I saw your brother also, the heroic Savyasachi (Arjuna) sitting on the half of Shakra's seat and I became very much astonished,

7. On seeing Partha sitting in that way. O foremost of men, then the chief of the celestial said to me, "Go to the sons of Pandu."

8. At the request of Indra and the high-souled Partha. I have speedily come here to see you with your younger brothers.

9-10. O child, O descendant of Pandu, O king, I shall tell you something which will give you great pleasure. Listen to it with Krishna (Draupadi) and with the Rishis that are with you. O lord, O best of the Bharata race, Partha has obtained from Rudra that matchless weapon for which you had sent that mighty armed hero to the celestial region.

11. That fearful weapon, known by the name of Brahmashira which rose after the Ambrosia (in the churning of the ocean) and which Rudra obtained after great asceticism, has been obtained by Savyasachi (Arjuna).

12. Together with the Mantras for hurling and withdrawing it and also the rites of expiation

and revival. O Yudhishtira, the weapon Vajra, Dandas and other weapons,

13. O descendant of Kuru, have been obtained by the immeasurably powerful Partha from Yama, Kubera, Varuna and Indra.

14. He has learnt from Vishvavasu's son both vocal and instrumental music and also singing and also the reciting of the Sama (Veda) as thoroughly as they should be learnt.

15. Having thus acquired all weapons and learnt the Gandharva Veda (knowledge) your third brother Vibhatsu (Arjuna) lives happily in (heaven).

16. O Yudhishtira, I shall now tell you what the chief of the celestial spoke to me. Listen to me.

17. (He said), "You will certainly go to the world of men. O foremost of men, tell Yudhishtira my these words.

18. Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestial which is incapable of being done by them.

19. Devote yourself with your brothers to asceticism; there is nothing superior to asceticism and asceticism produces great results.

20. O best of the Bharata race, I know very well that Karna possesses great ardour, energy, strength and prowess.

21. He is matchless in great battle, highly learned in the science of war, a great wielder of bow, a hero clad in the best of armour and skilled in the best of weapons.

22. That exalted son of Aditya resembles the son of Maheshvara himself. I know also very well and naturally great prowess of the broad-shouldered Arjuna.

23. In battle Karna is not equal even to a sixteenth part of Partha (Arjuna). The fear that you bear in your mind from Karna, O chastiser of foes.

24. Will be dispelled when Savyasachi (Arjuna) would come here from heaven. O Hero and as regards your desire to go to visit the Tirthas, the great Rishi Lomasha will no doubt speak to you.

25. O descendant of Bharata, whatever that Brahmana Rishi would speak about the fruits of asceticism and Tirthas, should be accepted by you with all respect and never otherwise.

## CHAPTER 92

### (TIRTHAYATRA PARVA)- Continued

#### Yudhishtira's consultation about Tirtha Visiting

**Lomasha said :**

1-2. O Yudhishtira, listen to now what Dhananjaya (Arjuna) has said. He said, "Make my brother Yudhishtira to practice excellent religion. O ascetic, you know the highest religion, ascetic austerities and the eternal religion of prosperous kings. . .

3. You know the great means by which men are purified. Therefore, persuade the Pandavas to acquire the virtue which is obtained by visiting Tirthas.

4. Do that with all your heart by which that king Yudhishtira may visit all the Tirthas and give away (in charity). Arjuna said this to me.

5. (He said), "Let him go to all the Tirthas protected by you. You should protect him from the Rakshasas in inaccessible and rugged places.

6. O foremost of Brahmanas, as Dadhichi has protected the chief of the celestial and as Angiras has protected the sun, so do you protect the sons of Kunti from the Rakshasas.

7. The way is beset with many Rakshasas, huge as mountains. If protected by you, they will not be able to approach the sons of Kunti.

8. At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers.

9. O descendant of Kuru, I have seen the Tirthas twice before. I shall for the third time see them with you.

10. O great king Yudhishtira, Manu and other Rishis of virtuous deeds had visited the Tirthas, for a visit to them dispels all fears.

11. O descendant of Kuru, men, who are crooked-minded, who have not souls under control, who are illiterate and who are sinful, do not bathe in Tirthas.

12. But your mind is always fixed on virtue; you are versed in the precepts of religion and you are truthful, you will surely be freed from all fears.

13. O son of Pandu and O Yudhishtira, you are like the king Bhagiratha or king Gaya or Yayati or any one else like them.

**Yudhishtira said :**

14. I am so overwhelmed with joy that I cannot find words to answer you. Who can be more fortunate than he who is remembered by the king of the celestial?

15. Who can be more fortunate than he who has you for his company, who has Dhananjaya (Arjuna) as his brother, nay who is remembered by Vasava (Indra) himself.

16. What your exalted self has said to me as regards seeing the Tirthas I have already made up my mind (to do it) at the words of Dhaumya.

17. O Brahmana, I shall start to visit the Tirthas at whatever hour you are pleased to appoint. This is my firm resolve.

**Vaishampayana said :**

18. Lomasha then thus spoke to the Pandava (Yudhishtira) who had made up his mind, "O great king, be light (as regards your retinue), for if you be thus light, you will be able to go more easily.

**Yudhishtira said :**

19. Let the mendicants, Brahmanas and Yogis who are incapable of bearing hunger and thirst, the fatigues of travel and toil and also the severity of winter desist (from following me).

20. Let those Brahmanas also that live on sweet meats, that desire cooked food and the food that is sucked or drunk and meat desist (from following me).

22. Let all those that depend on cooks also desist (from following me). Let those citizens that have followed me from loyalty and whom I have hitherto supported properly go back to the great king Dhritarashtra.

23-24. He will give them in due time their proper allowance. If that ruler of men does not give them their proper allowances. The king of Panchala will give them the allowance for our satisfaction and welfare.

**Vaishampayana said :**

25. Thereupon being exceedingly aggrieved the Brahmanas, the Yogis and the citizens went towards Hastinapur.



26. Out of affection for Dharmaraja (Yudhishtira), the king (Dhritarashtra) the son of Ambika, received them properly and gratified them with proper allowances.

27. Thereupon, the son of Kunti, the king (Yudhishtira) with only a few Brahmanas lived in the Kamyaka (forest) for three nights, much cleared by Lomasha.

### CHAPTER 93

#### (TIRTHAYATRA PARVA)-Continued

#### Yudhishtira's departure for the Tirthas

**Vaishampayana said :**

1. O king, thereupon those dwellers of the forest, those Brahmanas, seeing that the son of Kunti was about to, came to him and spoke these words.

2. "O king, you are going to the sacred Tirthas with your brothers and with the illustrious Rishi Lomasha.

3. O great king, O Pandava, O descendant of Kuru, you should take us with you. Without you we shall never able to visit them.

4. O ruler of men, they are full of dangers and abound in wild beasts; they are inaccessible and are to be reached through dragged ways. Men in small parties cannot reach these Tirthas.

5. O undeteriorating one, your brothers are heroes, they are foremost wielders of bows. Protected by you who are all heroes, we shall also be able to go.

6. O ruler of earth, O king, through your favour we shall acquire the happy fruits of Tirthas and (sacred) forests.

7. O king, protected by your prowess, let us be cleansed of all our sins by visiting those Tirthas and by purifying ourselves by bathing therein.

8-9. O descendant of Bharata, O king, having bathed in these Tirthas you too will certainly obtain those inaccessible regions obtained by Kartavirya, Ashtaka, the royal sage Lomapada and the imperial and heroic Bharata.

10-11. Prabhasa and other Tirthas, Mahendra and other mountains, Ganga and other rivers, Plaksha and other lords of forests (trees). O great king, we desire to see all these with you. O ruler of men, if you have any regard of the Brahmanas.

Then speedily do what we say. You will obtain prosperity through it.

12. O mighty armed hero, Tirthas are infested by Rakshasas ever prone to obstruct ascetic austerities. You should protect us from them.

13-16. O ruler of men visit all the Tirthas spoken of by the greatly intelligent Dhaumya and also those spoken of by the greatly ascetic celestial Rishi Lomasha. Protected by Lomasha and accompanied by us, be cleansed of all sins." Having been thus addressed by them, the king (Yudhishtira) was filled with tears of joy. Surrounded by his heroic brothers headed by Bhimasena that foremost of Pandavas (Yudhishtira) said to all those Rishis "So be it."

17. With the permission of Lomasha and also with that of the priest Dhumya that self-controlled eldest Pandava with his brothers,

18-19. And with faultless featured Draupadi made up his mind to start. At that very time the greatly exalted Vyasa, Parvata and Narada, all endued with great intelligence, came to the Kamyaka (forest) with the desire of seeing the Pandavas. the king Yudhishtira worshipped them all in due form. When the exalted ones were all duly worshipped, they thus spoke to Yudhishtira,

20. "O Yudhishtira, O the twins, O Bhima, banish all evil thoughts from your minds. Purify your hearts and thus being purified go to the Tirthas.

21. The Brahmanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestial vows.

22. O ruler of men, the mind which is free from all evil thoughts is highly pure. Therefore bearing friendly feelings towards all the purifying yourselves, visit the Tirthas.

23. Observing human vows in respect of your body and purifying your mind by observing the celestial vows, acquire the fruits of Tirthas as recited (to you).

24. Saying "So be it," the Pandavas with Krishna (Draupadi) caused all those celestial and human Rishis to perform propitiatory rites.

25. O king of kings, then touching the feet of Lomasha, of Dvaipayana (Vyasa) of Narada and of the celestial Rishi Parvata.

26. Those heroes, accompanied by Dhaumya and other dwellers of the forest, started on their journey on the day following the full moon of Agrahayana in which the constellation Pausha was in ascendance.

27-29. Clad in barks and skins, putting on impenetrable armours the heroic sons of Pandu with matted-locks on their heads, with quivers, arrows swords and other weapons, accompanied by Indrasena and other attendants, with fourteen chariots, with a number of cooks and servants of other classes, O Janamejaya, started with their faces turned towards the east.

## CHAPTER 94

### (TIRTHAYATRA PARVA)-Continued

#### Yudhishtira's departure for the Tirthas

**Yudhishtira said :**

1. O foremost of celestial Rishis, I do not think that I am not endued with some merit. But I am still afflicted with so much sorrow that (I believe) there is no other king like me.

2. O Lomasha, I think my enemies have no merit and no virtuous tendencies. Why then do they proper in this world?

**Lomasha said :**

3. O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit.

4. A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies, but he is finally destroyed to the root.

5. O ruler of earth, I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again ever taken them.

6. O lord, I have seen all this formerly in the Deva Yuga. The celestial practised virtue whereas the Asuras practised sin.

7. O descendant of Bharata, the celestial visited the Tirthas whereas the Asuras did not visit them. Those sinful ones were first filled with pride.

8. Pride begot vanity and vanity begot wealth. From wealth arose every king of evil

propensity and from evil propensities arose shamelessness.

9. From shamelessness good behaviour disappeared from amongst them. From their shamelessness, from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, propensity and morality all forsook them.

10. O king, Lakshmi (the goddess of prosperity) then sought the celestial while a Lakshmi (goddess of adversity) sought the Asuras. When they were possessed by adversity they became senseless out of pride.

11. Then Kali possessed the Daityas and the Danavas. Being thus possessed by adversity, the Danavas were destroyed by Kali.

12. O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices, devoid of reason, overwhelmed with vanity and they soon met with their destruction.

13-15. Covered with infamy the Daityas were soon destroyed. O son of Pandu, the celestial, however, who were all of virtuous character, going to the seas, rivers and lakes and other sacred places, cleansed themselves of all their sins by means of asceticism and sacrifices, by gifts and blessings; and O Pandava, they obtained great prosperity. Because they thus abandoned all evil deeds and practised all good deeds,

16. And visited all the Tirthas, they obtained great good fortune. O king of kings, you will too therefore, bathing with your younger brothers in the Tirthas, obtain again great good fortune. This is the eternal road.

17-19. As kings, Nriga, Shibi, Ushinara, Bhagiratha, Vasumana, Gaya, Puru and Pururava, by always practising austerities and touching the sacred waters and visiting the Tirthas and seeing the illustrious holy men, O king, obtained fame, virtue and great wealth.

20-22. So will you obtain by acquiring exceedingly great prosperity. As Ikshvaku with his sons, friends and followers, as Muchukunda, Mandhata and king Maruta, as the celestial through their power of asceticism, as the celestial Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritarashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like Daityas.

**CHAPTER 95****(TIRTHAYATRA PARVA)-Continued****Description of Gaya's sacrifice**

**Vaishampayana said :**

1. O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

2-5. O king, O descendant of Bharata, the Pandavas bathed in the sacred Tirtha of Gomati and gave away kine and wealth (in charity). O descendant of Bharata, again and again offering oblations there to the Pitris and the celestial and the Brahmanas and living in Kalkoti and Brishaprastha hills, these descendants of Kuru, O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestial. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

6-8. Having been thus cleansed of all their sins, those high-souled heroes gave much wealth to the Brahmanas. O descendant of Bharata, then the son of king, O Pandu went to the (sacrificial altar) Vedi of the Creator, ever adored by the ascetics. There lived those heroes and performed excellent asceticism. Always gratifying the Brahmanas with the offer of fruits and ghee.

9-11. Then they went to Mahidhara, consecrated by the virtuous. Royal sage Gaya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river. With charming banks adorned with bushes of cane plants. On that celestial and sacred hill of holy peaks. Is the highly sacred Tirtha called Brahmasara adored by the Rishis, where Agastya went to the high-souled Vivasvata.

12. And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

13. The wielder of Pinaka, the great god (Shiva) is always near it. The heroic Pandavas performed there the vow called Chaturmasa, according to the rites of the Rishi Jagma. Here is also the great banian tree called Akshayavata.

14. Any sacrifice performed there produces ever-lasting merit.

15. They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

16. Those Brahmanas, learned in the Vedas and old in knowledge, also performed the vow called Chaturmasa according to the rites ordained by the Rishis and they, becoming the court of the illustrious heroes talked on various subjects.

17. O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son of Amurtaya.

**Samatha said :**

18. The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

19-20. O king, here it was that he performed many sacrifices, in which food and gifts were in abundance and in which cooked rice was in hundreds and thousands of mountains. Ghee and curds were in hundreds of lakes and rivers and richly cooked curries in thousands of streams.

21. O king, day after they were given away to all that asked for them. Besides Brahmanas were fed with food which was pure.

22. O descendant of Bharata, when the time for distributing Dakshina (gift) came, the chanting of the Vedas reached heaven. Nothing else could be heard for that chanting of the Vedas.

23-24. O king, those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself; and great wonders were seen. O best of Bharata race, greatly gratified with the food and the drink, men went about singing the following verse in various countries.

25. "Who is there amongst creatures that desires to day to eat more in the sacrifice of Gaya? There are still twenty-five mountains of food (uneaten).

26. What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

27. The celestial have been so very much fed with the Ghee that Gaya has offered them that they are not able to take anything more offered by any one else.

28. As sand-grains on earth, as stars in the sky, as the drops of falling rains cannot be

counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice."

29. O descendant of Kuru, O king, many such sacrifices of his were performed on the banks of this lake.

## CHAPTER 96

### (TIRTHAYATRA PARVA)- Continued

#### History of Agastya

**Vaishampayana said :**

1. Then the son of Kunti, the king (Yudhishtira), distinguished for his large gifts, came to the hermitage of Agastya and lived at Durjaya.

2. That foremost of eloquent men, the king (Yudhishtira) asked Agastya why Vatapi was killed there by him,

3. And what was the prowess of that men-eating Daitya and why the anger of that high-souled (Rishi) was excited against him.

**Lomasha said :**

4. O descendant of Kuru, there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

5. That son of Diti (one day) spoke to an ascetic Brahmana, (saying), "O exalted one, give me a son equal to Indra."

6. As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry against that Brahmana.

7. O king of kings, from that day the Asura Ilvala became a destroyer of Brahmanas. Endued as he was with the power of illusion, he made his brother a goat.

8. Vatapi who was capable of assuming any form at will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them.

9. For he, whom he (Ilvala) summoned with his voice, would at once come back to him if he had gone even to the abode of Yama.

10. Thus having transformed Vatapi into a goat and after having cooked his flesh, he fed the Brahmanas and summoned him (back) again.

11. That powerful (Asura) endued with great power of illusion, that thorn to the Brahmanas, hearing the words loudly uttered by Ilvala,

12. That great Asura Vatapi, O king, O ruler of earth, would laughingly come out ripping open the sides of these Brahmanas.

13. O king, having thus fed the Brahmanas again and again, the wicked-minded Daitya Ilvala destroyed the Brahmanas.

14. The exalted Agastya in the mean-while saw his (dead) ancestors hanging in a pit with their head downwards.

15. He asked them who were thus hanging, "What is the matter with you?" And those Brahmanas replied, "It is for the want of offspring."

16. They told him, "We are your forefathers. We are thus hanging in this pit for the want of offspring."

17. O Agastya, if you beget an excellent son for us, we may then be saved from this hell and you too can acquire the blessed state obtainable by begetting offspring."

18. To them replied that powerful Rishi observant of truth and morality, "O Pitris. I shall accomplish your desire and remove the fever of your mind."

19. Then that illustrious Rishi began to think how to perpetuate his race. He did not find a fit wife in whom he can take his birth as his son.

20. He then, taking those parts of creatures that are considered beautiful, created an excellent woman with them.

21. That greatly ascetic Rishi then gave that woman created for him to the king of Vidarbha who was performing great asceticism to beget an offspring.

22. Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day.

23. O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidharbha communicated it to the Brahmanas in great joy.

24. O ruler of earth, all those Brahmanas blessed her and those twice born ones gave her the name of Lopamudra.

25. O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire.

26. O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command always, waited upon that blessed girl.

27. Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel shone, as the brilliant Rohini (star) in the sky.

28. When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

29. That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct.

30. Seeing her attain to puberty, her father, the king of Vidharbha thought in his mind, "To whom shall I give my this daughter?"

## CHAPTER 97

### (TIRTHAYATRA PARVA)-Continued

#### The history of Agastya

**Lomasha said :**

1. When Agastya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarbha and spoke to him thus.

2. O king, I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra; I solicit her.

3. Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

4. That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse.

5. Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

6. "O ruler of earth, you should not grieve on my account. O father, bestow me on Agastya and save yourself by giving me away."

7. O king, at the request of his daughter that king then bestowed Lopamudra on the illustrious Agastya with all due rites.

8. Having received Lopamudra as his wife, Agastya thus spoke to her. "Throw away these costly robes and ornaments."

9-10. Thereupon that large-eyed damsel of Rambha-like thighs threw away her costly and handsome robes of fine texture. That large-eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts.

11. Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

12. She being much pleased began to serve her husband with great respect and the exalted Agastya also showed great love towards his wife.

13-14. After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

15. Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one.

16. "The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you.

17. O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house, his palace.

18. I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestial ornaments that I like.

19. O foremost of Brahmanas, I can not go to you with these rags dyed in red; to wear ornaments is never unholy.

**Agastya said :**

20. O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

**Lopamudra said :**

21. O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

**Agastya said :**

22. It is true what you say. But it would (simply) waste my ascetic merit. Bid me so do that which may not waste my ascetic merit.

**Lopamudra said :**

23. O great ascetic, my season will not last long. I do not desire to live with you at any other time.

24. I never also desire to diminish your virtue in any way. You should therefore do what I desire without injuring your virtue.

**Agastya said :**

25. O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth. Mean-while here as you like.

## CHAPTER 98

### (TIRTHAYATRA PARVA)- Continued

#### History of Agastya

**Lomasha said :**

1. O descendant of Kuru, then Agastya wept out to beg wealth from the king Shrutarvana who was considered to be richer than other kings.

2. Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom, the king went out with his ministers and received the holy man with all respects.

3. Having duly offered the *Arghya*, the king with joined hands, submissively inquired the reason of the Rishi's arrival.

**Agastya said :**

4. O lord of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability.

**Lomasha said :**

5. Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take."

6. Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures.

7-8. Taking therefore Shrutarvana with him, he went to Bradhnashva. Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them *Arghya* and water to wash their feet. He then with their permission inquired the reason of their coming.

**Agastya said :**

9. O ruler of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability,

**Lomasha said :**

10. Thereupon the king, telling them that his income and the expenditure are the same, said "Knowing this, take from my wealth whatever you please to take."

11. Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures.

12. Then Agastya, Shrutarvana and the king Bradnashva all went to Purukutsa's son Trasadasya of great wealth.

13-14. O great king, having learnt of their arrival at the frontier of his kingdom, the high-minded Trasadasyu went out and received them duly. That foremost of kings of the Ikshvaku race, having duly worshipped them, asked the reason of their coming.

**Agastya said :**

15. O ruler of earth, know, that I have come to you for wealth. Give me a portion of your wealth according to your ability.

**Lomasha said :**

16-17. Telling them that his income and expenditure were the same that king said, "knowing this take from my wealth whatever you please to take. Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

18. O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi.

19. O Brahmana, there is a Danava on earth named Ilvala who of all persons possesses the largest wealth. Let us all go to day to him and ask wealth from him.

20. O king, the suggestion to beg wealth from Ilvala appeared to them proper; and they all then went to Ilvala.

**CHAPTER 99****(TIRTHAYATRA PARVA)-Continued****Destruction of Parshurama's effulgence****Lomasha said :**

1. Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom. Ilvala with all his relatives went out and worshipped them duly.

2. O descendant of Kuru, that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat).

3. Thereupon seeing Vatapi, the great Asura cooked, all the royal sages were filled with grief and became as senseless.

4-5. Thereupon that foremost of Rishis Agastya said to those royal sages. "You ought not to grieve. I shall eat up the great Asura." When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ilvala laughingly began to distribute the food.

6. Then Agastya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Alluvial began to summon him (Vatapi).

7. Thereupon, a child, (only a quantity of) wind came out of the stomach of the high-souled one with great a sound as that of the roaring clouds.

8. He (Ilvala) again and again cried, "Vatapi, O Vatapi, come out." Then that foremost of Rishis, Agastya laughingly said,

9. "How can he come out? I have already digested that Asura." Seeing that great Asura digested, Ilvala became sad.

10. Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

11. Thereupon Agastya smilingly thus replied, "O Asura, we know you to be possessed of great power and also enormous wealth.

12. These kings are not very wealthy, but my necessity of wealth is great. Give us what you can without injuring any other.

13. Thereupon (having been thus addressed) Ilvala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

**Agastya said :**

14. O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

15. O great Asura, to me you have intended to give twice as much and a golden chariot and a couple of horses with the speed of mind.

**Lomasha said :**

16. O son of Kunti, he (Ilvala) made inquired and learnt that the car was really made of gold. The Daitya then with a sad heart gave away much wealth.

17-18. Also that car to which are yoked the two horses, called Virava and Surava. O descendant of Bharata, these horses took those kings and Agastya and also all the wealth to the hermitage of Agastya within twinkling of an eye. Then obtaining Agastya's permission the royal sages went away to their respective cities. That Rishi (Agastya) did all that his wife Lopamudra had desired.

**Lopamudra said :**

19. O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

**Agastya said :**

20. O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

21. Do you desire to have one thousand sons or one hundred sons, each equal to one hundred or only one such who can conquer one thousand.

**Lopamudra said :**

22. O great ascetic, let me have one son equal to one thousand. One learned and good son is preferable to many bad ones.

**Lomasha said :**

23-24. O King, saying "So be it", that Rishi lived with reverence with his devoted wife of equal behaviour and then (the Rishi) went away into the forest. After he had gone away to the forest, that conception grew on for seven years.

25. O descendant of Bharata, when the seventh year passed, that highly learned man, called Dridasya came out of the womb blazing like fire.

26. That highly effulgent Brahmana, that great ascetic, took birth as that Rishi's (Agastya's) son, as if uttering the Vedas, Vedangas and the Upanishadas.

27. Greatly powerful even in his childhood, he used to carry loads of sacrificial fuel to his father's house and hence he was called Idhmavaha.

28. Seeing him endued with such (prowess) that Rishi became very much pleased. O descendant of Bharata, thus did he beget that excellent son.

29. O king, by this his ancestors obtained the region they desired. From that time this place has become famous on earth as the hermitage of Agastya.

30. O king, this is that hermitage of Agastya who had killed Vatapi of the Prahada race, the hermitage adorned with charming beauties.

31. This sacred Bhagirathi frequented by the celestial and the Gandharvas rolls on like a person in the sky shaken by the gentle breeze.

32. She flows onward on draggy crests (of hills), descending lower and lower, looking like a frightened female snake lying along the slopes of the hills.

33. Issuing first from the matted locks of Sambhu (Shiva), this favourite queen of the ocean floods the southern country, (thereby benefiting it) as a mother. Bathe freely in this highly sacred river.

34. O Yudhishthira, O great king, behold the Bhrigu Tirtha, celebrated over the three worlds and frequented by the great Rishi.

35. Bathing in it, Rama regained his lost prowess. O son of Pandu, bathing here with your brothers and Krishna (Draupadi).

36. You should regain that effulgence which had been robbed from you by Duryodhana, as Rama regained his lost splendour by a hostile encounter (with Dashratha's son).

**Vaishampayana said :**

37. O descendant of Bharata, the Pandava (Yudhishthira) bathed there with his brothers and Krishna (Draupadi) and offered oblations to the Pitris and the celestial,

38. O foremost of men, after he had bathed there, his body blazed forth in brighter effulgence. and he became invincible to all foes,

39-40. O king of kings, the son of Pandu (Yudhishthira) then thus spoke to Lomasha, "O exalted one, for what reason Rama's effulgence was robbed? How did he again regain it? I ask you, tell me everything.

**Lomasha said :**

41-42. O king of kings, listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parshurama), the descendant of Bhrigu. For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha. We then saw that son of Dasharatha when he had been born in Ayodhya.

43. Being impelled by curiosity, Rama, the descendant of Bhrigu, the son of Richika and Renuka, hearing of Rama, the son of Dasharatha of spotless deeds, went to Ayodhya, taking with him the bow so fatal to the Kshatriyas.

44-46. (With the intention of) ascertaining the prowess of Rama, the son of Dasharatha. Hearing that he had arrived at the frontier of his dominion, Dasharatha, sent his own son Rama to receive (Parshu) Rama with respect. Seeing him (Dasharatha's son) arrived and standing before him with upraised weapons, Rama, smilingly spoke these words to him, "O king of kings, O lord, O ruler of earth, string, if you can with all your strength, this bow in my hand which was made to destroy the Kshatriyas."

47. Having been thus addressed, he (Dasharatha's son) said, "O exalted one, you should not insult me thus.

48. I am amongstst the twice-born not deficient in the virtue of the Kshatriya order. But the descendants of Ikshvaku never boast of their prowess of arms,

49. To him who spoke thus, Rama replied in these words, "O descendant of Raghu, stop all your crafty speech. Take this bow."

50-51. Thereupon the son of Dasharatha Rama took up in anger from the hands of (Parshu) Rama that celestial bow which destroyed the foremost of Kshatriyas. O descendant of Bharata, that greatly powerful hero stringed that bow without the least exertion and then he twanged it.



52-53. With its twang like that of the thunder he frightened all creatures. Thereupon Rama, the son of Dasharatha, thus spoke to (Parshu) Rama, "O Brahmana, here I have strung the bow. What else shall I do for you?" Then the illustrious son of Jamadagni (Parshurama) gave to Rama a celestial arrow and said, "Please this to the bow-string and draw it to your ear.

54. Having heard this, Rama, blazing up in wrath, thus spoke to him, "O descendant of Bhrigu, I have heard what you have said and I have also pardoned you. You are full of vanity.

55. You have acquired prowess superior to the Kshatriyas through the grace of the Grandsire (Brahma) and therefore you certainly insult me.

56-60. Behold me in my own original form; I give you sight." Then the descendant of Bhrigu Rama saw in the body of Rama (Dasharatha's son). The Adityas, the Vasus, the Rudras, the Sadhyas, the Marutas, the Pitris, Hutashana (Fire), constellations, the planets. The Gandharvas, the Rakshasas, the Yakshas, the rivers, the Tirthas, those eternal Rishis who have become Brahma-like, namely Valakhilyas. The celestial Rishis, the seas, the mountains, the Vedas, the Upanishadas, the Vasishthas, the sacrifices, the Samas in their living forms. O descendant of Bharata Yudhishtira, the science of arms, the clouds with rain and lightning to saw in the body of Rama (Dasharatha's son).

61-62. Then the exalted Vishnu (Rama) shot that arrow. O descendant of Bharata at this the whole earth was filled with sounds of thunder and burning meteors flashed through the sky. Showers of dust and rain fell on the earth, earthquakes, whirl-winds of fearful sounds convulged everything.

63. Confounding (Parshu) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into his hand.

64-65. (Parshu) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life, bowed to the greatly effulgent Vishnu (Rama). Commanded by Vishnu he again went to the Mahendra mountain. The great ascetic lived there in fear and in shame.

66. When one year passed away, seeing (Parshu) Rama deprived of prowess, his pride

gone and himself in great affliction, the Pitris thus spoke to him,

67. "O son, in going to Vishnu, your conduct was not proper. He deserves to be worshipped and respected by the three worlds.

68. O son, go to the sacred river which is known by the name of Vadhusara. Bathing in all the Tirthas in that river, you will regain your old effulgence.

69. O Rama, therein is the Tirtha called Diptadaka where your grand father Bhrigu in the celestial age practised excellent austerities."

70. O son of Kunti, Rama did all that his ancestors had said. O son of Pandu, he regained his lost effulgence in this Tirtha.

71. O child, O great king, this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu.

## CHAPTER 100

### (TIRTHAYATRA PARVA)- Continued

#### The construction of Vajra

**Yudhishtira said :**

1. O foremost of Brahmanas, I desire to hear in detail more of the achievements of the highly intelligent great Rishi Agastya.

**Lomasha said :**

2. O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agastya and also about his immeasurably effulgent prowess.

3. There in the Treta Yuga were some fearful Danavas who were invincible in battle. They were known by the name of Kalkeyas and they possessed fearful prowess.

4. Placing themselves under (the command of) Vritra and arming themselves with various weapons, they pursued the celestial with Indra at their head to all directions.

5. Thereupon the celestial resolved upon the destruction of Vritra and they all went to Brahma with Purandra (Indra) at their head.

6. Seeing them all standing before him with joined hands. Parameshti (Brahma) thus spoke to them, "O celestial, I know all that you desire.

7-8. I shall tell you the means by which Vritra will be killed. There is a highly intelligent

great Rishi, well-known by the name of Dadhichi. Go to him all together and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

9. Desirous as you are of victory, go all together to him and tell him, "Give us your bones for the good of the three worlds."

10. Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder)..

11. It will have six sides, it will be fearful, it will make terrible roars, it will be able to destroy even the greatest enemies . With that Vajra, Shatakratu (Indra) will kill Vritra.

12-13. I have told you all. Do all this without delay." Having been thus addressed, the celestial bidding farewell to the Grandsire (Brahma). Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the Sarasvati, covered with various plants and creepers.

14. It resounded with the hum of bees as if they were reciting Samas. It echoed with the melodious notes of male Kokilas and Chakoras.

15. Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers.

16. Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars.

17-18. The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens, thus beautifying them with their presence. They then (celestial) came to the hermitage of Dadhichi which was like heaven itself.

19. They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grandsire (Brahma).

20. O king, bowing at his feet and saluting him, the celestial all together asked from him for the boon as directed by Parameshti (Brahma).

21. Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestial said, "O celestial, I shall do today what is to your benefit. I shall even give up my body myself."

22. Having said this, that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestial took the bones of the dead Rishi, as they had been directed.

23. Then the celestial with glad heart went to Tvashtri (Vishvakarma) and told him the means of their victory. Tvashtri also hearing their words was filled with joy; and with great attention and care.

24. He made the Vajra of greatly fearful, appearance. Having made it he cheerfully said to Sakra (Indra), "O god, with this best of weapons Vajra reduce today the fearful enemies of the celestial to ashes.

25. O chief of the celestial, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Tvashtri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

## CHAPTER 101

### (TIRTHAYATRA PARVA)- Continued

#### The destruction of Vritra

**Lomasha said :**

1. Thereupon that wielder of Vajra (Indra) supported by the powerful celestial came to Vritra who was then occupying both the earth and the heaven.

2. He was guarded on all sides by the huge bodied Kalkeyas with upraised weapons, looking like great mountains with towering peaks.

3. O best of the Bharata race, then a great battle appalling on the three worlds was fought by the celestial with the Danavas for a short while.

4. Loud was the clashing of swords upraised and warded off by the heroic hands, those that were aimed at one another's bodies.

5. The heads began to fall from the sky on the earth like fruits of palmyra palm, falling on the ground loosened from their stalks.

6. The Kalkeyas, clad in golden armour and armed with iron mounted in aces rushed towards the celestial like moving mountains on fire.

7. Being unable to stand the onrush of those impetuous heroes, the celestial broke (their ranks) and fled away from fear.

8. Seeking them (the celestial) flying in fear and Vritra growing in boldness, the thousand eyed Purandra (Indra) was greatly confounded with fear.

9. Filled with the fear of the Kalkeyas the deity Purandra (Indra) himself asked protection from the lord Narayana without delay.

10. The eternal Vishnu, seeing Sakra (Indra) confounded with fear and grief, enhanced his prowess by importing to him a portion of his own might.

11. Having seen Sakra (Indra) thus protected by Vishnu, all the celestial and the Brahmana Rishis of spotless deeds imparted to him their own might.

12. Thus favoured by Vishnu by all the celestial and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

13. Knowing that the chief of the celestial had been filled with the prowess of others, Vritra sent forth fearful roars. The earth, the directions, the heaven and the mountains all began to tremble.

14. O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear and in order to kill the Asura he hurled the great Vajra.

15. Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

16. When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vritra had not (really) been killed.

17. The celestial and the great Rishis were all filled with joy and they cheerfully sang the praise of Indra. Then the celestial mustering together began to kill all the Daityas who grew dejected by the death of Vritra.

18. Struck with panic at the sight of the assembled celestial, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

19. Some amongst them who were wise suggested some courses of action, each according to his own judgment.

20. In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

21. "The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endued with ascetic virtues and with the knowledge of the precepts of virtue and that of Brahma.

22. Should be soon destroyed, for when they are destroyed, the whole universe will be destroyed." Having arrived at this resulting for the destruction of the universe, they became exceedingly glad.

23. Then they made the ocean, with the mountain, like waves, the abode of Varuna, their fort.

## CHAPTER 102

### (TIRTHAYATRA PARVA)-Continued

#### Danava oppressions

Lomasha said :

1. Living in the ocean, the abode of Varuna, the Kalkeyas began their operations for the destruction of the worlds.

2. They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

3. Those wicked-minded Daityas devoured one hundred and eighty Brahmanas and also ascetics in the hermitage of Vasishtha.

4. Going to the sacred hermitage of Chayavana, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

5-6. They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Bharadvaja two Brahmanas of subdued soul and of Brahmachari life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

7. Being intoxicated with prowess of arms and their lives nearly run out, the Kalkeyas destroyed many Brahmanas.

8. O foremost of men, the Danavas acted in this way towards the ascetics in their ascetic retreats. Yet men could not discover them.

9. Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet.

10. Many of those bodies were without flesh or blood, without entrails and with limbs separated from one another. Here and there lay heaps of bones like heaps of conch-shells.

11. The earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of ghee and with the sacred fires kept with care by the ascetics.

12. The universe, being afflicted with the terror of the Kalkeyas, and being destitute of the Vedic studies, of the Vashats and the sacrificial festivals and religious rites, became very fearless.

13. O ruler of men, when men began to perish in this way, the survivors fled for their lives in all directions.

14. Some fled to caverns and some behind mountain streams and springs and some through fear of death gave up their lives.

15. Those amongst them who were bow-men and heroes cheerfully went out and took great trouble to find out the Danavas.

16. Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved.

17. O ruler of men, when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed, the celestial were filled with great afflictions.

18. Assembling all together with Indra in their midst, they consulted with one another out of fear. They asked protection from the increate and exalted deity, Narayana.

19. Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu, the celestial thus addressed him,

20. "O lord, you are the creator, the protector and the destroyer of the universe as well as of ourselves. It is you who have created this universe with all its mobile creatures.

21. O lotus-eyed deity, it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

22. O foremost of Purushas, assuming the form of Narasimha (half man and half lion) you killed in the days of yore the ancient and greatly powerful Daityas, called Hiranaya-kashipu.

23. There was a great Asura named Bali, incapable of being killed by any creature. Assuming the form of a dwarf, you exiled him from the three worlds.

24. It is by you that wicked Asura called Jambha who was a powerful bow-man and who always obstructed sacrifices was killed.

25. Your acts are like those which, O slayer of Madhu, cannot be counted. You are the refuge of all who are afflicted with fear.

26. O god of gods, it is for this we tell you what is our present trouble. Save the worlds, the celestial and Indra also from this great fear.

### CHAPTER 103

#### (TIRTHAYATRA PARVA)- Continued

#### Glories of Agastya

#### The celestial said :

1-2. All the four orders of creatures increase through your favour. They propitiate the dwellers of heaven with the offerings of Havya and Kavya (sacrificial libations to the gods and oblations to the Pitris).

3. Thus being protected by you and freed from troubles, people through your favour increase depending on one another. Now this great fear has overtaken the people. We do not know by whom the Brahmanas are killed at night.

4. If the Brahmanas are destroyed, the world will be also destroyed. If the world is destroyed, heaven itself will be destroyed.

5. O mighty armed lord of the universe, let not, through your favour, people, protected as they are by you, meet with destruction.

#### Vishnu said :

6. O celestial, I know the reason of the destruction of all creatures. I shall tell you all about it. Having your mind freed from anxiety listen to it.

7. There are a fearful class (of Danavas) well-known by the name of Kalkeyas. Placing Vritra at their head, they devastated the Universe.

8. Having seen Vritra killed by the greatly intelligent deity of one thousand eyes (Indra), they entered into (the ocean) the abode of Varuna, to save their lives,

9. Having entered the fearful ocean full of sharks and crocodiles, they (now) kill the Rishis at night with the intention of exterminating all creatures.

10. But they cannot be killed, as they have taken shelter under the sea. You should therefore find out some means to dry up the ocean.

11. Except Agastya, who else is capable of drying up the ocean? Without drying up the ocean, they cannot be assailed by any other means.

12. Having heard these words of Vishnu about the drying up of the ocean, they took the permission of Parameshti (Brahma) and went to the hermitage of Agastya.

13. There they saw the high-souled son of Varuna, of blazing effulgence, waited upon by the Rishis, as Brahma is waited upon by the celestial.

14. Going to the high-souled and undeteriorating son of Mitra and Varuna (Agastya) Seated in his hermitage as a man of ascetic merits, they sang his glory by reciting his deeds.

**The celestial said :**

15. You became in the days of yore the refuge of creatures when they were oppressed by Nahusha. Deprived of his heaven's affluence, he was thrown down, a thorn of the heaven as he was, from the celestial region.

16. That foremost of mountains Vindhya being angry with the sun, suddenly (in the days of yore) began to increase its height, but he has ceased to increase, as he could not disobey your command.

17. When darkness covered the world, creatures were oppressed by death; but having got you as a protector, they obtained the greatest security.

18. O exalted one, whenever we are beset with danger, it is you from whom we ask for a boon, for you always grant the boon asked of you.

**CHAPTER 104**

**(TIRTHAYATRA PARVA)-Continued**

**Agastya's going to the sea**

**Yudhishtira said :**

1. O great Rishi, I am desirous of hearing why Vindhya (mountain), made senseless with anger, suddenly began to increase its bulk.

**Lomasha said :**

2. The sun between his rising and setting went round that king of mountains, that great golden mountain named Meru.

3-5. Seeing this, the Vindhya mountain spoke thus to the sun, "As you every day go round Meru and honour him, O sun, so do you the same by going round me." Having been thus addressed, the sun thus replied to that king of mountains. "O mountain, I do not walk round it out of my own desire. He who has created this universe has assigned this path to me."

6. Having been thus addressed, the mountain, O chastiser of foes, desiring to obstruct the path of the sun and the moon, suddenly began to increase its bulk in anger.

7. Thereupon all the assembled celestial came to Vindhya, the great king of mountains and tried to dissuade him from what he was doing. But he did not heed their words.

8. Then the assembled celestial all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agastya; and they told him all.

**The celestial said :**

9-10. The king of mountains, Vindhya, giving way to anger, is obstructing the path of the sun and the moon and the course of the stars. O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it.

**Lomasha said :**

11. Having heard the words of the celestial, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindhya.

12. "O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose.

13. O king of mountains, wait till I return, you can then increase your bulk as much as you like."

14. O chastiser of foes, having made this agreement with Vindhya, (he went away) and up to the present day the son of Varuna (Agastya) has not returned from the southern country.

15. Thus have I narrated to you, as you asked me to do, why Vindhya does not increase its bulk on account of the prowess of Agastya.

16. O king, now hear how the Kalkeyas were destroyed by the celestial when they obtained their prayer from Agastya.

17. Having heard the words of the celestial, the son of Mitra and Varuna said, "Why have you come? What boon do you solicit from me?" Having been thus addressed, the celestial said to the Rishi.

18. O "high-souled one, we desire this act to be done by you, namely to drink up the ocean. Then we shall be able to kill these enemies of the celestial, known by the name of Kalkeyas, along with their followers."

19. Having heard the words of the celestial, the Rishi said, "So be it. I shall do what you desire and also that which would be beneficial to the world."

20. O vow-observing man, having said this, he then went to the lord of rivers, the ocean, accompanied by the Rishis who had become successful in asceticism and by the celestial.

21. Men, snakes, Gandharvas, Yakshas and Kinnaras followed the high-souled (Rishi), with the desire of seeing that wonderful feat.

22-23. They then all came to the fearfully roaring ocean which was as it were dancing with billows made by the winds and was, as it were laughing with masses of froth, created by the dashing of waves at the mountain cave. It was full of different water animals and birds.

24. The celestial, the Gandharvas, the great Nagas, the greatly exalted Rishis, all came with Agastya to the great ocean.

## CHAPTER 105

### (TIRTHAYATRA PARVA)- Continued

#### Consultations about the refilling of the Ocean

**Lomasha said :**

1. Coming to the ocean, the exalted Rishi, the

son of Varuna thus spoke to the assembled celestial and the Rishis, who had come with him.

2. "For the good of the world, I shall drink up this abode of Varuna (ocean). You should at once make the preparations which devolves upon you to make."

3. Having spoken these few words, the undeteriorating son of Mitra and Varuna began in wrath to drink up the ocean in the sight of all the world.

4. Seeing how the ocean was being drunk up, Indra and the other immortals were filled with great astonishment; and they began to adore him by reciting his praises.

5. (They said) "O protector of the world you are our Saviour and you are the creator of the world. Through your favour the universe with the immortals may be saved from extermination."

6. Being thus worshipped by the celestial while the musical instruments of the Gandharvas played all around and celestial blossoms were showered on him, that high-souled (Rishi) made the great ocean waterless.

7. Seeing the great ocean made waterless, all the celestial were filled with joy; and taking up various celestial weapons they began to kill the Danavas with courageous hearts.

8. Being attacked by the high-souled and greatly powerful, swift-coursing and loudly roaring celestial, they (the Danavas) were unable to withstand the on set of those swift and courageous dwellers of heaven.

9. O descendant of the Bharata, those loudly roaring Danavas, being thus attacked by the celestial, fought a great battle for a moment.

10. But they had been already burnt by the force of the penances of pure-souled Rishis (whom they had killed). Therefore though they tried their utmost, they were all killed by the celestial.

11. Adorned as they were with golden ornaments and earrings, they (the Danavas), when killed, looked as beautiful as the Palasha tree when full of blossoms.

12. O best of men, the remnant of those Kalkeyas that were not killed, took shelter in the nether regions after having rent the goddess Earth.

13. Seeing the Danavas destroyed, the celestial gratified that foremost of Rishis (Agastya) with various speeches; and they then thus spoke,

14. "O mighty-armed one, through your favour the world has obtained great happiness. The greatly powerful Kalkeyas are all destroyed by your might.

15. O mighty-armed one and O saviour of the world, fill up the Ocean (again). Give up the water drunk by you."

16-18. Having been thus addressed, the exalted great Rishi thus replied. "The water has been digested by me. Think of other means, if you are willing to fill up the ocean with water." Having heard those words of that high-souled great Rishi, the assembled celestial, were all filled with wonder and also with sorrow. Bidding farewell to one another and bowing to the great Rishi.

19. All creatures went away whence they came. The celestial with Vishnu went to the Grandsire (Brahma).

20. Having again and again held consultations in order to fill up again the ocean, they thus spoke with joined hands about the refilling of the ocean.

## CHAPTER 106

### (TIRTHAYATRA PARVA)-Continued

#### History of Sagara

**Lomasha said :**

1. The Grandsire of creatures Brahma thus spoke to the assembly (of celestial) "O gods, go wherever you like and desire to go.

2. A very long time must pass before the ocean would be able to resume its natural state by making the relatives of the great king Bhagiratha as its cause."

3. Having heard the words of the Grandsire, all those foremost of celestial went away where they liked and they waited for the time (when the ocean would be refilled).

**Yudhishtira said :**

4. O Brahmana, O Rishi, why and how did the relations (of Bhagiratha) become the cause (of refilling the ocean)? How was the ocean refilled by the interference of Bhagiratha?

5. O ascetic, O Brahmana, I desire to hear all this in detail, the excellent history of that king (Bhagiratha) narrated by you.

**Vaishampayana said :**

6. Having been thus addressed by the high-souled Dharmaraja, Yudhishtira, that foremost of Brahmanas narrated the glory of the illustrious Sagara.

**Lomasha said :**

7. In the race of the Ikshvaku there was born a king, named Sagara, possessing beauty of person and prowess. That mighty king was sonless.

8. O descendant of Bharata, exterminating the Haihayas and Talrangas and subjugating many kings, he ruled over his own kingdom.

9. O best of the Bharata race, he had two wives, proud of their beauty and of their youth, one a princess of Vaidarbhi and the other a princess of Shaibya.

10. O king of kings, desiring to get a son, that king practised great austerities with his two wives on the Kailasa mountain.

11-12. Being engaged in great austerities and in Yoga and in contemplation, he saw the illustrious three-eyed deity, the chastiser of Tripura, Shankara, Bhava, Ishana, Pinaki, Shulapani, Traymbaka, Shiva, Ugresha of many forms, the husband of Uma.

13-14. As soon as he saw that giver of boons, that mighty-armed king bowed to him along with his two wives and prayed for a son. Hara (Shiva) being pleased said to that best of kings with his wives. "O king, considering the moment in which you have asked the boon.

15-16. O foremost of men, sixty thousand heroic and proud sons will be born in one of your two wives. O ruler of men, they will all together meet with destruction. In the other wife will be born a heroic son who will perpetuate your race."

17. Having said this, Rudra (Shiva) then and there disappeared. The king Sagara also went back to his own abode.

18-19. Accompanied by his two wives who were exceedingly glad at heart. O foremost of men, he returned home. His two lotus-eyed wives, the princesses of Vaidarbhi and of Shaibya conceived. In due time, the Vidarbha princess gave birth to a gourd.

20. The princess of Shaibya gave birth to a son as handsome as a celestial. That king then thought of throwing away the gourd.

21. But he heard a voice in the sky uttered in a grave and solemn voice; it said "O king, do not be guilty of this hasty acts. You should not abandon your sons.

22. Take out the seeds from the gourd and let them be preserved with care in hot vessels partly filled with Ghee.

23. O descendant of Bharata, you will then get sixty thousand sons in this manner. Let not your mind be diverted.

### CHAPTER 107

#### (TIRTHAYATRA PARVA)- Continued

#### Bhagiratha's installation to the Kingdom

**Lomasha said :**

1. O best of the Bharata race, having heard these words uttered in the sky, that foremost of kings reverentially did all that he was directed to do.

2. That ruler of men took out separately each one of the seeds and he then kept these divisions (of the gourd) in vessels filled with Ghee.

3-4. Being anxious to save the son, he placed one nurse in charge of one vessel. Then after a long time there were born greatly powerful and exceedingly effulgent sixty thousand sons. O king, they were born to that royal sage through the favour of Rudra (Shiva).

5. They were fierce, they were prone to do wicked acts, they were able to ascend to and roam about in the sky. Being numerous themselves, they disturbed all creatures including the immortals.

6. Those heroes, ever fond of fight, chased even the celestial, the Gandharvas the Rakshasas and all other creatures.

7. Persecuted by the wicked-minded sons of Sagara, all creatures with all the celestial went to ask protection from Brahma.

8. To them said the greatly exalted Grandsire of all creatures, "O celestial, go back whence you came with all these creatures.

9. Within a very short time, exceedingly fearful destruction of Sagara's heroic sons will take place through their own misdeeds.

10. O ruler of men, having been thus addressed, the celestial and the other creatures, bidding farewell to the Grandsire, went back to the place whence they had come.

11. O best of the Bharata race, after a long time, the mighty king Sagara installed himself for the performance of a horse-sacrifice.

12-14. His horse, guarded by his sons, roamed over the world. Going to the fearful and waterless ocean. It disappeared there, though it was guarded with all care. O child, they thought that the excellent horse had been robbed. Going (back) to their father, they told him how the horse had disappeared and had been stolen. He (Sagara) said, "Go and search the horse in all directions."

15. O great king, at the command of their father, they searched for the horse in all directions and all over the world.

16. Thereupon the sons of Sagara mutually united together could not find the horse nor the person who had stolen it.

17-19. Coming to their father, they spoke to him with joined hands, "O king, O ruler of earth, O protector of men, at your command we have searched the whole earth with its seas, forests, islands, with its rivers and caves, with its mountains and forest lands, but we could not find either the horse or the thief who had stolen it." Having heard their words, the king grew senseless in anger.

20. O king, impelled by Destiny, he spoke to them thus, "Go away, never return. O sons, search again for the horse in all directions.

21-22. Without that sacrificial horse never return again." Accepting the command of their father, those sons of Sagara, once more began to search for the horse all over the world. The heroes saw a pit on the surface of the earth.

23. Having seen that pit, the sons of Sagara began to excavate it. With spades and pick-axes they dug on in the sea with the greatest efforts.

24. That abode of Varuna (ocean), being thus dug by the united sons of Sagara and also rent and cut on all sides, found itself in the greatest possible distress.



25. Being killed by the sons of Sagara, the Asuras, the Nagas, the Rakshasas and various other living creatures raised up distressful cries.

26. Hundreds and thousands of living creatures were seen with severed heads, with separated trunks, with their skin, bones and joints rent asunder.

27. Thus they dug on the ocean, the abode of Varuna, but a long period of time passed away and still the horse was not found.

28. O ruler of men, the sons of Sagara then dug the sea in anger on its north eastern region till they reached the nether region.

29. They then saw that the horse was roaming there on the surface of the ground. (They also saw) the illustrious Kapila, a perfect mass of great effulgence. He was blazing in splendour like a blazing fire.

30. Having seen him and the horse, they were flushed with delight. Being impelled by Fate, they did not care the presence of the illustrious Kapila.

31. Being eager to get the horse, they ran towards it in anger. O great king, thereupon that foremost of Rishis, Kapila, grew angry.

32. Kapila whom the great Rishis called Vasudeva assumed a fiery look and shot flames from his eyes.

33-37. That greatly effulgent one burnt down those foolish-minded sons of Sagara. Having seen them reduced to ashes, the great ascetic Narada came to Sagara and told him all that had happened. Having heard those terrible words, uttered from the lips of the Rishi, the king (Sagara) remained unconscious for some time; he then thought of the words of Sthanu (Shiva). Then calling Anshuman, the son of Asamanjasa his grandson, O best of Bharata race, he spoke these words. "My sixty thousands immeasurably powerful sons, falling under the effulgence of Kapila, has met with their death on my account. O child, O sinless one, your father also has been abandoned by me from my desire to protect the citizens and to save my virtue.

**Yudhishthira said :**

38. O great ascetic, tell me why that foremost of kings, Sagara abandoned his own heroic son, a son who was not fit to be abandoned?

**Lomasha said :**

39-42. The son of Sagara who was born of Shaibya and who was called Asamanjasa used to seize by the throat the weak children of the citizens and to throw them into the river while screaming. Thereupon the citizens overwhelmed with grief and fear all met together and with joined hands they thus prayed to Sagara, "O great king, you are our protector from the fear of an attack from the hostile force.

43. You should therefore protect us from the fearful danger proceeding from your son." Having heard those terrible words of the citizens, that foremost of kings. Becoming absent-minded for a moment, spoke thus to his ministers, "Drive away at once my son Asamanjasa from the city.

44-46. If you desire to do what will be pleasing to me, do it soon." O ruler of men having been thus addressed by the king, the ministers, soon performed what they were commanded to do by the king. I have thus narrated to you how the son was exiled by the illustrious Sagara for the welfare of the citizens. I shall now narrate to you in detail what the great bowman Anshumana was told by Sagara. Listen to me.

**Sagara said :**

47. O son, I am greatly aggrieved on account of the abandonment of my son, on account of the death of my sons and also on account of being unsuccessful in getting the horse.

48. Therefore, O grandson, I am afflicted with grief and confounded with the hindrance that has taken place to my sacrifice. You must save me from sin by bringing the horse.

**Lomasha said :**

49. Having been thus addressed by the illustrious Sagara, Anshumana went to the place where the earth had been excavated (by his uncles).

50. By that passage he entered the ocean and saw the high-souled Kapila and also the horse.

51. Seeing that ancient great Rishi, a mass of effulgence, he bowed down his head to the ground and told him the reason of his coming.

52. O great king, O descendant of Bharata, thereupon Kapila was pleased with Anshumana and that virtuous-minded Rishi told him to ask a boon from him.

53. He first asked the horse for the sacrifice and then he asked for the revivification of his fathers (uncles).

54-55. To him replied that foremost of Rishis, Kapila of great splendour, "O sinless one, be blessed; I grant you all that you ask. In you there exist forbearance truth and righteousness. By you Sagara has his desire fulfilled and your father has really got a son.

56-57. Through your might, the sons of Sagara will go to heaven and your grand-son will bring the three-coursed river (the Ganges) from heaven, by gratifying Maheshvara in order to purify the sons of Sagara. O foremost of men, be blessed; take (back) the sacrificial horse.

58-61. And O child, complete the sacrifice of the illustrious Sagara." Having been thus addressed by the illustrious Kapila, Anshuman, the high-souled one, taking the horse, came to (the sacrificial ground (of Sagara). Then saluting the feet of the illustrious Sagara who smelt his head, he told him all that had been seen and heard by him and all about the destruction of the sons of Sagara. (He also told him) that the horse had been brought to the sacrificial ground; Having heard this, the king Sagara no more grieved for his sons.

62. He praised and honoured Anshuman and completed his sacrifice. When the sacrifice was completed, Sagara was greeted by all the celestial.

63-65. He made the ocean, the abode of Varuna, as one of his sons. That lotus-eyed hero ruled over his kingdom for a long period of time. Then giving the charge (of his kingdom) to his grandson (Anshuman), he went to heaven; and the virtuous-minded Anshuman also, O great king following the example of his grandfather ruled over the earth with the belt of sea. His son was named Dilipa who was learned in the precepts of virtue.

66-67. Giving him the charge of the kingdom, Anshuman also gave up his life. Having heard the terrible fate of his ancestors (Sagara's son) Dilipa. Was overwhelmed with grief and thought of the means of delivering them. That king then made every effort to bring down the Ganges (from heaven).

68-69. Though he tried it with all his might, he could not bring her down (to earth). A virtuous and handsome son was then born to him. He was

truthful and without malice and he was known by the name of Bhagiratha. Installing him in the kingdom, Dilipa retired into the forest.

70. O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven.

## CHAPTER 108

### (TIRTHAYATRA PARVA)- Continued

#### The account of Ganga's descent

Lomasha said :

1. That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

2-3. That might-armed hero heard from the high-souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven. That king sorrowfully made over his kingly duties to his ministers and that ruler of men then went to the side of the Himalayas for practising asceticism.

4-5. O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga. (He saw it) adorned with peaks of various forms and with many mineral wealth; all its sides were besprinkled with drops of rain from the clouds which were floating on the wind.

6. Beautified with rivers, groves and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns.

7-8. Abounding in various featured birds uttering various sounds-such as Bhringaraja, ganders, Dalyuchas, water-cocks, peacocks of hundred sorts of feathers, Jivanjibaka Kokilas, Chakoras with eyes furnished with black corners, the birds who are ever fond of their young.

9-14. Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes. Its stony slabs beautified with the sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks. Frequented by the Vidyadharas, full of many gems, infested by snakes of virtuous poison and glowing tongues. Looking at places like a heap of collyriums. Such was the

Himalayas where he (the king) arrived. That foremost of men practised there terrible asceticism. He lived on only fruits, roots and water. One thousand celestial years passed away and then that great river Ganga in her embodied form appeared before him.

**Ganga said :**

15. O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say.

**Lomasha said :**

16-20. Having been thus addressed, the king replied to the daughter of the Himalayas (Ganga), "O giver of boons, O great river, my grandfather has been sent to the abode of Yajna by Kapila. The sixty thousands sons of the illustrious Sagara. Met with an instant death the meeting with Kapila. Having thus perished, they had no place in heaven. O great river, as long will their bodies not be sprinkled with your water, sons of Sagara. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you."

21. Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart.

22. "O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth.

23. O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestial (Shiva), who would be able to withstand it.

24. O mighty-armed hero, therefore gratify that giver of boons Hara by asceticism. The god will sustain my fall upon his head.

25-26. He will do what you desire for your ancestors." O king, having heard this, the great king Bhagiratha, went to the Kailasa mountain and gratified Shankara (Shiva). At the expiration of a certain time which he passed in severe asceticism.

27. With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head).

## CHAPTER 109

### (TIRTHAYATRA PARVA)- Continued

#### The descent of Ganga

**Lomasha said :**

1. Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven and to the king "So be it."

2. "O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed divine and pure, celestial river."

3. O mighty-armed hero, having seed this, he came to the Himalayas surrounded by his fearful followers with uplifted weapons of various sorts.

4. Remaining there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains.

5-8. I shall sustain (on my head) that foremost of rivers when falling from the heaven." Having heard these words uttered by Shiva, the king, began to meditate on Ganga with his head down the subdued soul. Thereupon the charming Ganga of holy water, being thus meditated upon by the king and seeing Ishana (Shiva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestial with the great Rishis. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky.

9. Full of fishes and alligators and full of raging whirlpools. O king, Hara (Shiva) (instantly) held her (on his head) who was like a girdle to the sky and falling on his forehead she looked like a garland of pearls.

10-13. O king, that ocean-going wife of Shiva divided herself into three streams. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places and stumbling as it were in others, covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water; assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

14. "O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth."

15. Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara. So that (the place) might be flooded by her holy water.

16-18. Having held Ganga, Hara (Shiva), the adored of all the worlds, went to that foremost of mountains Kailasa with the celestial. Coming to the ocean with Ganga, the king. Foiled in the ocean, the abode of Varuna with the greatest force. That king adopted Ganga as his daughter.

19. And his wishes being thus fulfilled he there offered oblations of water to the Pitris. I have thus narrated how Ganga flowing in three streams.

20-21. Was brought down on earth in order to fill the ocean, how for a particular object the ocean was drunk up by the high-souled one (Agastya) and now, O great king, O lord, Vatapi, the destroyer of Brahmanas, was destroyed by Agastya, all that you asked me (to narrate).

## CHAPTER 110

### (TIRTHAYATRA PARVA)- Continued

#### History of Rishvashringa

##### Vaishampayana said :

1. O best of the Bharata race, then slowly did the son of Kunti to the two rivers Nanda and Aparananda which destroys the dread of fear.

2. Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights.

3. From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it.

4. The wind always blew there and the celestial always poured showers. The sounds of the recitation of sacred scripture were heard, but none was seen.

5. In the evening and in the morning the exalted carrier of libation (fire) was seen and flies bit men, thus obstructing the practice of austerities.

6. Men would become sick there and a sadness would overtake their minds. The son of

Pandu (Yudhishtira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

##### Lomasha said :

7. O chastiser of foes, O king, I shall tell you in detail all that we heard about them before. Hear them with all attention.

8. Here on this Rishava Kuta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishava engaged in asceticism.

9. He, being addressed by others, spoke thus to the hill in anger, who ever will utter words hero (O hill) throw stones at him."

10. That ascetic said, "Call the wind, so that no sound is made. Thus if a man utters a word here, he is prevented by the roarings of the clouds.

11. O king, these were the acts of that great Rishi; some acts he performed from anger and some again he prevented from being done (from anger).

12. O king, tradition says that when in the days of yore the celestial came to the Nanda men suddenly appeared there with the desire of seeing the immortals.

13. The celestial with Sakra (Indra) at their head did not like to be seen and therefore they made this place inaccessible by raising up hills.

14. O sons of Kunti, from that day men could not even look at these hills, what to speak of ascending them.

15. O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent.

16. O descendant of Bharata, here did the celestial perform those best of sacrifices, their marks are seen even to this day.

17. O king, this grass is like the Kusha (grass), the whole ground is over-spread with the sacred grass. Many trees here look like the sacrificial stakes.

18. O descendant of Bharata, the celestial and the Rishis still live here and both in the morning and the evening their carrying of libations (Agni) is to be seen here.

19. O son of Kunti, if one bathes here his sins are immediately destroyed. O foremost of the Kurus, therefore perform your oblations here with your younger brothers.

20. Then washing your body in the Nanda, you will go to the Kaushiki where the excellent and severe asceticism was performed by Vishvamitra.

21. O king, washing his there with all his men, he went to the sacred, charming and blessed Kaushiki of cool water.

22. O best of the Bharata race, this is the sacred and celestial river Kaushiki. Here stands the charming hermitage of Vishvamitra.

23. This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Rishyashringa of subdued passions.

24. By his ascetic prowess he made Asava (Indra) to pour rains and from whose fear the destroyer of Bala and Vritra poured down rains during a draught.

25. That powerful lord, the son of Kashyapa, was born of a hind; he performed a great wonder in the kingdom of Lomapada.

26. When the crops were restored (by the Rishi who made Indra rain) the king Lomapada bestowed his daughter Shanta on him, as Savita (once) bestowed (his daughter) Savitri.

**Yudhishtira said :**

27. How was the son of Kashyapa, Rishyashringa born of a hind? Being born of an irregular intercourse, how was he endued with ascetic merits?

28. Why from the fear of that intelligent boy the destroyer of Bala and Vritra Sakra (Indra) poured down rain when a draught was raging?

29-30. What sort of a princess that vow-observing Shanta was, who tempted his heart by becoming a hind? Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous.

31. O exalted one, you should narrate to me all this in detail, the incidents of Rishyashringa's life as they happened.

**Lomasha said :**

32-33. Hear how the powerful Rishyashringa was born as a son of the Brahmana Rishi Vibhandaka whose soul had been subdued by asceticism, whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishyashringa) was highly honoured, greatly

effulgent and was regarded by old men, though he was but a boy.

34. Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestial-like Rishi became fatigued after a long period of time.

35-38. O king, when he was washing his face, he saw the Apsara Urvashi and his seed fell. A hind drank it up, thirsty as she was, with the water (she had been drinking). She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma), that celestial damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false, in that hind was born his (Vibhandaka's) son, a great Rishi, named Rishyashringa, who was always devoted to asceticism and who passed his time in the forest.

39. O king, on the head of that illustrious Rishi there was a born; he therefore became known as Rishyashringa.

40. O king, excepting his father, he did not ever see anybody else, therefore his mind was fully devoted to the duties of a continent life (Brahmacharya).

41. At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasharatha.

42-43. We have heard that he wantonly told a falsehood to a Brahmana. That ruler of earth was therefore abandoned by all the Brahmanas. Thus without having had a priest, the king became sinful and therefore the deity of one thousand eyes (Indra) stopped to shower rain; and thus his subjects began to suffer.

44. O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestial.

45. (He said), "How can the clouds pour rain, find out a means." Those intelligent men assembling together, gave out each their own opinions.

46. Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them.

47-48. O king, send for the Rishi's son Rishyashringa who knows nothing of the female sex, who dwells in the forest and who takes delight in simplicity. If that great ascetic, O king, come to your kingdom, there is not the least doubt that the clouds will instantly pour rains."

49. O king, having heard these words and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

50. Having heard of the arrival of the being, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers, proficient in giving counsel.

51. He made great efforts to bring Rishyashringa to his kingdom. O undeteriorating one, he at last found out a means in consultation with his ministers.

52-53. Who were all versed in the Shastras, who were all exceedingly proficient in worldly matters and ever able in practical matters. That ruler of earth then brought some courtesans, women of the two, clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishyashringa.

54-55. To my kingdom, O beautiful ones, by tempting him and by securing his confidence. Those women were afraid of the king and afraid as well of (the Rishi's) curse. They became pale and confounded; and they said that the business was beyond their power (to accomplish). Thereupon one amongst them, an old woman thus spoke to the king.

56-57. "O great king, I shall try to bring here that great ascetic. You should however order to procure for me certain things in connection with it. I shall then be able to bring the Rishi's son Rishyashringa here." The king ordered that everything she wanted should be procured.

58. He gave her much wealth and various gems and jewels. O ruler of earth, taking with her some young and beautiful women, she then went soon to the forest.

## CHAPTER 111

### (TIRTHAYATRA PARVA)- Continued

#### History of Rishyashringa

##### Lomasha said :

1. O descendant of Bharata, in order to accomplish the king's works, she made a floating hermitage, both because the king ordered it and because it agreed with her opinion.

2-3. She made that floating hermitage charming, extraordinary, magical extremely beautiful, exceedingly delightful, abounding in various plants and creepers, adorned with many artificial trees full of flowers and fruits and capable of giving various delicious fruits.

4. Thereupon she moored that boat near the hermitage of Kashyapa's son and the sent men to survey the place which the Rishi generally frequented.

5. Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter, a courtesan, who was exceedingly clever. She then sent her to the son of Kashyapa.

6. That clever woman went near the ascetic and arriving at the hermitage she saw the Rishi's son.

##### The Courtesan said :

7. O Rishi, I hope it all well with the ascetics here; I hope fruits and roots are plentiful here; I hope you take delight in this hermitage. I have come to pay you a visit.

8. I hope the ascetic merits of the ascetics of this place are on the increase; I hope your father (his spirit) has not become less effulgent. O Brahmana, I hope he is pleased with you. O Rishyashringa, I hope you prosecute the studies which are proper to you.

##### Rishyashringa said :

9. You are shining with luster like the light. I consider you worthy of obeisance. I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance.

10. Please to take your seat at your pleasure on this mat made of Kusha grass and covered with the skin of black deer and thus made comfortable to sit upon. Where is your hermitage? What is the name of this Brahman and celestial like vow which you are observing?

##### The Courtesan said :

11. O son of Kashyapa, my charming hermitage is situated three yojanas off from this place on the other side of this mountain. My religious ordinance is not to accept obeisance, nor do I touch water to wash my feet.

12. O Brahmana, I do not deserve to receive obeisance from you, but I must make obeisance

to you. This is the vow observed by me, namely you must embrace me.

**Rishyashringa said :**

13. I give you ripe fruits such as gall-nuts, myrobalus, Karusas, Ingudas and figs. Be pleased to enjoy them.

**Lomasha said :**

14. Having thrown aside all those (fruits), she gave him food which was not proper to eat. They were exceedingly beautiful and nice and they were very acceptable to Rishyashringa.

15. She gave him sweet fragrant garlands and various shining cloths. She then gave him strong drinks, she then played, laughed and enjoyed herself.

16. She played before him with a ball like a broken creeper bent with fruits. She touched his body with her own and she again and again clasped Rishyashringa with her arms.

17. She then bent and broke the flowery twigs from trees, such as the Shala, Ashoka and Tilaka; assuming a bashful look, she tempted the Rishis' son who was over-powered with intoxication.

18. Having seen Rishyashringa over-powered, she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

19. On her departure Rishyashringa became over-powered with desire and became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

20. At that moment appeared the son of Kashyapa, Vibhandaka whose eyes were as tawny as those of a lion, whose body was covered with hair down to the nails of his foot, who was engaged in his proper studies and whose life was pure and passed in religious meditations.

21-23. He came up and saw his son seated alone, pensive and sad and dejected. He was sighing again and again with upturned eyes. Vibhandaka thus spoke to his distressed son, "O child, why do you not hew logs for the sacrificial fire? I hope you have performed today the Agnihotra (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and

brought out the sacrificial cow with her calf, O son, you are not in your wonted state today. You are pensive and absent minded. Why are you so much distressed today? I ask you, who came here today?

## CHAPTER 112

### (TIRTHAYATRA PARVA)-Continued

#### History of Rishyashringa

**Rishyashringa said :**

1. Here came a Brahmachari with masses of hair on his head. That intelligent one was neither short nor tall. His complexion was like gold; his expansive eyes were like the lotus. He was as blazing and beautiful as a celestial.

2. His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

3. A beautiful ornament was shining round his neck; it looked like the lightning in the sky. Under the throat (on his breast) he had two fleshy hairless and exceedingly beautiful balls.

4. His waist was slender, his navel heat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

5. There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound; they looked like this rosary here.

6. When he moved about, those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make; my clothes are not so beautiful as his.

7. His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male Kokilas, hearing which I felt it to my innermost heart.

8. As the forest in the midst of the vernal season assumes a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

9. Her massy hair is neatly tied unto they stuck to the head and forehead evenly divided in

two. His two eyes seemed to be covered by wonderful and exceedingly beautiful Chakravaka (birds).

10. He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

11. He beat it and turned himself round; he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

12. He clasped my body; he took hold of my matted hair and he bent down my mouth; mingling his mouth with mine, he uttered a sound which gave me great pleasure.

13. He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me other fruits.

14. Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither rind nor stone as these (fruits here) have.

15. That noble featured one gave me to drink water of exceedingly fine flavour. Having drunk it, I experienced great pleasure and I felt as if the ground under my feet was moving away.

16. These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he scattered these garlands here and he then went back to his own hermitage.

17. At his departure my heart has become sad and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18. O sire, I shall this very moment go to him. What is the name of the Brahmacharya that is practised by him? I desire to lead the same life with him, the same religious life led by that man of noble virtue.

19. My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

## CHAPTER 113

### (TIRTHAYATRA PARVA)-Continued

#### History of Rishyashringa

**Vibhandaka said :**

1. O son, they are Rakshasas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascetics and (therefore) the ascetics do not see them.

4. O son, those are intoxicating liquors, they are drunk by unrighteous men and they are unworthy to be drunk (by good men). These fragrant, bright and many coloured garlands are not for the ascetics.

**Lomasha said :**

5. Having forbidden his son by saying "They are Rakshasas," Vibhandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits, in the meanwhile, that courtesan again came to tempt the Rishi Rishyashringa.

7. As soon as Rishyashringa saw her, he became exceedingly glad and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

10. But the king kept the only son of Vibhandaka in the female apartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.



11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishvshringa. And to appease the wrath of his father, caused kine to be placed on the roads and the fields to be tilled.

12-13. All along the way by which Vibhandaka would come (He placed) many beasts and many heroic keepers of those beasts, (ordering them thus) "When the Great Rishi Vibhandaka will enquire after his son, you must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are as your commands."

14. In the meanwhile that greatly wrathful Rishi (Vibhandaka) returned to his hermitage after gathering fruits and roots. He did not find his son after a search and he became exceedingly angry.

15. Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son of Kashyapa arrived at the settlements of cowherds, rich with cattle. He was greatly honoured and adored by the cow-herds and he passed the night there like a king.

17. Having received very great hospitality from them, he asked them, "O cow-herds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

18. He was thus honoured at different places and he heard similar pleasing words. Thus his anger was much appeased. He entered the city and came to the king of Anga.

19. Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20. Having seen the villages and the cowpens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vibhandaka expressed his great satisfaction with that ruler of earth.

21. Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

22. Rishyashringa did what his father said and went back to the place where his father was. O ruler of men, Shanta obediently waited upon him as Rohini waits upon Soma.

23. O, king as the blessed Arundhati waits upon Vasishtha or as Lopamudra waited upon Agastya. She was to Rishyashringa as Damayanti was to Nala or as Sachi was to the wielder of the Vajra (Indra).

24. Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamida, O ruler of men, thus did Shanta affectionately wait upon Rishyashringa in the forest.

25. This is the sacred hermitage that belonged to him. The great lake shows in beauty here, it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here, go to some other sacred Tirthas.

## CHAPTER 114

### (TIRTHAYATRA PARVA)-Continued

#### Going to Mahendra

**Vaishampayana said :**

1-2. O Janmejaya, thereupon the Pandavas started from the Kaushika and went, one after the other, to all the sacred shrines. O King, going to the sea where the Ganges mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3. O descendant of Bharata, that ruler of earth, the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalinga.

**Lomasha said :**

4. O son of Kunti, this is Kalinga where flows the river Vaitarani, where (on the banks of which) Dharma performed sacrifices under the protection of the celestial.

5. This is the Northern bank (of the Vaitarani) always frequented by the Brahmanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6. It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7. O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8. O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestial then thus spoke to him, "Do not cast covetous eyes on the property of others. Do not disregard all the righteous rules."

9. They then addressed pleasing words of glorification to Rudra (Shiva). They gratified him with a sacrifice and they offered him suitable honours.

10. Thereupon giving up the beast, he went away by the path trodden by the celestial. O Yudhishtira, hear from me what then happened to Rudra.

11. The celestial from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12. The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

**Vaishampayana said :**

13. Thereupon all the highly exalted Pandavas with Draupadi descended to the Vaitarani and offered oblations to the Pitris.

**Yudhishtira said :**

14. O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15. O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

**Lomasha said :**

16. O Yudhishtira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand yojanas. Keep quiet.

17. O king, this is the celestial forest of the self-create (Brahma) where, O king of kings, the powerful Vishvamitra performed his sacrifices.

18. In which sacrifices the self-create (Brahma) gave away to the illustrious Kashyapa,

as Dakshina, this earth with all its mountains, rivers and countries.

19-20. O son of Kunti, as soon as earth was given away, she became sad; and thus she spoke in anger to the exalted lord of the world, "O exalted one, you should not have given me away to any mortal. Your this giving me away would come to nothing, for I am going down to the nether world."

21. O ruler of earth seeing the earth sad and despondent, the exalted Rishi, Kashyapa, gratified her by a propitiatory act.

22. O son of Pandu, thereupon the earth was gratified with his asceticism. She again rose from the water and remained as a sacrificial altar.

23. O king, yonder before us is the spot with the distinct form of that sacred altar. O great king, ascending it, become great in prowess.

24. O king, this is that sacred altar stretching as far as the sea; be blessed by ascending it; and of yourself cross the sea.

25. When you will ascend it today, I shall perform the ceremony to avert all evils from you, for, O descendant of Ajamida, this altar here, as soon as it is touched by a mortal, goes down into the sea.

26. "I bow to the god who protects the universe. I bow to the god who is beyond this universe. O lord of gods, come near this salt sea."

27-28. "The fire, the sun, the organ of generation, water, the goddess, the seed of Vishnu, nectar and the navel of nectar. The god of fire is the organ that generated you (ocean). The earth is your body. Vishnu gave the seed that caused your being. You are the navel of nectar." O son of Pandu, you must recite the above words of truth and as you recite you must quickly ascend this altar. O Pandava, thus, these words of truth must be audibly recited; and while thus reciting them, one must plunge into this lord of rivers (ocean).

29. O son of Kunti, O best of the Kurus, else this lord of waters of divine origin, this great ocean, must not be touched even by the end of a Kusha (grass).

**Vaishampayana said :**

30. Thereupon when the ceremony to avert evils had been completed, the high-souled Yudhishtira went into the sea. Having performed all that the Rishi (Lomasha) had

ordered, he went to the Mahendra (mountain) and spent the night there.

## CHAPTER 115

### (TIRTHAYATRA PARVA)-Continued

#### Birth of Jamadagni

**Vaishampayana said :**

1. That lord of earth (Yudhishtira) lived there for one night. He with his brothers gave the highest honours to the ascetics.

2. Lomasha told him there the names of all the ascetics, namely the Bhrigus, the Angiras, the Vasishthas and the Kashyapas.

3-4. The royal sage (Yudhishtira) paid a visit to them all and made obeisance to them with joined hands. He then thus asked Akritavrana who was the follower of heroic (Parshu) Rama. "When will the illustrious (Parshu) Rama show himself to the ascetics here? I desire on that occasion to see that descendant of Bhrigu.

**Akritavrana said :**

5. Your coming here is already known to Rama whose soul spontaneously knows everything. Rama is pleased with you. He will soon show himself to you.

6. The ascetics see Rama on the fourteenth and eighth day of the lunar month. At the close of this night, the fourteenth day of the lunar course will set in.

**Yudhishtira said :**

7. You are a follower of the mighty Rama, the son of Jamadagni; you must have personally seen all the (great) deeds performed by him in the days of yore.

8. Therefore narrate to us today how the Kshatriyas were vanquished by him in battle and what was the cause of it.

**Akritavrana said :**

9-10. O foremost of kings, O descendant of Bharata, I shall with great pleasure narrate to you that excellent story of the celestial-like deeds of Rama, the son of Jamadagni, who was born in the race of Bhrigu. (I shall also narrate the history of) Kartavirya, the king of the Haihayas.

11. The king of the Haihayas, named Arjuna, was killed by Rama. O son of Pandu, he had one thousand arms and seven wonderful weapons.

12. O lord of earth, through the favour of Dattatreya he possessed a golden car. His wealth was the whole earth including all creatures.

13. The car of that illustrious hero could go everywhere in an unobstructed course. Being greatly powerful by having received boons, he on that car.

14. Trampled upon the celestial, the Yakshas and all the Rishis. He always persecuted all creatures wherever they were bound.

15-17. Thereupon the celestial and the Rishis of great vows all met together; and they thus spoke to the god of gods, the slayer of Asuras, Vishnu of great prowess, "O lord, O exalted one, kill Arjuna to protect all creatures. The lord, the ruler of the Haihayas, on his celestial car, chastised Vasava (Indra) when he was sporting with Sachi. O descendant of Bharata, thereupon the exalted deity (Vishnu) held a consultation with Sakra (Indra) as how to kill Kartavirja.

18-21. All that was beneficial to the world was told by the lord of celestials. The exalted one, the adored of all the world, (Vishnu) promising to do all.

22. Indra advised the welfare of all creatures. Then hearing everything, lord of all world went to Badari, his most favourite hermitage. At this very time there lived on earth a mighty king in Kanyakubja, monarch of great prowess, known in the world by the name of Gadhi. But he retired into the forest. When he was living in the forest, a daughter was born to him as beautiful as an Apsara. O descendant of Bharata, Rechika, the son of Bhrigu asked her for marriage.

23. Thereupon Gadhi thus spoke to that Brahmana of rigid vows, "There is a custom in our family, established from the days of yore. O foremost of Brahmanas, know, the bridegroom must give a dowry of one thousand swift and brown coloured and black-eared horses.

24. O son of Bhrigu, O exalted one, you cannot be asked to give (such a dowry). O exalted one, my daughter also cannot be refused (when asked by you). Do what is proper."

**Richika said :**

25. I shall give you one thousand swift, brown-coloured and black-eared horses. Let your daughter become my wife.

**Akritavrana said :**

26-27. O king, having thus promised, he (Rechika) thus spoke to Varuna, "Give me one thousand swift, brown-coloured and black-eared horses to be my dowry. Varuna immediately gave him one thousand (such) horses.

28-30. The place, where the horses rose from the Ganges in Kanyakubja, is celebrated as the Horse-Tirtha. And then the king bestowed Satyavati (his daughter to Rechika). In the marriage of the daughter of Gadhi even the celestial were present. Thus that foremost of Brahmana Rechika obtained one thousand horses. Saw the dwellers of heaven and got a wife according to the ordinance. He then sported with that slender-waisted damsel at pleasure.

31. O king, when the marriage ceremony was over, Bhrigu came to see his excellent son, who with his wife duly worshipped him; and seeing them he (Bhrigu) was greatly pleased.

32. When the preceptor (Bhrigu), the adored of all the celestial, was seated, the husband and wife after duly worshipping him with joined hands stood before him and waited for his command.

33. Thereupon the exalted Bhrigu with a delighted heart thus spoke to his daughter-in-law, "O blessed girl, ask for a boon. I am ready to grant you what you desire."

34. She gratified the preceptor (Bhrigu) in order to obtain a son for herself and for her mother; and he too granted her desire.

**Bhrigu said :**

35. At the time of the season you and your mother after bathing at the proper time must embrace two different trees, she as Ashvatha tree and you a fig tree.

36. O blessed girl, after having ransacked the whole universe these two Charus have been prepared by me with the utmost care.

37. They must be taken with the greatest care." And he then disappeared. But they made an exchange, both in the case of the Charus and the embracing (of trees).

38. After a long time that exalted Rishi (Bhrigu) again came there. Knowing all by his divine knowledge he again came there.

39-40. Thereupon the greatly effulgent Bhrigu thus spoke to his daughter-in-law Satyavati, "O blessed girl, O maiden of lovely brow, you have taken the wrong Charu and embraced the wrong tree. It was your mother who have deceived you. Your son, though a Brahmana, will adopt the practices of the Kshatriyas.

41. The mighty son of your mother, though a Kshatriya, will adopt the practices of a Brahmanas. His power will be great; he will tread the path of the righteous.

42. Thereupon she again and again adored her father-in-law, saying, "Let not my son be of this character; let my grandson be such."

43. O son of Pandu, he replied, "Be it so;" and he was pleased to grant her prayer. When the proper time came, her son was born, named Jamadagni.

44. This descendant of Bhrigu was endued with both splendour and grace. He grew in years as well as in strength; and he excelled all in the Vedas.

45. O best of the Bharata race, the science of arms with four kinds of weapons rivalling the lustre of the sun spontaneously and without instruction came to him.

## CHAPTER 116

### (TIRTHAYATRA PARVA)-Continued

#### Death of Jamadagni

**Akritavrana said :**

1. The greatly ascetic Jamadagni devoted himself to the study of the Vedas. Thereupon he performed great austerities. Pursuing a methodical course of study, he got a mastery over the Vedas.

2. O king, going to the ruler of men, Prasenjit, he asked Renuka in marriage; and the king bestowed her upon him.

3. Having got Renuka as his wife, that son of Bhrigu came with her to the hermitage; and assisted by her he began to practise asceticism.

4. Four sons were born of her, Rama being the fifth. Though the youngest, Rama became superior to all in merit.

5. Once upon a time when her sons had all gone away to gathering fruits, Renuka of rigid vows went to bathe.

6-7. O king, when, she was going at pleasure, Renuka saw Chitraratha, the king of Martikavata. Seeing the king adorned with garlands of lotus sporting in the water with his wives, Renuka was filled with desire.

8. Being unable to control her this unlawful desire, she became polluted; she then returned to the hermitage much frightened at heart.

9. Having seen her deprived of the lustre of chastity and full of giddiness, that greatly effulgent and mighty Rishi reproached her by crying "fie".

10. There came then the eldest of Jamadagni's son, named Rumanvan and then Sushena, then Vasu and then Vishvasu.

11. The exalted Rishi one after the other asked them to kill their mother. But they were confounded and could not utter a word.

12. Then he cursed them in great anger; and having been thus cursed they lost their sense and became like inanimate objects. They became in conduct like beasts and birds.

13. Then that slayer of hostile heroes, Rama, came to the hermitage last of all. To him said the greatly ascetic, the mighty armed Jamadagni,

14. "O son, kill your this sinful mother without the least compunction." Thereupon Rama took up an axe and cut off his mother's head.

15. O great king, the anger of the illustrious Jamadagni was then suddenly appeased; and being much pleased he thus spoke,

16-18. "O child, O virtuous man, you have performed this difficult task at my bidding. Ask me, I shall grant you whatever you desire in your heart." There upon he asked that his mother might be restored to life, that he might not be haunted by the remembrance of this cruel deed, that he might not be touched by any sin and that his brothers might be restored to their former state that he might be unrivalled in battle and that he might obtain long life. O descendant of Bharata, the greatly ascetic Jamadagni granted him all that he desired.

19. O lord, once at a time when his sons had again gone out (to gather fruits), the mighty son of Kirtavirya, the king of the country near the sea-shore, came to the hermitage.

20-21. When he came to the hermitage, he was hospitably received by the Rishi's wife. But

proud of prowess, he was not pleased with the reception. By force and in defiance of all resistance, he seized and carried off from the hermitage the chief cow whose milk supplied the sacred Ghee, not at all heeding the loud lowing of her calf. And he wantonly pulled down the trees of the forest.

22. When Rama came home, his father told him all that had happened. And seeing the calf lowing piteously, Rama became exceedingly angry.

23-24. He rushed towards the son of Kartavirya who was under the shadow of death. The slayer of the hostile heroes, the descendant of Bhrigu, displayed his prowess in battle. O king, with sharpened arrows which were shot from a beautiful bow, he cut down Arjuna's one thousand arms each of which was like a massive iron bolt (for barring the door).

25. Being under the shadow of death, he was overpowered by Rama. Then the relatives of Arjuna, with their wrath excited against Rama.

26. Rushed at Jamadagni (one day, when Rama was absent from the hermitage. Although he was powerful they killed him for he was engaged in asceticism.

27-29. O Yudhishtira, attacked by them he again and again piteously uttered the name of Rama. The sons of Kirtavirya pierced Jamadagni with their arrows; and having thus persecuted their enemy, they went their way. When they had gone away and when Jamadagni had breathed his last. Rama, the descendant of the Bhrigu's race, came back to the hermitage with 'fuels for religious rites. The hero saw his father who had been killed. Being exceedingly grieved, he lamented for the sad fate that had befallen his father.

## CHAPTER 117

### (TIRTHAYATRA PARVA)-Continued

#### History of Jamadagni

#### Rama said :

1. O father, for my fault you have been killed like a deer in the forest with arrows by those mean and foolish wretches, the sons of Kirtavirya.

2. O father, virtuous and ever steady in the honest path as you were, how can fate permit that you should die in this way?

3. What an awful sin must have been committed by them who have with hundreds of arrows killed you who were ever engaged in asceticism, who were old and who were averse to fight with them.

4. How can those shameless men speak of their (shameful) deed to their friends and relatives that they have killed virtuous man who was averse to fight.

**Avitavarna Said :**

5-6. O king, thus did he lament in piteous manner; and then that great ascetic performed all the obsequies of his (deceased) father. That conqueror of hostile cities, Rama, then set fire (to the funeral pyre) of his, father, O descendant of Bharata and then took an oath to destroy all Kshatriyas.

7. That mighty hero, greatly powerful in battle, equal to god of death himself, then took up weapons in anger; and alone he killed the sons of Kirtavirya.

8. O best of Kshatriyas, that foremost of all wielders of arms, Rama, destroyed all those Kshatriyas who were their followers.

9. Twenty-one times that lord made the earth Kshatriya-less. With their blood he made five lakes in Samantapanchaka.

10. That perpetuator of the Bhrigu race then offered there oblations to his ancestors. Then Rechika appeared to him in a visible form and stopped him.

11. Then the mighty son of Jamadagni offered libations to the lord of the celestial in a great sacrifice, in which he bestowed the earth of the Ritvijas.

12. O king, he built an altar made of gold which was ten vyamas (20 yards) in breadth and nine in height. He made a gift of it to the illustrious Kashyapa.

13. O king, then at the request of Kashyapa, the Brahmanas divided it into a number of shares and thus they came to be called the Khandavayanas (share-takers).

14. O king, having bestowed the earth on the illustrious Kashyapa, he engaged in severe

austerities on the Mahendra, the foremost of mountains.

15. Thus did hostility arise between him and the Kshatriyas that lived on the earth. The entire world was thus conquered by the immeasurably effulgent Rama.

**Vaishampayana said :**

16. Then on the fourteenth day of noon, the high-souled Rama at the proper hour appeared before the Brahmanas and Dharmaraja (Yudhishtira) with his younger brothers.

17. O king of kings, that foremost of kings, that lord, then with his brothers offered highest worship to the Brahmanas; and they also worshipped him (Rama).

18. Having worshipped the son of Jamadagni and having received due respect from him, he (Yudhishtira) spent a night on the Mahendra (mountain) and he then started towards the south.

## CHAPTER 118

### (TIRTHAYATRA PARVA)- Continued

#### Meeting of the Vrishnis and the Yudhishtira

**Vaishampayana said :**

1. That magnanimous king then went to many sacred places and to various spots on the sea-shore, all adorned with the presence of Brahmanas. (He went to many) charming Tirthas and saw them.

2. O son of Parikshit, bathing in them and distributing wealth, that son of Pandu with his younger brothers went to a greatly holy and broad river.

3. That magnanimous king, bathing there, offered oblations to the Pitris and the celestial. Giving wealth to the foremost of Brahmanas, he then went to the ocean-going Godavari.

4. O king, then being cleansed of his sins, he came to the sea in the Dravida. The hero then saw the greatly holy and sacred Agastya Tirtha and also the Nari Tirtha.

5. He heard here the story of the famous feat which was achieved by Arjuna, that foremost of wielders of bow and which was beyond the power of man. Being praised by the great Rishis, the son of Pandu derived much pleasure.

6. O ruler of earth, that lord of earth with Krishna (Draupadi) and his younger brothers, praising the prowess of Arjuna, then lived there in great happiness.

7. He then gave away one thousand kine in those Tirthas situated on the shore of the excellent sea; and with his brothers he narrated with joy the account of Arjuna's bestowal of kine.

8. O king, he then went one after the other to all the Tirthas and also to other sacred places and thus his desires were fulfilled. He then saw the very sacred Shurparaka.

9. Then having crossed a certain tract on the sea coast, he came to a forest celebrated over the earth. In the days of yore the celestial performed asceticism there and the kings performed sacrifices.

10. The long and lusty-armed hero saw the celebrated altar of Rechika's son, that foremost of all wielders of the bow. It was surrounded by many ascetics and was fit to be worshipped by the virtuous.

11-13. The king then saw the sacred and the charming shrines of all the celestial, of the Vasus, of the Maruts, of the Ashvins of Yama, of Aditya, of the Lord of wealth (Kubera), of Indra, of Vishnu, of Shiva, of Moon, of the author of day (sun), of the lord of waters, of the lord of the Sadhyas and of Brahma, of the Pitris, of the high-souled Rudra, O king, of Sagara, of Sarasvati, of the Sidhyas and of many other immortal holy gods.

14. The king observed many fasts in these Tirthas and gave away many costly gems. Having bathed his body in these holy places, he again came back to Shurparaka.

15. He then with his brothers went along those Tirthas on the sea-coast; and he then came to Prabhasa, the fame of which had been spread by the Brahmanas all over the world.

16. The large and red-eyed hero, having bathed in it with his brothers, offered oblations to the celestial and the Pitris. So did Krishna (Draupadi) and all the Brahmanas with Lomasha.

17. For twelve days he lived on air and water. He performed ablutions for day and for night; he surrounded himself with fire kindled on all sides. Thus did that greatest of all virtuous men engaged himself in asceticism.

18. When he was thus practising the severe austerities, Rama and Janardana (Balarama and Krishna) heard of it. The two leaders of the Vrishnis accompanied with soldiers went to Yudhishtira, the descendant of Ajamdra.

19. The Vrishnis saw that the sons of Pandu lay down on the ground, their bodies being besmeared all over with dirt. Seeing Draupadi in a sad state, they were filled with grief and broke out into loud lamentations.

20. The king, whom misfortune never could cast down, cordially met Rama and Krishna, Krishna's son Samba, the grandson of Shini and other Vrishni and paid to them all due honours.

21. They also paid due honours to the son of Pandu and were similarly honoured by him. O king, they sat round Yudhishtira as Indra is seated surrounded by the celestial.

22. Being highly pleased, he narrated to them all the machinations of his enemies and how he lived in the forest and how Arjuna had gone to the abode of Indra; all this he narrated in great gladness of heart.

23. They were glad to learn all this from him. When they saw the Pandavas lean, the magnanimous and the majestic Vrishnis began to shed tears, which came out spontaneously from their eyes.

## CHAPTER 119

### (TIRTHAYATRA PARVA)-Continued

#### The words of Balarama

**Janamejaya said :**

1-2. O great ascetic, when the Pandavas and the Vrishnis reached the sacred Prabhasa, what did they do? What conversation was held by them there? For all of them were high-souled, proficient in all the branches of Science and both the Vrishnis and the Pandavas held one another in friendly estimation.

**Vaishampayana said :**

3. Having arrived at the sacred Tirtha on the coast of sea, the heroic Vrishni surrounded the sons of Pandu and waited upon them.

4. Thereupon Rama, the wielder of plough-share, as white as the milk of a cow or the Kunda flowers or the moon or the silver or the lotus-

root, who was adorned with garlands of wild-flowers, thus spoke to the lotus-eyed one.

**Rama said :**

5. O Krishna, I do not find that the practice of virtue leads to any good or that sinful practices cause any evil, for the magnanimous Yudhishtira is miserable with matted locks, a wanderer in the forest with barks of trees as his garments,

6. Duryodhana is ruling the earth; the earth does not swallow him up. From this men with little intelligent would consider that a sinful life is preferable to a virtuous one.

7. When Duryodhana is flourishing and Yudhishtira is miserable being robbed as he is of his throne, what should people do in this matter? This is the doubt that is perplexing the mind of every man.

8-9. Here is this lord of men born of Dharma himself, ever steady in the path of virtue, devoted to truthfulness and possessing a liberal heart, this son of Pritha who should give up his kingdom, but who would not swerve from the path of virtue. How is it that Bhishma, Kripa, Brahmana, Drona, the aged king (Dhritarashtra), the senior members of the (Kuru) race are all living happily after banishing the sons of Pritha? Fie to the vicious-minded leaders of the Bharata race!

10. What will that sinful man, that ruler of earth say to his (deceased) ancestors when he will meet them in the next world? Having driven away his inoffensive sons from the throne, will he be able to say that he treated them in a blameless way?

11. He does not now see with his minds eye how he has become so sightless and for what act he has grown blind amongst the kings of this entire earth. It is because he has banished the sons of Kunti.

12. I have no doubt that son of Vichitravirya's son when he with his sons perpetrated this cruel act, here saw blossoming trees of gold in the abode of the Pitris.

13. When he had fearlessly banished Yudhishtira to the forest who had all his weapons with him and who was accompanied by his younger brothers, he must have asked (some questions) them with their shoulders projecting towards him and their red eyes staring at him; and he must have heard their reply.

14. This Vrikodara (Bhima) here is able to destroy with the strength of his powerful arms only and without the help of any weapons a great array of hostile troops. Hearing his war-cry the soldiers on a field of battle utterly lose their heart.

15. The greatly strong hero is now suffering from hunger and thirst and is emaciated with toilsome journeys. It is certain when he will take up in his hand arrows and other weapons and meet his enemies on the field of battle, he will then remember the sufferings of this forest-life and kill all his enemies.

16. None exists in the world who is equal to him in strength or in prowess. He is now emaciated with cold, heat and wind, but when he will stand up for fight, he will kill all.

17-18. This powerful hero, this Vrikodara, conquered single-handed all the rulers of men of the eastern countries along with those who followed them in battle. He returned from the war safe and uninjured. Even he is now miserably passing his days in the forest wearing barks of trees. This mighty-Sahadeva defeated all the kings of the southern countries, those ruler of men who had assembled on the shore of the sea. they now see him in the garb of an anchorite.

19. This hero (Nakula), valiant in battle defeated single-handed the kings who ruled over the western countries. He now roams in the forest living on fruits and roots, with matted locks on his head and his body besmeared with dirt.

20. This princess (Draupadi), the daughter of a king, who is a great car-warrior, rose from the sacrificial altar. She was always accustomed to a life of comfort and ease. How is she now enduring the miserable life in the forest?

21. How are (the men), the son of Dharma who stands at the head of all the three Vargas (Dharma, Artha and Kama), this, son of Vayu, this son of king of the celestial these two sons of Ashvins, being all the sons of celestial and accustomed to a life of comfort and ease, living in this forest deprived of all comforts.

22. Why did not the earth sink with all these hills when the son of Dharma met with defeat and when his wife, brothers, followers and he himself, were driven away (from the kingdom) and when Duryodhana began to flourish.



**CHAPTER 120****(TIRTHAYATRA PARVA)- Continued****Departure of the Yadus**

**Satyaki said :**

1. O Rama, this is not the time for lamentation. Let us do without any further delay that which is proper and suited to the present occasion, though Yudhishtira does not say anything.

2. Those in the world who have other persons to look after them do not undertake to do anything themselves. They have others to do their work as did Shibi and others of Yayati.

3. O Rama, those, whose help-mate sact according to their own opinion, those men having others to look after them, never meet with disaster like men who have none to help them.

4. How is it that when the sons of Pritha have these two men, Rama and Janardana (Krishna) also Pradyumna, Samba and myself, all able to protect the three worlds, that they are living in the forest?

5-6. It is proper that this very day the army of the Dasharahas should march out, variously armed and well clad in armours. Let the sons of Dhritarashtra be attacked with the Vrishni soldiers and let them all go with their friends to the abode of Yama. Let him alone who wields the bow made of horn (Krishna), let yourself alone who, if roused, is capable of subverting the whole, earth, kill the sons of Dhritarashtra with all their friends as the chief of the celestial killed Vritra.

7. The son of Pritha (Arjuna) is my brother, he is my friend, he is also my preceptor; and he is like the second self of Krishna. It is for this reason that men desire for a worthy son and that a preceptor seeks an obedient and obliging pupil.

8. It is for this reason the time has (at last) come for that, excellent work which is the best of all works and which is difficult to perform. I shall baffle his (Duryodhana's) showers of weapons by my excellent weapon, I shall over-power all in battle.

9. O Rama, I shall in anger cut off his head from his body with my excellent weapons which are like snakes or poison or fire. I shall by force with my sword sever his head from his body in the field of battle.

10. Then I shall kill all his followers, Duryodhana and all the Kurus. O son of Rohini, let the followers of Bhima look at me with joy when I take up my weapons at the field of battle.

11. I shall alone kill all the chief men of the Kurus as fire burns heaps of straw at the end of the Yuga. Kripa, Drona, Vikarna and Karna, are not (at all) able to withstand the sharp arrows shot by Pradyumna.

12. I know the power of this son (of Krishna). I know how Krishna's son conducts himself in the field of battle. Samba will with great force chastise by his arms Dushashana with his charioteer and car.

13. Nothing exists which can withstand the force of the son of Jambavati when he becomes irresistible in fight on the field of battle. The army of the Daitya Shamba was speedily routed (by him) when he was but a boy.

14. Ashvachakra whose thighs were round and whose muscular arms were of exceeding length was killed by him in battle. Who is there who can go before the car of the great car-warrior Samba?

15. As men coming within the clutches of death can never come out of it, so who is there that once coming under his clutches in the field of battle, escapes with his life.

16. The son of Vasudeva will consume by the shower of his fiery weapons all the soldiers together with those two great car-warriors, Bhishma and Drona and also Somadatta surrounded by his sons.

17. Who is there in all the world including the celestial whom Krishna cannot fight on equal footing? When he takes up his weapons, wields his excellent arrows, arms himself with the discus, he becomes matchless in fight.

18. Let Anirudha also take up in his hand buckler and sword, let him cover the earth with Dhritarashtra's sons, their heads being severed from their bodies, as in a sacrifice the altar is covered with Kusha (grass).

19. Gada, Ulmuka, Bahuka, Bhanu, Nitha and heroic in battle but young in age, Nishatha, Sarana and Charudeshna, irresistible in war, let all of them perform feats befitting their race.

20. Let the united armies of Satvatas and the Suras, together with the chief heroes of the

Vrishnis and the Andhakas, killing the sons of Dhritarashtra in the field of battle, spread their fame all over the world.

21. Let Abhimanyu rule the earth so long this foremost of virtuous men, the high-souled Yudhishtira is engaged in fulfilling the vow which this best of the Kuru race took on the occasion of the celebrated gambling match.

22. After his enemies are all defeated by the arrows discharged by us, let the virtuous king then rule over the earth. There will be then no son of Dhritarashtra (Duryodhana) or the son of the charioteer (Karna). This is the most important work for us to do and this will surely lead us to fame.

**Krishna said :**

23. O descendant of Madhu, there is no doubt what you say is true. O greatly courageous hero, we accept your words. This foremost of Kurus, (Yudhishtira) does not desire to possess the land that is not won by his won prowess of arms.

24. Neither for the sake of pleasure, nor from fear, nor from covetousness would Yudhishtira ever abandon the rules of his (Kshatriya) order, nor would the two great car-warriors, Bhima and Arjuna, nor the twins (Nakula and Sahadeva), nor Krishna, the daughter of Drupada.

25. Vrikodara (Bhima) and Dhananjaya (Arjuna) are both unrivalled in fight on earth. Why should he not rule over the earth when the two sons of Madri are there to espouse his cause?

26. When the illustrious king of Panchala together with the king of Kekaya and we also, would put forth our united strength, then the enemies of Yudhishtira would surely be annihilated.

**Yudhishtira said :**

27. O descendant of Madhu, there is nothing to be surprised that you should speak thus. To me truth is over my sovereignty. It is Krishna alone who knows what I am and it is I alone who know what Krishna is.

28. O descendant of Madhu, O foremost of the Sinis, when this best of men (Krishna) will perceive that the proper time is come for displaying courage, you and he will then defeat Suyodhana (Duryodhana).

29. Let the heroes of the Dasharaha race go back today. They are my patrons, these best of men have come here to visit me. O immeasurably powerful heroes, never fall off from the path of virtue. I shall see you again when you will be happily assembled together.

**Vaishampayana said :**

30. Then after mutual greeting and obeisance to the seniors and embracing the youthful, those foremost of the Yadus and the sons of Pandu separated. The Yadus went home and they (the Pandavas, continued their journey to the Tirthas.

31. Having parted with Krishna, Dharmaraja with his younger brothers and with Lomasha and with servants went to the sacred river Payoshini the landing place of which was constructed by the king of Vidarbha.

32. He lived on the banks of the Payoshini waters of which were mingled with the Soma juice. There the illustrious Yudhishtira was greeted with excellent laudatory terms by the chiefs of the Brahmanas who came to see him there.

## CHAPTER 121

### (TIRTHAYATRA PARVA)- Continued

#### The story of Sukanya

**Lomasha said :**

1. O King, when Nriga performed sacrifices and gratified Purandara (Indra) with the offer of Soma juice, he became very much gratified and was much pleased.

2. Here did the celestial with Indra and Prajapati (Brahma) perform many sacrifices on a large scale and paid large Dakshinas to the ministering priests.

3. Here king Amurtarasya offered oblations of Soma to the wielder of Vajra (Indra) in seven great horse-sacrifices.

4. The articles which in other sacrificial rites are uniformly made of timber, wood and of earth were all made of gold in these seven sacrifices.

5. It is heard that in all these sacrifices seven sets of stakes, of rings for sacrificial stakes, of spots, ladles, utensils and spoons were prepared by him.

6-8. On each sacrificial stakes seven rings were fastened at the top. O Yudhishtira, the celestial together with Indra erected the sacrificial stakes made of gold which were prepared for his sacred rites. In all these foremost of sacrifices of that great king Gaya, Indra was delighted by drinking the Soma juice and the ministering priests were gratified with the large Dakshinas they received. The Brahmanas obtained untold wealth.

9-10. As the sand-grains on earth, as stars in the firmament, as the rain drops when it rains cannot be counted. So the wealth that Gaya gave away could not be counted.

11. O great king, even the above mentioned objects might be counted, but the Dakshinas bestowed on the priests in those seven sacrifices could not be counted. Its largeness exceeded all that was known before.

12-13. The images of the goddess of speech were made of gold by Vishvakarma himself. The king gratified the Brahmanas by presenting them to those priests who came there from all directions. O king, when Gaya performed his sacrifices, he erected sacrificial stakes at so many places that little space was left (uncovered) on earth.

14. O descendant of Bharata, he obtained the region of Indra by his that act. He who bathes in the Payoshini goes to the region obtained by him.

15. Therefore, O king of kings, O undeteriorating one, O protector of earth, you and your brothers should bathe in this river; and then you will be freed from all sins.

**Vaishampayana said :**

16-18. O foremost of men, O sinless one, having bathed in the Payoshini with his brothers, that great hero went with his brothers to the Vaidurya mountain and the great river Narmada. Lomasha narrated to him the accounts of all the sacred and charming Tirthas. He with his brothers then visited those places according to his desire and convenience. He gave away to the Brahmanas in this places by thousands.

**Lomasha said :**

19. O son of Kunti, seeing the Vaidurya mountain and bathing in the Narmada, one obtains the region of the celestial and the kings.

20. O foremost of men, O son of Kunti, this is the junction of Treta and Kali (ages); this is the time when a person is cleansed of all his sins.

21. O child, this is the place where Sharyati performed his sacrifice. Kaushika (Indra) with Ashvins appeared here in their visible forms and drank the Soma (juice).

22. The greatly ascetic, the descendant of Bhrigu, was filled with anger against Indra. The lord Chyavana paralyzed Indra and obtained the princess Sukanya as his wife.

**Yudhishtira said :**

23. Why the exalted chastiser of Paka, Indra, was paralyzed and the great ascetic, the descendant of Bhrigu got angry against him?

24. O Brahmana, why he made the Ashvins, the drinkers of Soma? O exalted one, narrate all this to me in detail.

## CHAPTER 122

### (TIRTHAYATRA PARVA)-Continued

#### The story of Sukanya

**Lomasha said :**

1-2. O descendant of Bharata, the son of the great Rishi Bhrigu was Chyavana by name. That greatly effulgent one practised asceticism near the yonder lake. O Pandava, O king, that greatly powerful one sat in the posture called Vira. He remained for a long period of time in this one posture.

3. O king, after the lapse of a long time he was covered with an ant-hill which was in its turn covered with creepers. Crowds of ants enveloped him.

4. Covered all over with ants and looking like a heap of earth, that greatly intelligent one performed severe austerities.

5. Then after the lapse of a long time the king named Sharyati came to sport in this charming and excellent lake.

6. O descendant of Bharata, with him were four thousand women, all wedded to him. There was also with him his daughter of beautiful brows, named Sukanya.

7. Surrounded by her companions and adorned with beautiful ornaments, she came to the ant-hill within which Bhrigu's son was seated.

8. Accompanied by her maids, she began to sport there, seeing the beautiful scenery and looking at the large trees that stood in the forest.

9-10. She was handsome, she was young, she was amorous and she was frolicsome. She began to break the trees that were full of blossoms. The intelligent son of Bhṛigu saw her alone without her maids. Adorned with ornaments and clad in one cloth she was wandering about (in the forest) like a flash of lightning.

11. Seeing her sporting in the lonely forest, the greatly effulgent Brahmana Rishi, endued with the ascetic prowess, was filled with desire,

12. He addressed that blessed lady, but she did not hear him. Then Sukanya saw the eyes of Bhṛigu's son within the ant-hill.

13. Out of curiosity she lost her sense; and saying "what is this," she pierced the eyes with a thorn.

14. His eyes being thus pierced, he felt great pain and became very angry. He then stopped the calls of nature of the troops of Sharyati.

15-16. Their state thus becoming deplorable, they were greatly afflicted. Seeing this the king asked, "Who has done injury to the illustrious son of Bhṛigu, who is old, who is ever engaged in asceticism and who is of wrathful temper?"

17. If you know it, tell me without the least delay." Thereupon all the soldiers said, "We do not know who has done this harm (to the Rishi).

18-20. Do whatever you please and make a searching enquiry into this matter." Thereupon that king, using both menace and conciliation, asked about the matter, his friends. But they could not tell him anything. Seeing the soldiers in great sorrow on account of their great distress and her father aggrieved, Sukanya thus spoke, "While roving in the forest, I saw something brilliant within the ant-hill.

21. Believing it to be a fire fly, I pierced it with the thorn." Having heard this, Sharyati immediately went to the ant-hill.

22. There did he see Bhṛigu's son, old both in years and asceticism. That ruler of earth then with joined hands prayed thus for his favour.

23-25. "You should pardon me for what has been done by this girl, out of ignorance." The son of Bhṛigu Chyavana then thus spoke to that ruler of earth, "O king, this one, filled with pride, has

insulted me by piercing (my eyes). Even her, endued as she is with beauty and devoid of all sense by ignorance and temptation, even this daughter of yours, I must have for my wife. I tell you truly, I can pardon you only on this condition."

26. Having heard the words of the Rishi, Sharyati without pausing for consideration at once bestowed his daughter on the high-souled Chyavana.

27. Having received that maiden, the exalted one was pleased (with the king). Having obtained the Rishi's grace, the king with his soldiers then went to his own city.

28. The faultless Sukanya also, having obtained that ascetic for her husband, began to wait upon him by practising asceticism and observing the ordinances.

29. The beautiful-featured one, that guileless lady, worshipped Chyavana and waited upon his guests and ministers to the sacred fire.

## CHAPTER 123

### (TIRTHAYATRA PARVA)-Continued

#### The story of Sukanya

Lomasha said :

1-2. O king, once on a time, the (two) celestial the Ashvins saw Sukanya, when she had bathed and when she had no clothes on her person. Having seen that charming damsel who resembled a daughter of the celestial king, the horse-born Ashvins came to her and thus spoke to her.

3. "O lady of tapering thighs, whose daughter are you? What are you doing in this forest? O blessed one, O beautiful damsel, we desire to know this. Therefore tell us."

4. Thereupon Sukanya filled with bashfulness thus spoke to those foremost of celestial," "I am the daughter of Sharyati and I am the wife of Chyavana."

5-6. Ashvins then again spoke to her with smiles, "O auspicious one, why has your father bestowed you on a man who is verging on death? O timid one, you shine in this forest like the flashing lightning. O beautiful lady, we have never seen any one like you even in the celestial region.

7. O blessed one, unadorned with ornaments and unclad in beautiful robes as you are, you beautify the forest more by your unadorned beauty.

8. O lady of faultless limbs, you cannot (however) look so beautiful besmeared as you are with mud and dirt as you would if adorned with ornaments and clad in gorgeous costume.

9. O auspicious one, becoming such why do you serve a decrepit old husband, one that has become incapable of realising pleasure,

10. O lady of sweet smiles, one who is incapable of protecting and supporting you? Therefore abandoning Chyavana, accept one of us as your husband.

11. Making up your mind, invite your husband (from amongst us two). Do not spend your youth uselessly." Having been thus addressed, Sukanya thus spoke to the celestial,

12-14. "I am devoted to my husband Chyavana. Do not entertain any doubts about it." To her again they spoke thus, "We two are the celestial physicians. We shall make your husband young and handsome. Then from amongst us three, you shall select one of us as your husband. O blessed one, promising this, bring your husband here."

15. O king, she went at their word to Bhrigu's son and told the son of Bhrigu what the two celestial had said. Having heard this, Chyavana said, "Do it."

Having obtained her husband's permission, she came (back to Aswinas) and said, "Do it." Having heard her words, the Aswinas did it.

16. They then thus spoke to that princess, "Let your husband enter into water. Thereupon Chyavana with the desire of becoming handsome soon entered the water.

17-18. O king, the two Ashvins also entered into the lake. A few minutes after they all came out from the lake, becoming exceedingly beautiful, young and wearing brilliant ear-rings, all assuming the same appearance delightful to the heart.

19. They then all said to her "O blessed lady, O fortunate one, O beautiful damsel, chose one of us as your husband.

20-23. O beautiful featured lady, select him for your husband who may be liked by you." But

seeing then all of the same appearance, she paused and pondered. At last she ascertained who was her husband and selected him. Having obtained his wife and the beauty that he desired, Chyavana, of exceeding prowess, cheerfully spoke these words to the horse-born deities. "Since being an old man I have obtained from you youth and beauty and also my wife, I shall make you two the drinkers of the Soma juice even in the presence of the king of the celestial."

24. Having heard this, the two (Ashvins) cheerfully went to heaven. Chyavana and Sukanya also passed happily their days like (two) celestial.

## CHAPTER 124

### (TIRTHAYATRA PARVA)-Continued

#### The story of Sukanya

**Lomasha said :**

1. Thereupon hearing that Chyavana had been turned into a youth, Sharyati, becoming very much pleased, came with his troops to the hermitage of the son of Bhrigu.

2-3. He saw Chyavana and Sukanya like two celestial children. Sharyati with his wife was as pleased as he would have been, if he had acquired the whole earth. The ruler of earth together with his wife was received honourable by those saints. The king seated himself near the ascetic and entered into a delightful conversation of an auspicious kind.

4. O king, the son of Bhrigu thus spoke to that ruler of worlds these words of a soothing nature, "O king, I shall perform your sacrifice. Let the necessary articles be procured."

5. Thereupon that ruler of earth, Sharyati was exceedingly delighted. O great king, he expressed his approbation of the proposal made by Chyavana.

6. On an auspicious day, suitable for the commencement of a sacrificial ceremony, Sharyati ordered the erection of an excellent sacrificial shrine. He then splendidly furnished it with all desirable things.

7. O king, Chyavana, the son of Bhrigu performed his sacrifice. Hear the wonderful events which happened at that spot.

8. Chyavana took up some Soma juice, so that he might offer it to the Ashvins who are the physician to the celestial. When he was going to offer it, Indra prevented him.

**Indra said :**

9. These two (Ashvins) in my opinion have no right to receive an offering of the Soma juice; they are the physicians to the celestial. As such, they are prevented (from receiving it).

**Chyavana said :**

10-11. O Ināra, these two are of great energy, they are high-souled, beautiful and handsome, they have made me eternally young like a celestial. Why should you and the other celestial have a right to the Soma juice and not they? O lord of the celestial, O Purandara, know that the Ashvins are also celestial.

**Indra said :**

12. These two are physicians and as such they are but servants. Assuming various forms at pleasure, they roam about the world of the mortals. How can they claim the Soma juice?

**Lomasha said :**

13. When these words were said by the king of the celestial, the son of Bhrigu (Chyavana) did not heed them; and he took up the offering of (the soma).

14. Having seen that he was about to take up an excellent portion of Soma to offer it to the Ashvins, the destroyer of Bala Indra thus spoke to him,

15. "If you take up the Soma to offer it to those two celestial, I shall hurl at you my fearful thunder which is superior to all existing weapons."

16. Having been thus addressed, the son of Bhrigu smilingly looked at Indra and he then took up in due form some excellent Soma juice to offer it to the Ashvins.

17. The husband of Sachi (Indra), then hurled at him the fearful thunder. When he was about to hurl it, the son of Bhrigu paralyzed it.

18. Having paralyzed his arms, Chyavana recited sacred hymns and made offerings to the fire. That greatly effulgent one, having gained his object tried to kill the celestial (Indra).

19. Thereupon the Rishi created, by his ascetic power, a great Asura of huge body and exceeding prowess, named Mada.

20. His body was incapable of being measured by the Suras and the Asuras. His mouth was fearful; it was of huge size with teeth of sharpened ends.

21. One of his jaws rested on earth and the other stretched to heaven. He had four fangs extending as far as one hundred yojanas.

22. His other fangs extended as far as one hundred yojanas. They looked like the towers on a palace. They might be likened to the ends of spears.

23. His two arms were like two hills. They were of equal bulk and extended ten thousand yojanas. His two eyes resembled the sun and the moon and his countenance looked like the great fire at the universal dissolution:

24. He was licking his mouth with his tongue, which like lightning knew no rest. His mouth was open and his glance was fearful. It appeared as if he would forcibly swallow up the world.

25. He rushed upon Shatakratu (Indra) with the intention of devouring that deity. The worlds resounded with the loud and fearful roaring of that Asura.

## CHAPTER 125

### (TIRTHAYATRA PARVA)-Continued

#### The story of Sukanya

**Lomasha said :**

1. Having seen the fearful-faced Mada, coming with open mouth like death himself with the intention of devouring him, the deity Shatakratu (Indra).

2-3. Licked the corner of his mouth when his arms were paralyzed. Being afflicted with fear, the celestial king thus spoke, O son of Bhrigu, O Brahmanas, I truly tell you that from this day the two Ashvins will be entitled to receive the Soma juice. Therefore be merciful to me.

4. O Brahmana Rishi, your attempts can never be futile. Let this be the rule. I know your act can never be in vain.

5. O son of Bhrigu, these two Ashvins are now entitled to drink the Soma juice as you have

made them today. O son of Bhrigu, I have done it to spread the fame of your powers.

6. My object was to spread the fame of the father of Sukanya all over the world. It has been done by me, so that your fame may spread.

7. Therefore be merciful to me. Let it be as you desire." Having been thus addressed by Indra, the high-souled son of Bhrigu.

8-9. Was soon appeased; and he set free Purandar (Indra). O king, that mighty Rishi distributed Mada and put it piece-meal in drinks, in women, in gambling and in the field of sports. This Mada was formerly created again and again. Having thus thrown away Mada, he adored Indra with Soma.

10. He then assisted that king (Sharyati) to perform sacrifices to all the celestial together with the Ashvins. That foremost of speakers thus spread his fame all over the world.

11. O king, he then happily lived with his loving wife Sukanya in the forest. This is, O king, his lake resounding with the voice of the birds.

12-14. You must with you brothers offer oblations here to the Pitris and the celestial. O ruler of earth, O descendant of Bharata, having seen it and Sikataksha, you should then go to the Saindhava forest and see many artificial rivers there. O great king, you should touch the waters of all the currents there and then, O descendant of Bharata, uttering the mantras of Sthanu, you will attain to ascetic success. O foremost of men, it is the time of junction between Treta and Dvapara Yugas.

15. O son of Pritha, by seeing it, one is cleansed of all his sins. Perform your oblations here in this place which is capable of destroying all sins.

16. Yonder is the Archika hill, inhabited by cultured men. Fruits of all seasons grow here at all times and the streams run forever. It is an excellent place.

17. O Yudhishtira, there are many caverns here of various forms made by the celestial. This is the Tirtha of the moon and it is surrounded on all sides by the Rishis, who are the Vaisyas, the Valkhilyas, the Pavakas and the Vayuvakhas.

18. There are three peaks and three sacred springs; you may walk round them all one by one; you can perform your oblations at pleasure.

19. O king of kings, O ruler of men, Santanu, Sanaka and Nara and Narayana, have obtained eternal regions from this place.

20. O Yudhishtira, here did the Pitris, the celestial and the great Rishis always lie down. They all performed asceticism on the Archika mountain. Perform sacrifice here.

21. O king, here did they cook charu (rice with milk) with the Rishis; here is also the Yamuna of everlasting current where Krishna engaged himself in asceticism.

22. O son of Pandu, O chastiser of foes, the twins, Bhimasena and Krishna (Draupadi) and all of us will accompany you to this spot,

23. O ruler of men, this is the sacred spring of Indra where Dhata, Vidhata and Varuna rose upwards.

24. O king, here do they live observing forbearance and practising the greatest virtue. This excellent and auspicious mountain is fit for kind and can did persons.

25. This is that Yamuna, O king which is frequented by the great Rishis, the scene of many sacrifices, it is holy and it destroys all fear of sin.

26. O son of Kunti, here did the great bowman, king Mandhata, himself perform sacrifices, so did also Somaka, the son of Sahadeva, that foremost of all boon-givers.

## CHAPTER 126

### (TIRTHAYATRA PARVA)- Continued

#### The history of Mandhata

#### Yudhishtira said :

1. O great Brahmana, how was born that excellent king, that foremost of monarchs, the son of Yuvanashva, Mandhata, celebrated over the three worlds?

2. Here did that immeasurably effulgent one attain to the highest regal power, for all the three worlds were as much under his rule as they were under that of the high-souled Vishnu?

3. I am desirous to hear all about the life and achievements of that intelligent king. I should also like to hear when and how his name became Mandhata, belonging as it did to the greatly effulgent Indra and how that matchlessly powerful hero was born, you are greatly-skilled

in the art of narrating all events, (narrate all this to me).

**Lomasha said :**

4. O king, hear with attention how the name of Mandhata, that high-souled king, came to be famous all over the world.

5. The king Yuvanashva was born in the race of Ikshvaku. O ruler of earth, he performed many sacrifices in which Dakshinas (gifts) were large.

6. That foremost of all virtuous men, performed one thousand horse-sacrifices. He also performed many other sacrifices in which Dakshinas were in abundance.

7. But that royal sage had no son and therefore that high-souled and greatly vow-observing king made over to his ministers the duties of the state and went to live in the forest.

8. That high-souled king devoted himself to the pursuits, enjoined in the Shastras; and one day, O king, that monarch was much afflicted with observing a fast.

9-11. He was suffering from the pangs of hunger and his inner soul seemed perched with thirst. He then entered the hermitage of Bhrigu. O king of kings, on that very night, the great Rishi, who was the delight of Bhrigu's race, had performed a religious ceremony with the object of getting a son born to Sudyumana. A large vessel was there filled with water which was consecrated with mantras and which had been previously deposited there. The water was endued with the virtue of making the wife of Yuvanashava conceive a son equal to Indra.

12. Having been much fatigued by keeping up nights, those great Rishis placed that jar on the altar and went to sleep.

13. The king was suffering from thirst, his palate was dry and he was eagerly looking for water. Entering the hermitage, greatly tired as he was, he asked for water.

14. With fatigue and with a perched throat, he cried in a feeble voice which resembled like the inarticulate notes of a bird. Therefore none heard his voice.

15. Thereupon the king, seeing the jar filled with water, quickly ran towards it. He drank the water and put the jar down.

16. That intelligent king, who was very thirsty, drank that cool water; his thirst being quenched he became greatly happy.

17. Those ascetic Rishis then awoke from their sleep and all of them saw that the water of the jar was gone.

18. The assembled all together and asked one another who had done this. Then Yuvanashva told the truth saying, "It was done by me."

19-20. The illustrious son of Bhrigu then said to him, O royal sage, O greatly powerful one, "It was not proper. This was kept with the object that a son may be born to you. It was endued with ascetic virtue. Having performed severe asceticism, I infused the virtue of my religious acts in this water, so that a son might be born to you.

22. O Royal sage; O greatly powerful one a son would have been born to you who would have been greatly strong, courageous, endued with the prowess of asceticism and who by his might would have even sent Indra to the abode of Yama. It was thus that this water was prepared by me. By drinking this water, O king, you have done what was not proper.

23. It is impossible now to turn back the incident which happened. What you have done was certainly ordained by Fate.

24-26. O great king, as you, being very thirsty, have drank the water prepared with sacred hymns which was filled with the virtue of my religious labours, you must bring forth out of your own body a son as described above. We shall perform for your sake a sacrifice of wonderful effect, so that you will bring forth a son equal to Indra. You will not feel any pain at the time of the delivery.

27-28. When one hundred years passed away, a son, as effulgent as the sun, came out by rising the left side of that high-souled king. The greatly effulgent child came out, but king Yuvanashva did not die, it was no doubt a great wonder.

29. Then greatly effulgent, Indra came there with the desire of seeing him. Thereupon the celestial asked Indra, "What is to be sucked by this boy?"

30-32. Then Indra gave his own fore finger into his mouth (to suck) and the wielder of



thunder said, "he will suck me." Thereupon the dwellers of heaven with Indra gave him the name Mandhata. Having sucked the fore-finger of Indra, he became greatly strong and he grew to be thirteen cubits.

33. O great king, the whole of the sacred learning together with the holy science of arms was acquired by that greatly intelligent boy by the simple and unassisted power of his thought.

34-35. O descendant of Bharata, the bow, celebrated all over the world by the name of Ajagava and a large number of arrows made of horn, also an impenetrable armour, all came to him on the same day. He was installed on the throne by Indra himself and he then conquered the three worlds in righteous way, as once Vishnu did by three steps.

36. The wheel of that high-souled king's car was irresistible in its course. Gems and jewels came to that royal sage of their own accord.

37. O ruler of earth, this is the region which (once) belonged to him. It abounds in great wealth. He performed many sacrifices in which gifts were in abundance.

38. O king, that great, powerful and immeasurably effulgent king erected many sacred piles and performed greatly pious deeds, by which he obtained the privilege of sitting at Indra's side.

39. That intelligent king conquered and ruled with virtuous laws the earth with cities and with the sea, the abode of gems.

40. O great king, the sacrificial grounds prepared by him were to be found all over the earth. There is not a single spot which is not marked with it.

41. O great king, that greatly powerful king is said to have given away to the Brahmanas ten thousand Padmas and kine.

42. When there was a draught extending for twelve years, disregarding the wielder of thunder, he caused rain to fall for the growth of crops.

43. The greatly powerful king of Gandhara, born in the Lunar dynasty, was terrible like the roaring clouds. Those that foolishly attacked him with arrows were immediately killed by him.

44. O king, that intelligent king protected the four orders of the people and by virtue of his asceticism and religious rites the world was kept from harm by that greatly powerful king.

45. This is the place where he, as effulgent as the sun, performed sacrifices to the celestial. Look at it. Yonder it is in the middle of Kurukshetra.

46. O ruler of earth, I have thus narrated to you all the great history of Mandhata, the manner in which he was born, a birth which was surely wonderful."

**Vaishampayana said :**

47. O descendant of Bharata, having been thus addressed by the great Rishi Lomasha, the son of Kunti (Yudhishtira) asked other questions about Somaka.

## CHAPTER 127

### (TIRTHAYATRA PARVA)- Continued

#### The history of Jantu

**Yudhishtira said :**

1. O foremost of speakers, what was the prowess of the king, Somaka. I desire to hear an exact account of his achievements and prowess.

**Lomasha said :**

2. O king, O Yudhishtira, there was a virtuous king, named Somaka. He had one hundred wives, all suitably matched to him.

3. Though a long period of time passed away and though he took great care, yet he could not succeed in getting a son.

4. One day when he had (already) grown old, he tried every means to have a son and (at last) a son was born to him by one of that one hundred wives. He was named Jantu.

5. O king, all those mothers sat round their son; and every one of them gave him such objects as might give him enjoyments and pleasure.

6. One day an ant stung the boy at his hip and the boy screamed out on account of the pain caused by the sting.

7. The mothers were greatly distressed to find the child stung by the ant; and they stood round him and began to cry as loudly as the boy.

8. When he was seated with his ministers and his family priest that ruler of earth suddenly heard that great screaming (of the women).

9. The king sent for information as to what it was about. And the royal usher then explained to him what had happened to his son.

10. Somaka rose with his ministers and hastened towards the female apartments. O chastiser of foes, on going there, he consoled his son.

11. Having comforted his son and come out from the female apartments, the king sat down with his family priest and ministers.

**Somaka said :**

12. Fie on having one son! I would rather be a sonless man. To all beings, liable as they are to diseases, it is but a trouble to have only one son.

13. O Brahmana, O lord, with the intention of getting sons, I married all these one hundred wives after carefully examining them whether they were suitable to me. But they have none.

14. Having tried every means and put forth great efforts they have (at last) given birth to this one single son, Jantu. What greater grief can there be than this!

15. O excellent Brahmana, I am grown old in years and so are my wives. This only one son is like the breadth of their nostrils; so is he to me.

16. Is there any such (religious) ceremony by celebrating which one may get one hundred sons? Tell me whether it is great or it is small, whether it is easy or it is difficult to perform.

**Ritviya said :**

17. There is a ceremony by which a man may get one hundred sons. O Somaka, if you are able to perform it, (then tell me); I shall explain it to you?

**Somaka said :**

18. Whether it is a good or an evil deed, you may consider that the ceremony by which one hundred sons may be born as already performed, O exalted one explain it to me.

**Ritviya said :**

19. O king, I shall perform this sacrifice, but you must sacrifice in it your son Jantu. Then one hundred handsome sons will be born to you.

20-21. When Jantu's fat will be put into the fire as an offering to the celestial, the mothers your wives will have to take a smell of that smoke. And thus they would give birth to a number of courageous and strong sons. Jantu also will again be born in the womb of his (former) mother. On this back there will appear a mark of gold.

## CHAPTER 128

### (TIRTHAYATRA PARVA)-Continued

#### The history of Jantu

**Somaka said :**

1. O Brahmana, whatever is to be performed, do exactly as it is necessary. I desire to get a number of sons; I shall do all as asked by you.

**Lomasha said :**

2. Thereupon he performed that sacrifice in which Jantu was offered as a victim. But the mothers out of affection forcibly dragged the son.

3. They cried, "Alas! Oh!" And they were affected with great grief and they caught hold of Jantu by his right hand and wept piteously.

4-6. But the Ritviya held the boy by the right hand and pulled him. Like female ospreys they screamed in agony. But the priest dragged the boy, killed him and in due form made an offering of his fat. O descendant of Kuru, while the fat was made an offering (to the sacrificial fire) the, aggrieved mothers smelt its smell and they all suddenly fell on the ground. Then all those beautiful women conceived.

7. O king, O descendant of Bharata, at the end of the tenth month, full one hundred sons were born to Somaka.

8. O king, Jantu became the eldest son and he was born to his former mother. He became the most beloved of all those women but not so were their own sons.

9. He had that golden mark on his back; and amongst all those one hundred sons, he was superior to all in everything.

10-11. Then that great preceptor of Somaka died, so did Somaka also after sometime. He saw his priest being grilled in a terrible hell. He then asked him, "O Brahmana, why are you being grilled in this hell!

12-13. Thereupon the preceptor, greatly being grilled in the (hell fire) thus spoke to him, "O king, it is the result of my performing your sacrifice." Having heard this, that royal sage thus spoke to the god of justice? "I shall enter (this fire). Set free my priest. This greatly exalted man is grilled in the hell fire on my account.

**Dharmaraja said :**

14. O king, O foremost of speakers, one cannot suffer or enjoy for another person's acts. These are the fruits of your acts. See them here.

**Somaka said :**

15-16. I do not desire to go to the region of bliss without this Brahmana here. O Dharmaraja, I desire to live with him. O god, my act is identical with that done by him and therefore the fruits of our acts must be the same.

**Dharmaraja said :**

17. O king, if this be your wish, then taste with him the fruits of that act, as long as he is to do. After that you will obtain the blessed state.

**Lomasha said :**

18. That lotus-eyed king did all that (was asked by Dharmaraja). When his sins were washed, he was made free with his preceptor.

19. O king, that lover of his preceptor secured for his preceptor by his meritorious acts. all those blessings of which he was entitled.

20. This is his sacred hermitage, situated before us. The man who passes six nights here with controlled passions obtains the blessed state.

21. O king of kings, O perpetrator of the Kuru race, being free from excitement and controlling our passions, we must spend six nights here. Therefore be ready.

## CHAPTER 129

### (TIRTHAYATRA PARVA)-Continued

#### Going to Lakshavatarana

**Lomasha said :**

1. O king, here did Prajapati himself perform a sacrifice in the days of yore. It was called Ishtikrita which occupied one thousands years.

2. The son of Nabhaga, Ambrisha, performed a sacrifice near the Yumuna in which he gave away ten padmas (of gold coins) to the Sadasyas.

3-4. O son of Kunti, he obtained the greatest success by his sacrifices and asceticism; this is the place where the king of all kings, the immeasurably powerful Yayati, the son of Nahusha, performed his sacrifices. He competed with Indra and he performed his sacrifices here.

5. Behold how the ground is studded with places for sacrificial altars of all sorts. (Behold), the earth appears as if she is sinking under the treasure of Yayati's good works.

6. Here is the Shami tree which has but one single leaf; this is an excellent work. Behold the lake of Rama and the hermitage of Narayana.

7. O ruler of earth, this is the path which was followed by immeasurably effulgent son of Richika who roamed over the earth practising Yoga on the banks of the Raupya.

8. O descendant of Kuru, hear what a Pishacha woman, adorned with pestles as her ornaments, said as I was reciting the table of genealogy.

9. (She said), "Having eaten curd at Yugandhara and lived in Achyutasthala and also bathed in Bhutalya you should live with your sons.

10. Having spent here the first night, if you pass the second night here, the events of the night-time will then be different from the day-time.

11. O foremost of the Bharata race, O descendant of Bharata, O son of Kunti, we shall today live here. This is the gate of Kurukshetra.

12. O king, here did king Yayati, the son of Nahusha, perform sacrifices in which gifts of gems were in great abundance and by which Indra was much gratified.

13. This is Plakshavatarana, an excellent tirtha in the Yamuna. The learned men call it the gate of heaven.

14. O child, after performing the Sarasvata sacrifice and using the sacrificial stakes as their pestles, the great Rishis perform here these ablutions prescribed at the end of a sacrifice.

15-17. O monarch, king Bharata performed sacrifices here. To perform a horse-sacrifice, he here set free the horse which was the intended victim and which was marked with black strips. He ruled the earth with righteousness. O foremost of men, here did Maruta, protected by Samvarata the foremost of Rishis, succeed in performing excellent sacrifices. O king of kings, bathing here one obtains all the regions. He is purified from all his evil deeds. Therefore bathe at this place.

**Vaishampayana said :**

18. Being praised by the great Rishis he (Yudhishtira) bathed there with his brothers. Then that foremost of the Pandavas thus spoke to Lomasha.

**Yudhishtira said :**

19. O greatly powerful Rishis, I see all the worlds by virtue of asceticism. I also see that foremost of the Pandavas Svetavahana (Arjuna).

**Lomasha said :**

20. O mighty-armed hero, it is as you say. Thus do great Rishis see (all the worlds). Yonder is the sacred Sarasvati, thronged by persons who consider her to be their sole refuge.

21. O foremost of men, bathing in it, you will be freed from all your sins. O son of Kunti, the celestial Rishis performed here the Sarasvata sacrifice; so did the Rishis and the royal sages.

22. This is the altar of the Prajapati; it is five yojanas in extent on all sides round. This is the field of the high-souled Kurus who always performed sacrifices.

### CHAPTER 130

#### (TIRTHAYATRA PARVA)-Continued

##### History of the hawk and pigeon

**Lomasha said :**

1. O descendant of Bharata, if men give up their bodies here, they go to heaven. O king, thousands of men come here with the desire to die.

2. A blessing was pronounced here by Daksha when in the days of yore he was performing sacrifice at this spot. (It was as follows), "The men that will die here will go to heaven."

3. O king, here is the charming celestial river full of water, named Sarasvati. It is here Vinasana of the Sarasvati (where she disappeared).

4. O hero, here is the gate of the kingdom of the Nishadas; it is from the hatred of the Nishadhas that the Sarasvati entered the earth so that she might not be seen by the Nishadas.

5. Here is also Chamashodbheda where the Sarasvati again reappeared. Here she was joined by all the other sacred ocean-going currents.

6. O chastiser of foes, here is the greatly sacred place called Sindhu, where Lopamudra accepted the great Rishi Agastya as her husband.

7. O sun-like effulgent hero, here is the sacred Tirtha called Pravasha which is truly sacred, sin-destroying and a favourite place of Indra.

8. Yonder appears the excellent Tirtha called Vishnupada. Here also is the charming river and greatly purifying Vipasa.

9. Here from the grief at his son's death, the great Rishi Vasishtha threw himself into the Vipasa after first binding himself, but he rose again.

10. O chastiser of foes, behold with your brothers the sacred region of Kashmira, ever frequented by the holy Rishis.

11. O descendant of Bharata, here a conference took place between Agni and the Rishi Kashyapa and between the son of Nahusha (Yayati) and the Rishis of the north.

12. O great king, yonder appears the gate of Manaka. A gap was opened by Rama in the midst of this mountain.

13. O greatly powerful hero, here is the celebrated Vatikakhanda, which although near the gate of Vedika, lies on the north of it.

14-15. O foremost of men, there is another very remarkable thing in connection with this place. It is this that at the end of every Yuga the deity Shiva who is capable of assuming every form at will may be seen here with Uma and his followers. In the yonder lake men, desirous of securing welfare to them, cheerfully gratify the wielder of Pinaka in the month of Chaitra by performing sacrifices.

16. The religious-minded and self-controlled men perform their ablutions in this lake and become free from all sins. They certainly obtain the blessed regions.

17. Here is the sacred Tirtha called Ujjanaka where the holy Rishi Vasishtha with his wife Arundhati and also the Rishi-Yavakrit lived.

18-19. Yonder is the lake called Kushavanisha in which grow the lotuses called Kushashaya. Here also is the hermitage of Rukmini where she attained peace by conquering her anger. O son of Pandu, O great king, you must have heard of the great hill Bhrgutunga. Behold it (now).

20. O king of kings, behold Vitasta which cleanses all sins. The water of it is very cool and transparent and it is frequented by the great Rishis.

21. (Behold) Jala and Upjala the rivers on both the sides of the Yamuna. Ushinara surpassed Vasava (Indra in greatness) by performing a sacrifice here.

22. O king, O descendant of Bharata, being desirous of testing the merit of that great king, Vasava (Indra) and Agni came to his celestial-like Sava.

23. Being inquisitive to know Ushinara and being willing to bestow boons on him, those two celestial Indra and Agni, came to his sacrificial ground, Indra becoming a hawk and Agni a pigeon.

24. O king, the pigeon from the fear of the hawk fell upon the king's thighs for protection; and it became almost dead from the great fear.

### CHAPTER 131

#### (TIRTHAYATRA PARVA)--Continued

##### History of the hawk and pigeon

##### The Hawk said :

1. All the kings of earth call you virtuous. Therefore why do you perform an act which is not in accordance with Dharma?

2. O king, I am oppressed by hunger; do not withhold from me my ordained food on the belief that you are thus gaining virtue, whereas you are not.

##### The King said :

3. O great bird, this one is afflicted with the fear of you; and desirous of escaping from you it has come in a fury to me for protection.

4. O hawk, why do you not see that it is a great virtue for me not to give up this pigeon which has thus come to me?

5. O hawk, this pigeon is seen to tremble with fear; it is agitated, it has come to me for protection of its life. It is not proper for me to forsake it.

6. He who kills a Brahmana and the mother of men (cow) and he who forsakes one who seeks his protection, both commit equal sin.

##### The Hawk said :

7. O ruler of earth, all creatures exist on food. The animals are nourished and sustained by food.

8. A man can live many days even after forsaking his dear ones, but he cannot live long after abstaining from food.

9. O king, my life will depart today if deprived of food. Leaving my body it would fearlessly go away to other ways.

10. O virtuous-minded one, at my death my wife and children will perish. By protecting the pigeon you do not (at all) protect many lives.

11. The virtue, that stands in the way of another virtue, is (really) unrighteousness. O truthful king, that virtue true virtue which is not conflicting.

12-13. O ruler of earth, after comparing the opposing virtues and weighing their comparative merits, one ought to espouse that which is not opposing. Where there is no confliction, one should adopt that virtue which preponderates.

##### The King said :

14. O excellent bird, as you speak words fraught with good, (may I ask) are you the king of birds, Suparna (Garuda)? I have not the least doubt that you are learned in all the precepts of virtue.

15. As you speak many and various words of virtue, I do not see there is anything in respect with it which you do not know.

16. O bird, why do you consider, it virtuous to forsake one who seeks one's protection? Your attempt is only to search for food.

17. You can appease your hunger with some other food which would be more plentiful. I am perfectly willing to procure for you any sort of food that would be palatable to you, whether it be an ox or a boar or a deer or a buffalo.

##### The Hawk said :

17-18. O great king, I am not desirous of eating a boar or an ox or any other kind of beasts. What have I to do with any other food?

19. O ruler of earth, O best of Kshatriyas, give me therefore this pigeon which is the food ordained to me by the celestial.

20. O king, that the hawks eat the pigeons, is an eternal law. Do not get on a plantain tree not knowing its want of strength (to support you).

##### The King said :

21. O ranger of skies, I am willing to give you this kingdom of my dynasty and all wealth and also all that you desire to have,

22. O hawk, O excellent bird, with the exception of giving up this pigeon which has come to me for protection. Tell me what I shall have to do for the deliverance of this bird. I shall not give you this pigeon.

**The Hawk said :**

23. O Ushinara, O ruler of men, if you have so much affection for the pigeon, then cut a portion of your flesh and weigh it against this pigeon.

24. O excellent king, when your flesh would be equal in weight with this pigeon, give it then to me and I shall be then satisfied.

**The King said :**

25. O hawk, I consider your this request as a favour. I shall give you my own flesh weighing it against the pigeon.

**Lomasha said :**

26. O son of Kunti, O lord, cutting off his own flesh, that virtuous king weighed it against the pigeon.

27. But when he found that the pigeon was more heavy than his flesh (thus cut and placed in the scale), the king Ushinara again cut (some more) flesh (from his body) and placed it (in the scale).

28. When portion after portion of his flesh had been added to weigh against the pigeon and no more flesh was left on his body, he then himself mounted on the scale.

**The Hawk said :**

29. O virtuous king, I am Indra. The pigeon is the carrier of the sacrificial Ghee (Agni). In order to test your virtuous merit, we came to your sacrificial grounds,

30. O king, as you have cut off your flesh from your body, your glory will be resplendent.

31. O king, as long as men will speak of you on earth, so long will your glory endure and eternal region would be reserved for you.

**Lomasha said :**

32-33. Having said this to the king, he (Indra) again went to heaven. And the virtuous Ushinara also, after filling heaven and earth with the merit of his pious deeds, went to heaven in an effulgent form. O king, yonder is the residence of that illustrious king.

34. Behold it which is holy and capable of cleansing sins. O king, here are always seen the celestial and eternal Rishis and also virtuous and high-souled Brahmanas.

## CHAPTER 132

### (TIRTHAYATRA PARVA)-Continued

#### History of Ashtavakra

**Lomasha said :**

1. O ruler of men, behold the sacred hermitage of Shvatakatu, the son of Uddalka, whose fame as an expert in Mantras is so widely spread all over the world. It always abounds in fruit trees.

2. Here did Shvatakatu see Sarasvati herself in her heavenly form. Shvatakatu said to Sarasvati when she appeared, "Make me endued with the gift of speech."

3. In that Yuga, Shvatakatu, the son of Uddalaka and Ashtavakra, the son of Kahoda, who were uncle and nephews, were the foremost men learned in the Vedas.

4. These two Brahmanas of matchless energy went to the sacrificial ground of the king of Videha and defeated Bandi (in a controversy).

5-6. O son of Kunti, worship with your younger brothers the sacred hermitage of him who had for his grandson Ashtavakra, who when he was but a child had caused Bandi to be drowned in a river after having defeated him (in a controversy).

**Yudhishtira said :**

7. O Lomasha, tell me all about the power of this Brahmana who had thus defeated Bandi. Why was he born as Ashtavakra (crooked in eight parts of his body)?

**Lomasha said :**

8. Uddhalaka had a self-controlled disciple who was known by the name of Kohada. He was entirely devoted to the service of his preceptor and he continued his studies for a long time.

9. That Brahmana served his preceptor for a long time. Recognising it his preceptor gave him a mastery over the Shastras and also bestowed upon him his own daughter Sujata.

10. She became with child as effulgent as fire and the child while engaged in study spoke thus to his father, "O father, you have been reading for the whole night, but your reading does not seem to me correct.

11. Through your grace I have become even in my this fatal state learned in all the Shastras and in the Vedas and in the Vedangas. But O

father, I tell you what proceeds from your lips is not correct.”

12. Having been thus insulted before his disciples, the great Rishi cursed in anger the child in the womb. “As you speak from the womb, so will you be crooked in eight parts of your body.”

13. Thus the child was born crooked and the great Rishi was ever afterwards known by the name of Ashtavakra. He had an uncle, named Shvataketu who was of the same age as himself.

14. Having been much oppressed for the growth of the child in the womb, Sujata, who was desirous of obtaining wealth, conciliating her husband who had no wealth, spoke to him thus in private.

15. “O great king, what shall I do now, as the tenth month of my pregnancy has come! Neither you nor I possess any wealth with which we can be delivered from this distress.”

16. Having been thus addressed by his wife, Kohada went to Janaka for wealth. That Brahmana was defeated (in a controversy) by Bandi who was learned in the science of arguments. The result was that he was drowned.

17. Having heard that his son-in-law had been defeated by Bandi and that he had been drowned, Udhalaka thus spoke to Sujata, “You must keep it a secret from Ashtavakra.”

18. She (accordingly) kept it a secret (from Ashtavakra). Thus that Brahmana heard nothing of it when he was born. He regarded Udhalaka as his father and Shvataketu as his brother.

19. When Ashtavakra was in his twelfth year, Shvataketu one day saw him on his father’s lap. He dragged Ashtavakra by catching hold of his hand and when he (Ashtavakra) began to cry, he said, “This is not your father’s lap.”

20. These cruel word went to his heart and he became greatly aggrieved. Going home and coming to his mother, he asked “Where is my father?”

21. Thereupon Sujata greatly afflicted and afraid of his curse told him all that had happened. Having heard all, that Brahmana (Ashtavakra) spoke in the night thus to Shvataketu.

22. “Let us go to the sacrifice of the king Janaka. We hear of many wonderful things in that sacrifice. We shall hear controversies there

amongst the Brahmanas and (we shall also) eat excellent food.

23. We shall also gain experience. The recitation of the Vedas is charming to hear and it is fraught with blessings.”

24. Thereupon the uncle and the nephew went to the splendid sacrifice of the king Janaka. Having been driven away from the path, Ashtavakra on meeting the king thus spoke to him.

## CHAPTER 133

### (TIRTHAYATRA PARVA)- Continued

#### History of Ashtavakra

##### Ashtavakra said :

1. When no Brahmana passes along a path, it then belongs first to the blind, then to the deaf, then to women, then to the carriers of burden and then (last of all) to the king But when a Brahmana is met on the way, it solely belongs to him.

##### The king said :

2. I leave the path, go in whatever way you like. Even the smallest fire is not to be slighted. Indra himself always bows down to a Brahmana.

##### Ashtavakra said :

3. O king, O ruler of men, we have come to see the sacrifice, our curiosity was very great. We have come as Athithis (guests). We ask your order on the gate-keeper.

4. O son of Indradumnya, we have come here with the desire of seeing the sacrifice and to see and to speak with king Janaka. We are burning with anger, for the gate-keeper stops us.

##### The gate-keeper said :

5. We carry out the word of Bandi. Hear what I say. The boy are not permitted to enter here; only old and learned Brahmanas are allowed to enter.

##### Ashtavakra said :

6. O gate-keeper, if this be the order that only old men can enter here, then we can enter. We also are old and we have observed severe vows. We are endued with the effulgence of the Vedas,

7. We have served our preceptor and we have subdued our passions and we have also obtained proficiency in knowledge. It is said that even boys must not be slighted; for the smallest fire if touched burns.

**The gate-keeper said :**

8. O boy, if you know, recite the verse demonstrating the existence of the Supreme Being, adored by the celestial sages and composed of one letter though multifarious. Do not indulge in vain boasting. Learned men are very rare.

**Ashtavakra said :**

9. True growth can not be inferred from the mere growth of the body, as the growth of the knots of Salmali tree cannot tell its age. That tree is called full grown, which, though slender and short, bears fruits.

**The gate-keeper said :**

10. Boys receive instruction from the old and they thus in due time grow old. Knowledge cannot be obtained in a short time. Therefore why being but a child do you talk like an old man?

**Ashtavakra said :**

11. One is not old, because his hair has turned white. Even boys who possess knowledge are considered to be old by the celestial.

12. The Rishis have not ordained that a man's merit depends on years or on gray hair or wealth or friend. To us one who is versed in the Vedas is great.

13. O gate-keeper, I have come with the desire of seeing Bandi. Go, inform the king (Janaka) adorned with the garlands of lotuses.

14. O gate-keeper, you will today see me engaged in a controversial fight with all the learned men and also with Bandi and you will (also) find him defeated by me.

15. When others will be silenced, then the learned men and the king with his chief priests will judge my superiority or inferiority.

**The gate-keeper said :**

16. How can you, who are but in your tenth year, hope to enter into the grounds of this sacrifice into which only learned and educated men are admitted? I shall however try some means to admit you. You too make an attempt.

**Ashtavakra said :**

17. O king, O best of Janaka's race, you are an emperor and all wealth rest in you. In the days of yore, Yayati was the (great) performer of sacrifices and in the modern age you are the great performer of sacrifices.

18. We have heard that the learned Bandi, after defeating (in controversy), men who are experts in discussion, causes them to be drowned by faithful servants employed by you.

19. Having heard this from the Brahmanas, I have come to expound the doctrine of the Supreme Being. Where is that Bandi? Tell me, so that I may destroy him, as the sun destroys the stars.

**The King said :**

20. You hope to defeat Bandi, because you do not know his power. Can they, who know him, speak as you do? He had been tested by the Brahmanas who were experts in discussion.

21. You hope to defeat Bandi, only because you do not know his powers. Many Brahmanas that assembled did not shine before him as the stars do not shine before the sun.

22. Being desirous of defeating him, they proud of their learning, have lost their glory on simply appearing before him. They have retired from his presence without even venturing to speak with the members of the assembly.

**Ashtavakra said :**

23. Bandi has never had an occasion to hold a discussion with a man like me. It is only for this reason that he considers himself as a lion and goes about roaring like one. But when he will meet me today, he will lie down (dead) as a cart breaks down on the road when its wheels have been deranged.

**The King said :**

24. He alone is a really learned man who understands the thing that has thirty divisions, twelve parts, twenty-four joints and three hundred and sixty spokes.

**Ashtavakra said :**

25. May that ever-revolving wheel (Time) that has twenty-four joints, six naves twelve peripheries and sixty spokes protect you.



**The King said :**

26. Who amongst the celestial gives birth to those who which go together like two yoked mares and swoop down like hawks; and to what also do they give birth?

**Ashtavakra said :**

27. O king, may God keep away from your house those two (thunder and lightning), nay even from the house of your enemies. He who appears with the wind as his charioteer (cloud or mind) gives, birth to them and they also produce him.

**The King said :**

28. What is it that does not close its eyes even when it is asleep? What is it that does not move when born? What is it that has no heart and what is it that increases in its speed?

**Ashtavakra said :**

29. It is a fish that does not close its eyes when asleep. It is an egg that does not move even when born. It is stone that has no heart. It is a river that increases in its speed.

**The King said :**

30. O possessor of divine energy, it appears that you are not a human being. I do not consider that you are a boy. I consider you to be a grown up man. There is none who can be compared with you in learning. Therefore I give you admittance. Yonder is Bandi.

## CHAPTER 134

### (TIRTHAYATRA PARVA)-Continued

#### History of Ashtavakra

**Ashtavakra said :**

1. O king, O commander of large army, I cannot find Bandi, this chief of controversialists in that assembly of these kings of matchless power who have met together. I search for him as one searches for a swan on a vast expanse of water.

2. O Bandi, you consider that you are the foremost of all controversialists. When you will engage with me to argue, you will then not be able to flow like the current of a river. I am like a flaming fire. Be silent before me.

3. Do not awaken a sleeping tiger. Know that you will not escape biting when you will trample on the head of a poisonous snake, which is licking the corner of its mouth with its tongue and which has been hurt by your foot.

4. That weak man, who in the pride of his strength strikes a blow at a mountain, only hurts his hands and nails. He can not wound the mountains.

5. As all other mountains are inferior to the Mainakas, as calves are inferior to the ox, so are all the others kings of the earth inferior to the king of Mithila.

6. As Indra is the foremost of the celestial, as Ganga is the foremost of all rivers so are you the foremost of all kings. Cause Bandi to appear before me.

**Lomasha said :**

7. O king, having said this and becoming greatly angry with Bandi, Ashtavakra began to roar in the assembly. He said, "Answer my questions, I shall answer yours."

**Bandi said :**

8. Fire is only One which blazes in various forms, One is the sun that illuminates the universe, One is the hero, Indra, the lord of the celestial who destroys all enemies, One is Yama, the sole lord of the Pitris.

**Ashtavakra said :**

9. The two friends, Agni and Indra, move together; the celestial sages are Two Narada and Parvata, the Ashvins are Two, the wheels of a car are two. It is Two, husband and wife, that live together as ordained by the deity.

**Bandi said :**

10. Three kinds of being are born as the results of their acts, Three are the Vedas that perform the Vajapeya sacrifice; at three different times the Adhvaryus commence sacrifice, three also are the divine lights.

**Ashtavakra said :**

11. Four are the Ashrams of the Brahmanas; four orders perform sacrifices; four are the cardinal points; four is the number of letters and four also are the legs of a cow.

**Bandi said :**

12. Five is the number of fires; five are the feet of Punkti (a meter); five are the sacrifices; it

is said in the Vedas that five locks are on the heads of the Apsaras and five are the sacred rivers in the world.

**Ashtavakra said :**

13. Six cows are paid as Dakshina on establishing the sacred fire; six are the seasons belonging to the wheel of time, six stars constitute the constellation Kirtika and the Vedas say six the number of Sadyaska sacrifice.

**Bandi said :**

14. Seven is the number of domestic animals, seven also is the number of wild animals; seven meters are used in completing a sacrifice; seven are the Rishis, seven are the forms of paying homage and seven, are the strings of the Binda.

**Ashtavakra said :**

15. Eight are the bags that hold hundred-fold, eight is the number of the Sarava, which preys upon lions, eight are the Vasus amongst the celestial and eight are the angles of a Yupa (stake) in a sacrifice.

**Bandi said :**

16. Nine is the number of the Mantras used in kindling the fire in a sacrifice to the Pitris: nine are the fixed functions in the progresses of creation, nine letters compose the foot of Vrihati (a meter) and nine also are numbers (in calculation).

**Ashtavakra said :**

17. Ten is the number of the cardinal points; ten times hundred make a thousand; ten is the number of months of a woman's conception, ten are the teachers of true knowledge and ten are the haters of knowledge and ten again who are capable of obtaining it.

18. Eleven are the enjoyable objects, eleven is the number of Yupas (sacrificial stake), eleven are the natural states of all living creatures, eleven are the Rudras amongst the celestial in heaven.

19. Twelve are the months in a year; twelve letters compose a foot of Yayati (a meter) twelve are the sacrifices and the learned say twelve is the number of the Adityas.

**Bandi said :**

20. Thirteen lunar days are most auspicious and thirteen islands exist on earth.

**Lomasha said :**

21. Having said this Bandi stopped. Thereupon Ashtavakra supplied the other half of the Sloka.

**Ashtavakra said :**

20. Thirteen sacrifices are presided over by Keshi and thirteen are devoured by Atichandas of the Vedas.

**Lomasha said :**

22. Having seen Ashtavakra speaking and Suta's son sitting silent and pensive and with head down-cast, all men raised up great uproar in the assembly. When the tumult thus rose in the king Janaka's great sacrifice, the Brahmanas became very much pleased and with joined hands they came to Ashtavakra and paid him homage.

23. Defeating the Brahmanas in controversy Bandi threw them into the waters. Let Bandi meet with the same fate to day. Seize him and drown him in the water.

24. O Janaka, I am the son of king Varuna. Simultaneously with your sacrifice, there (underneath the sea) has been commenced (by Varuna) a sacrifice extending over twelve years. Therefore I have sent there those chief Brahmanas.

25. They had all gone to see Varuna's sacrifice. Behold they are (all) coming. I pay homage to the revered Ashtavakra by whose favour I shall today join him who has begotten me.

**Ashtavakra said :**

26. Defeating the Brahmanas either by words or subtlety, he has thrown them into the waters of the sea. By dint of my intellect I have to day have rescued them.

27. As Agni (fire) who knows the character of both the good and the bad, leaves unscorched those that are honest, so do good men judge the assertions of even boys, though they lack in the power of speech.

28. O Janaka, you are hearing my words as if you have been stupified by eating the fruit of Sleshmataki tree. You have been robbed of your sense by flattery. Therefore though you are pierced by my words as an elephant by the goad, you do not heed them.

**Janaka said :**

29. I listen to your words which are excellent and superhuman. Your appearance also appears to me as superhuman. As you have to day defeated Bandi, I place even him at your disposal.

**Ashtavakra said :**

30. O king, if Bandi remains alive, he would come to no use of mine. If his father is really Varuna, let him be drowned in the sea.

**Bandi said :**

31. I am the son of the king Varuna. I have therefore no fear to be drowned. Even at this very moment Ashtavakra would see his long-lost father Kahoda.

**Lomasha said :**

32. Then rose before Janaka all the Brahmanas, after they been duly worshipped by the illustrious Varuna.

**Kahoda said :**

33. O Janaka, it is for this reason men desire for sons by performing virtuous acts. That in which I failed has been done by my son.

34. O Janaka, weak men may have strong sons, fools may have intelligent sons and the illiterate may have learned sons.

**Bandi said :**

35. O king, it is with your sharp axe that Yama severs the heads of his enemies. May prosperity attend you.

36. In this sacrifice of king Janaka, the chief hymns relating to the Uktha rites are sung and the Soma juice is properly drunk. The celestial themselves with cheerful hearts accept their sacred portions.

**Lomasha said :**

37. O king, when all the Brahmanas rose (from the waters), their splendour was much enhanced; Bandi with the permission of king Janaka then entered the ocean.

38. Ashtavakra then worshipped his father and he himself was (also) worshipped by the Brahmanas. Having thus defeated Suta's son, he returned with his uncle to his excellent hermitage.

39. Thereupon in the presence of his mother, his father said, "Speedily enter into the water of this river Samanga." Being thus told, he entered.

And immediately all his (crooked) limbs were made straight.

40. From that day that river became known by the name of Samanga and it became capable of cleansing sins. He who bathes in it is cleansed of all sins. Therefore enter with your brothers and wife into its water.

41. O son of Kunti, O descendant of Ajamira, being intent on good deeds, you will perform many other virtuous acts by living happily here with your brothers and the Brahmanas.

## CHAPTER 135

### (TIRTHAYATRA PARVA)-Continued

#### History of Yavakrit

**Lomasha said :**

1. O king, here is visible the river Samanga which is also called Madhubela. Yonder is Kardamela, the bathing place of Bharata.

2. When the lord of Sachi, (Indra) became devoid of his prosperity in consequence of killing Vritra, he was cleansed of his sins by bathing in the Samanga.

3. O foremost of men, here is the spot where the Mainaka has sunk into the interior of the earth. It is therefore called Vinasana. In order to obtain sons Aditi in the days of yore cooked his famous food.

4. O foremost of men, ascend this lofty mountain and put an end to your inglorious misery which is not worthy of uttering.

5. O king, yonder is the Kanakhala mountain, the favourite resort of the Rishis, O Yudhishtira, yonder is the great river Ganga.

6. Here in the days of yore the holy sage Sanatkumara attained ascetic success. O descendant of Ajmira, if you bathe in it, you will be cleansed of all your sins.

7. O son of Kunti, touch with your ministers this lake, called Punya and this Bhrgitunga (mountain) and also these two rivers called Tashniganga.

8. O son of Kunti, yonder is the charming hermitage of Sulasherasha. Abandon your anger and sense of self-importance.

9. O son of Pandu, yonder is the beautiful hermitage of Raibhya where died the son of Bharadvaja, Yavakrit, learned in the Vedas.

**Yudhishtira said :**

10. How did the mighty sage Yavakrit, the son of the ascetic Bharadvaja, acquire profound knowledge in the Vedas. How also did he die?

11. I desire to learn all this as they happened. I take delight in hearing the accounts of the celestial-like men .

**Lomasha said :**

12. Bharadvaja and Raibhya were two friends. They both lived here always taking the greatest pleasure in each other's company.

13. Raibhya had two sons, named Arvavasu and Pravashu. O descendant of Bharata, Bharadvaja had only one son named Yavakrit.

14. O descendant of Bharata, Raibhya and his sons became learned and the other (Bharadvaja) became an ascetic. From their childhood their friendship was matchless.

16. O sinless one, seeing that his father who practised asceticism was slighted by the Brahmanas, while Raibhya with his sons was greatly respected by them, the high-spirited Yavakrit was overwhelmed with sorrow and became pale. O son of Pandu, he underwent severe austerities in order to get the knowledge of the Vedas.

17. He exposed his body to a flaming fire. By thus practising great asceticism he filled Indra with great anxiety.

18. O Yudhishtira, thereupon Indra went to him and thus spoke to him, 'Why have you been engaged in the severe austerities?

**Yavakrit said :**

19. O worshipped of the celestial, I am engaged in the severe asceticism, because I desire to possess such knowledge of the Vedas as has never been acquired by any Brahmana.

20. O chastiser of Paka, O Kaushika, my this attempt is for obtaining the knowledge of the Vedas. By the force of my asceticism, I desire to acquire all sorts of knowledge.

21. O lord, the knowledge of the Vedas that are to be learnt from teachers, requires long time to acquire. Therefore I am engaged in this great attempt.

**Indra said :**

22. O Brahmana Rishi, the way you have adopted is not the proper way. O Brahmana, why

will you destroy yourself? Go and learn (the Vedas) from a preceptor.

23. O descendant of Bharata, having said this, Sakra (Indra) departed and Yavakrit of immeasurable prowess again engaged himself in asceticism.

24. O king we have heard that by thus undergoing severe asceticism, he again greatly agitated the lord of the celestial.

25. The slayer of Bala, the deity (Indra) again came to that great Rishi who was engaged in that great austerity and forbade him to do it.

**Indra said :**

26. You are doing all this with the intention that the knowledge of the Vedas might be manifest in you and in your father, but your attempt can never be successful. Your this act is not well-advised.

**Yavakrit said :**

27. O king of the celestial, if you will not do what I desire, I shall, then, by observing stricter vows, practise still more severe austerities.

28. O king of the celestial, know that if you do not fulfill all my desires, I shall then cut off my limbs and offer them as a sacrifice to a blazing fire.

**Lomasha said :**

29. Having known the firm resolution of that high-souled Rishi, that intelligent deity (Indra) reflected (for a moment) and hit upon a means by which to dissuade him.

30. Thereupon Indra assumed the garb of an ascetic Brahmana, who was many hundred years of age and who was weak and consumptive.

31. He began to construct a dam of sands at that spot of the Bhagirathi where Yavakrit used to go to perform his ablutions.

32. As that foremost of Brahmanas paid no heed to the words of Sakra (Indra), he therefore began to fill Ganga with sands.

33. Without stopping for a moment, he threw handfuls of sands into the Bhagirathi and to construct the dam thus attracting the notice of the Rishi.

34. When that foremost of Rishis, Yavakrit, saw him thus earnestly engaged in bridging (the Ganges), he broke out into a loud laughter and thus spoke.

**Yavakrit said :**

35. O Brahmana, what are you doing? What is your intention? Why are you in vain making this great attempt?

**Indra said :**

36. O sire, I am trying to bridge the Ganga, so that a comfortable way may be made across it. People meet with great inconvenience in again and again crossing and recrossing it.

**Yavakrit said :**

37. O ascetic, you cannot bridge this mighty river. O Brahmana, desist from what is impracticable; attempt some thing practicable.

**Indra said :**

38. I have undertaken this heavy task, as you have engaged yourself in these great austerities to obtain the knowledge of the Vedas, an attempt which can never be successful.

**Yavakrit said :**

39. O lord of the celestial, O chastiser of Paka, if you consider these my attempts as fruitless, as yours are,

40. O lord of the celestial, be pleased to do for me what is practicable. Favour me with boons by which I may excel all other men.

**Lomasha said :**

41. Indra granted him boons as was asked by the great ascetic. He said, "as you desire it, the Vedas will be manifest in you as well as in your father.

42. Your all other desires also will be fulfilled." Having thus obtained all that he desired, he came to his father and said,

43. O father, the Vedas will be manifest in you as well as in me. In have obtained boons by which we shall excel all other men.

**Bharadvaja said :**

44. O son, as you have obtained all that you desired, you (as a matter of course) will (now) be proud. And when you will be filled with pride, destruction will soon overtake you.

45. O son, there is a story told by the celestial as an instance (of this). In the days of yore there was a greatly powerful Rishi, named Valadhi.

46. Being afflicted with grief for the death of his son, he performed great asceticism, to get a child who would be immortal. He obtained such a son.

47. But the celestial, though very much favourably disposed towards him, did not still make his son immortal like the celestial. They said that on no condition a mortal can be made immortal.

**Valadhi said :**

48. O foremost of the celestial, these mountains are existing for an ever-lasting time; indestructible as they are, they will be the instrumental of my son's immortality.

**Bharadvaja said :**

49. Afterwards a son was born to that Rishi, named Medhavi, who was of very wrathful temper. Having heard all about his birth he grew haughty and began to insult the Rishis.

50. He roamed over the earth committing various mischiefs to the Rishis. He one day met with the intelligent and greatly powerful (Rishi) Dhanushakha.

51. Medhavi maltreated him; therefore that greatly powerful Rishi cursed him saying, "Be reduced to ashes." But he was not reduced to ashes.

52. Thereupon having seen this, Dhanushakha caused the mountain which was the instrumental cause of his life to be shattered by buffaloes.

53. When the instrumental cause of his life was destroyed, the child (Medhavi) suddenly died. Thereupon taking up his dead son the father began to lament.

54. Now hear from me the verse that was recited by the Rishis learned in the Vedas when they saw the Rishi thus mourning.

55. "On no condition can a mortal overcome what has been ordained by Fate. Dhanushakha shattered even mountain by buffaloes."

56. Thus having obtained boons, young ascetics are (generally) filled with pride and perish in no time. Do not become one of them.

57. O son, this Raibhya is greatly powerful, so are his two sons. Therefore, be careful never to approach him.

58. O son, this Raibhya is a great Rishi and an ascetic of wrathful temper. If wrathful he can do you harm in anger.

**Yavakrit said :**

59. O father, I shall do as you command me. Never be in anxiety for it. As you, my father, deserve to be respected by me, so is Raibhya.

**Lomasha said :**

60. Having thus replied to his father in sweet words, Yavakrit began fearlessly to take pleasure in wantonly injuring the Rishis.

### CHAPTER 136

#### (TIRTHAYATRA PARVA)-Continued

##### History of Yavakrit

**Lomasha said :**

1. One day in the month of Vaisaka Yavakrit, while fearlessly wandering about, came to the hermitage of Raibhya.

2. O descendant of Bharata, he saw in that charming hermitage adorned with blossoming trees the daughter-in-law of Raibhya who was like a Kinnari.

3. Having lost his sense through desire, he shamelessly spoke to that bashful maiden saying, "Be attached to me."

4. Knowing his character and fearing his course and thinking (also) of the great power of Raibhya, she said, "Be it so" (then) and she went to him.

5. O descendant of Bharata, then taking him in private, she kept him hidden. O chastiser of foes, (some time after) Raibhya returned to his hermitage.

6. O Yudhishtira, seeing his daughter-in-law, Parvasu's wife in tears, he consoled her with sweet words and asked her the cause of her grief,

7. That blessed damsel told him all that Yavakrit had spoken to her and also what she herself had cleverly said to him.

8. Having heard of this gross misbehaviour of Yavakrit, Raibhya's heart burnt as if in fire and he was filled with great anger.

9. Thereupon that great ascetic of wrathful temper, inflamed with anger, tore off a matted lock of his head and with proper rites offered it to the fire.

10. Thereupon rose out of it a female exactly resemble his daughter-in-law. He then again tore off another lock and offered it to the fire.

11. Thereupon rose out of it a fearful Rakshasha of fearful eyes. Those two then spoke thus to Raibhya, "What are we to do?"

12. Thereupon the Rishi said to them in anger, "Go and kill Yavakrit." (Having been thus ordered) those two said, "Be it to" and went away with the intention of killing Yavakrit.

13. O descendant of Bharata, the female whom the high-souled Rishi created robbed with her charms the sacred water-pot of Yavakrit.

14. The Rakshasha with uplifted spear rushed upon Yavakrit who was robbed of his water-pot and who had thus become unclean.

15. Seeing him coming with the uplifted spear with the intention of killing him, Yavakrit suddenly rose and ran towards a tank.

16. Having seen that tank to be without water, Yavakrit went to all the rivers, but they too all were dried up.

17. Being pursued by the fearful Rakshasha with the uplifted spear, he in great fear, tried to enter his father's room of the sacred fire.

18. O king, he was there repulsed by a blind Shudra door-keeper; and he was stopped at the door and grasped by the man.

19. Having been thus stopped by the Shudra, (he stood motionless) and that Rakshasha hurled his spear at Yavakrit who then fell down pierced in the heart.

20. Having killed Yavakrit, that Rakshasha came back to Raibhya; and being ordered by Raibhya, he lived (there) with his wife (that female).

### CHAPTER 137

#### (TIRTHAYATRA PARVA)-Continued

##### History of Yavakrit

**Lomasha said :**

1. O son of Kunti, having collected the sacrificial fuel and after performing the ritual duties of the day Bharadvaja entered his hermitage.

2. As his son was killed, the (sacrificial) fire, which used to welcome him every day, did not come that day to welcome him.

3. Having seen this change in the Agnihotra, that great ascetic thus spoke to that blind Shudra gate-keeper who was seated there.

4. "O Shudra, why does not the fire delight on seeing me? You too do not express delight as you always do? Is everything well in the hermitage?"

5. I hope my foolish son had not gone to Raibhya? Tell me all this quickly; misgivings fill my mind.

**Shudra said :**

6. Your foolish son went to the great sage and therefore he lies prostrate being killed by a powerful Rakshasha.

7. He was pursued by a Rakshasha with uplifted spear; and he attempted to enter this room, but he was stopped at the door by me.

8. Thereupon being desirous to obtain water (in this room) in an unclean state, (he tried to force a passage, but his way being barred with my arms), he stood hopeless and (at that state) he was killed by the Rakshasha who held a spear in his hand.

**Lomasha said :**

9. Having heard from the Shudra, of this great calamity, Bharadvaja, embracing his dead son, began to lament for him.

**Bharadvaja said :**

10. For the good of the Brahmana you performed the severe austerities, so that the Vedas unstudied by any Brahmanas might be manifest in you.

11. Your conduct towards the Brahmanas had always been for their good and you had been always innocent in regard to all creatures. But at last you turned to be rude.

12. O child, I prohibited you from visiting the residence of Raibhya, but you went there to visit it which was like the all-destroying death.

13. That greatly effulgent one knows me to be old and (he knew also) that I had only one son. But that wicked-minded one still became subject to anger.

14. I have been afflicted with the grief at my son's death on account of Raibhya. O son, for your death I shall give up my life which is the most precious thing in the world.

15. As I give up my life on account of the grief at the death of my son, so will the eldest son of Raibhya kill him, though he would be innocent.

16. Happy are those to whom children are never born! Without experiencing the grief at their son's death, they happily move about.

17. Who can in this world be more sinful than those, who from the grief at their son's death and thus becoming deprived of their sense, curse their dearest friends?

18. Having seen my son dead, I have cursed my dearest friend. What second man is there who meets with such a (great) calamity.

**Lomasha said :**

19. Having thus variously lamented for his son, Bharadvaja cremated him and then he himself entered a blazing fire.

## CHAPTER 138

### (TIRTHAYATRA PARVA)- Continued

#### History of Yavakrit

**Lomasha said :**

1. About this time, the highly blessed ruler of earth, the greatly powerful Brihadymna, the Yajamana of Raibhya performed a sacrifice.

2. The two sons of Raibhya, named Arvasu and Parvasu, were employed by the intelligent Brihadymna to assist him in the sacrifice.

3. O son of Kunti, thereupon those two, taking the permission of their father, went away. Raibhya remained in the hermitage with Parvasu's wife.

4. One day in order to see his wife, Parvasu alone went to the hermitage and he saw his father in the forest, covered with black deer-skin.

5. The night was far advanced and dark and he was drowsy with sleep. When roaming in the forest, he took his father for a deer.

6. Mistaking his father for a deer, he unintentionally killed him with the desire of protecting his own body.

7. O descendant of Bharata, after performing all his funeral rites, he came again to the sacrifice and spoke these words to his brother.

**Parvasu said :**

8. You will never be able to perform this act alone. I have killed our father, mistaking him for a deer.

9. O brother, on my behalf, observe a vow prescribed in the case of killing a Brahmana. O Rishi, I shall alone be able to perform this act.

**Arvvasu said :**

10. Then perform the sacrifice of the intelligent Brihadymna. On your behalf, I shall observe the vow prescribed in the case of killing a Brahmana by subduing my senses.

**Lomasha said :**

11. O Yudhishthira, having observed the vow prescribed in the case of killing a Brahmana, Arvvasu, the Rishi, again came back to the sacrifice.

12. Thereupon having seen his brother come back again, Paravasu spoke these words, his voice choked with delight.

13. "See that this killer of a Brahmana may not enter your sacrifice. Do not also look at him, for even a glance at a killer of a Brahmana can certainly do you harm."

15. O ruler of earth, O descendant of Bharata, as soon as the king heard this, he ordered his men (to turn him out). Being driven out by the king's men and being repeatedly called by them as the slayer of Brahmana, Arvvasu again and again cried, "It is not I that killed a Brahmana."

16. He did not also admit, that he had observed the vow for his own sake. (He said), "My brother did it and I have freed him from that sin."

17. Having said this in anger and having been reprimanded by the king's men, that Brahmana Rishi, that great ascetic, became silent; and he then went away to the forest.

19. Performing severe austerities, he took protection in the sun. Thereupon the mystery of the sun revealed in him and that eternal deity appeared before him in an embodied form. O king, the celestial were exceedingly pleased with that act of Arvvasu.

20. They appointed him as the chief priest of the sacrifice and caused Paravasu to be dismissed. Then the celestial with Agni at the head, bestowed upon him boons.

21. He too asked the boons that his father might be restored to life. He also prayed that his

brother might be freed from the sin of killing his father;

22. (And also) that Bharadvaja and Yavakrit, both might be restored to life and that the Solar revelation might be famous.

23. O Yudhishthira, the celestial said, "Be it so"; and they bestowed on him the boons. Thereupon all of them were restored to life. Then Yavakrit spoke thus to the celestial with Agni at their head.

24. "I have obtained the knowledge of all the Vedas, I have also observed vows. How came it then that Raibhya killed me who am an ascetic!"

25-26. O foremost of the celestial, how could he then kill me in that way?"

" O Yavakrit, O Rishi, do not think in the way you speak, thinking that you easily learnt the Vedas without the help of a preceptor and Raibhya obtained the excellent Vedas after great exertions and long time.

27. Having said this to Yavakrit, the celestial with Indra at their head restored them all to life and went away to heaven.

28. O foremost of kings, here is the sacred hermitage (of that Rishi) adorned with trees full of flowers and fruits (that grow) at all seasons. It cleanses all sins.

## CHAPTER 139

### (TIRTHAYATRA PARVA)-Continued

#### Entering Kailasha etc.

**Lomasha said :**

1. O descendant of Bharata, O son of Kunti, O ruler of earth, you have now left behind the mountains Ushinara, Mainaka, Shveta and Kala.

2. O foremost of the Bharata race, here flow before you the seven Ganges. This spot is (very) pure and holy. Here Agni unceasingly blazes forth.

3. No man is able to get a sight of this wonder. Therefore concentrate your mind, so that you may with rapt attention see these Tirthas.

4. O son of Kunti, as we have passed the Kaola mountains you will now see the playgrounds of the celestial, marked with their foot-prints.



5. We shall now ascend Shveta Giri and the Mandara mountain, where dwell Manivadra, Yaksha and Kubera, the king of the Yakshas.

6-7. -O king, O foremost of men, here at this place eight thousand swift-going Gandharvas and as many Kimpurushas and four times as many Yakshas of various shapes, wielding many weapons, wait upon the chief of Yaksha Manivadra.

8. In this place their power is very great and their speed is that of the wind. They are certainly capable of displacing the king of the celestial from his seat.

9. O child, O son of Pritha, protected by them and watched over by the Rakshasas, these mountains have become inaccessible. Therefore perform the great concentration of mind.

10. O son of Kunti, here are the ministers of Kubera and his other friends who are all fearful Rakshasas. We shall have to meet them therefore gather up all your prowess.

11. O king, the Kailasa mountain is six yojanas in height. O descendant of Bharata, there is a large Jujube tree. Here often are the celestial,

12. In great members, also the Yakshas, the Rakshasha, the Kinnaras, the Nagas, the Suparnas, the Gandharvas when they go to the palace of Kubera.

13. O king, protected by me, as well as by the prowess of Bhimasena and also in consequence of your own asceticism and self-command, do mix with them today.

14-15. May king Varuna, that conqueror in battles, Yama, Ganga and Yamuna, this mountain, the Marutas, the Ashinas, all rivers and lakes, vouchsafe to you safety. O greatly effulgent one, may you have safety from the celestial, the Asuras and the Vasus.

16. "O Goddess Ganga, I hear your roar from this golden mountain which is sacred to Indra. O blessed one, protect, in this mountain, this ruler of men adored of all the Ajamira race.

17. O daughter of the mountain, this king is about to enter this mountainous regions. Therefore confer upon him your protection." Having thus addressed that ocean-going river, that Brahmana said to the son of Pritha to be careful.

**Yudhishtira said :**

18. This confusion of Lomasha is astonishing. Therefore all of you protect Krishna (Draupadi). Do not be careless. He knows very well this place as being difficult of access. Therefore practise here the greatest purity.

**Vaishampayana said :**

19. He then thus spoke to the greatly powerful Bhima, "O Bhimasena, protect Krishna (Draupadi) with all care. O child, whether Arjuna be near or away, Krishna (Draupadi) always seeks your protection when in fear."

20. Thereupon the high-souled, king (Yudhishtira), coming to the twins (Nakula and Sahadeva) and smelling their heads and rubbing their body, said, "Do not fear. Proceed with caution."

## CHAPTER 140

### (TIRTHAYATRA PARVA)-Continued

#### Entering Gandamadana

**Yudhishtira said :**

1. O Vrikodara, there are in this place, many invisible beings who are all powerful and huge. We shall however be able to pass through them by the merit of our Agnihotra and asceticism.

2. O son of Kunti, by collecting your prowess, restrain your hunger and thirst, O Vrikodara, have recourse to your strength and cleverness.

3. O son of Kunti, you have heard what the Rishi (Lomasha) has said about the Kailasa mountain. After due deliberation think, how Krishna (Draupadi) should pass through this place.

5. Or, O exalted Bhima of large eyes, you should better return with Sahadeva, with Dhaumya, with all our charioteers, cooks, servants, cars, horses and also the Brahmanas who are worn out with travel.

6. The great ascetic Lomasha, Nakula and I shall proceed living on light food and observing vows.

7. In expectation of my return, wait carefully at the source of the Ganges and protect Draupadi till I come back.

**Bhima said :**

8. O descendant of Bharata, although this blessed princess is afflicted with toil she easily proceeds along in the hope of seeing Shvetavahana (Arjuna).

9. Your dejection also is very great at not seeing the high-souled Gudukesha (Arjuna) who never retreats from battle.

10. O descendant of Bharata, you will be more dejected if you do not see Sahadeva, Krishna (Draupadi) and myself. Let the Brahmanas return with our servants,

11. Charioteers, cooks and others whom you may command. I shall never leave you here.

12. In these rugged and inaccessible mountainous regions infested by Rakshasas. This greatly blessed princess, ever devoted to her husbands,

13. O foremost of men, will not return without you. This Sahadeva is always devoted to you;

14-15. O great king, I know his character well; he will never return (without you). We are all eager to see Savyasachi (Arjuna) and therefore we will all go together. If we cannot go on our cars over this mountain of many defiles,

16. We shall walk on foot. O King, you need not trouble yourself about it. I shall carry the Panchala Princess, wherever and whenever she will be incapable of walking.

17. I have decided upon this; therefore do not trouble yourself about it. I shall carry these two heroes, the tender sons of Madri, the delight of their mother, over difficult tracts, wherever they will be incapable of walking.

**Yudhishtira said :**

18. O Bhima, let your strength increase for your speaking thus. You boldly undertake to carry the illustrious Panchala princess.

19. And also the twins (Nakula and Sahadeva). Be blessed; such courage does not exist in others. May your strength, fame and virtue increase.

20. O mighty-armed hero, as you propose to carry our two brothers will Krishna (Draupadi), let not exhaustion or defeat come to you.

**Vaishampayana said :**

21. Thereupon the charming Krishna (Draupadi) smilingly said, "O descendant of Bharata, I shall go, you need not be anxious for me."

**Lomasha said :**

22. O son of Kunti, one can go to Gandamadana by asceticism; therefore we shall all practise asceticism.

23. O king, O son of Kunti, Nakula, Sahadeva, Bhimsena, you and myself then shall see Shvetavahana (Arjuna).

**Vaishampayana said :**

24. O king, having thus conversed, they saw with delight the extensive kingdom of Suvaka abounding in horses and elephants.

26. Densely inhabited by the Kiratas and the Tanganas, crowded by hundred of Pulindas, frequented by the celestial and full of wonders. Seeing them Suvaka, the king of the Pulindas, received them in due honour and with great cheerfulness, on the frontier of his kingdom. They, too being thus received, lived there (for some time) with great comfort.

27-29. They started for the Himalaya mountain when the sun shone brightly in the sky. Having left in the care of the king of the Pulindas all their servants, Indrasena and others, also the cooks and stewards and also all accoutrements of Draupadi and also everything else, those mighty car-warriors, those greatly power-descendants of Kuru started for that country. They proceeded cautiously with Krishna (Draupadi); they were all cheerful in the expectation of seeing Arjuna.

## CHAPTER 141

### (TIRTHAYATRA PARVA)-Continued

#### Entering Gandamadana

**Yudhishtira said :**

1. O Bhimasena, O Panchala princess, O twins, hear. Nothing of creatures perishes. Behold, we are now rangers of forest.

2. Weak and fatigued as we are, we have to help one another and pass over difficult places. Though incapable, yet we must proceed in order to see Dhananjaya (Arjuna).

3. It (his absence) burns my body as fire does a heap of cotton. I do not see the heroic Dhananjaya at my side.

4. With the thirst for seeing him, I live with my younger brothers in the forest. O hero, the great oppression committed on Yagmaseni (Draupadi) also burns me.

5. O Vrikodara, I do not see the immediate elder of Nakula, the immeasurably powerful Partha (Arjuna) who is invincible and who is the wielder of the strongest bow. For this, O Vrikodara, I am miserable.

6-7. In order to see that hero, Dhananjaya firm in truthfulness, I have been wandering with you for these five years in various Tirthas, in charming forests and lakes. As I do not still see Vibhatsu (Arjuna) O Vrikodara I am miserable.

8. As I do not see the long armed, black, curly-haired, lion-like (Arjuna), O Vrikodara, I am miserable.

9. As I do not see that foremost of the Kurus, accomplished in arms, skillful in fight and matchless amongst bowmen, O Vrikodara I am miserable.

10-12. As I, though very much distressed, do not see that son of Pritha, Dhananjaya who was born under the influence of the constellation Falguni, who ranges amidst enemies like angry Yama at the time of the universal dissolution, who possesses the prowess of an elephant with the juice trickling down its temple, who has lion-like shoulder, who is in no way inferior to Sakra (Indra) in energy and prowess, who is elder of the twins, who rides on white horses, who is immeasurably powerful, invincible and the wielder of the strongest bow, O Vrikodara, I am miserable.

13. He is forgiving, even when he is insulted by the meanest foe. He confers benefit and protection upon the men who follow the righteous path.

14. To crafty men who want to injure him, even if he be the wielder of thunder (Indra), he is like a virulently poisonous snake.

15. The high-souled and Immeasurably powerful Vibhatsu shows mercy and extends protection even to an enemy when he is fallen.

16. He is the refuge of us all and he destroys his enemies in battle. He can gather all wealth and he keeps us all happy.

17. It was through his prowess I formerly possessed various kinds of precious jewels which Suyodhana (Duryodhana) has now got.

18. O hero, O son of Pandu, it was through his prowess I formerly possessed the Assembly Hall adorned with all sorts of jewels and celebrated over the three worlds.

19. He is like Vasudeva in prowess, he is invincible and matchless in battle like Kartavirya. I do not (now) see that Falguni.

20. That chastiser of foes (Arjuna) is equal to the invincible and most powerful Sankarsana (Baladeva) and Vasudeva (Krishna).

21. He is equal to Purandara (Indra) in strength of arms and prowess; he is equal to the wind in speed, to the moon in beauty and to the eternal Death in anger.

22. O mighty armed one, in order to see that hero, that foremost of men, we shall all go to the Gandamadana mountain .

23. In which is situated the hermitage Nara and Narayana and on which stands the great Badari tree. It is inhabited by the Yakshas. We shall see that excellent mountain.

24. Practising great asceticism, we shall go walking to the charming lake of Kubera guarded by the Rakshasas.

25. O Vrikodara, no vehicle can go to that place. O descendant of Bharata, no cruel, avaricious and hot-tempered man can go there.

26. O Bhima, in order to see Arjuna, we shall all go there guiding on our swords and wielding our bows. We shall be accompanied by Brahmanas of strict vows.

27. O son of Pritha, the sinful men meet there flies, gad-flies, mosquitoes, tigers, lions and reptiles, but pure-souled men do not meet them.

28. Therefore with regulated diet and with subdued passions, we shall go to the Gandamadana with the desire of seeing Dhananjaya.

## CHAPTER 142

### (TIRTHAYATRA PARVA)-Continued

#### Entering Gandamadana

**Lomasha said :**

1. You have seen many mountains and rivers, towns and forests and also many charming Tirthas, the sacred water of which you have touched with your hands.

2. O sons of Pandu, this way leads to the celestial Mandara mountain; therefore be attentive and free from all anxieties.

3. You will now go to the abode of the celestial Rishis of virtuous deeds.

4. O king, here flows the great and beautiful river (Alakananda) of sacred water rising from the Badari tree. It is ever adored by the celestial Rishis,

5. It is always adored by the high-souled. Vaihayasa, Valakhilyas and the Gandharvas,

6. And the singers of the Sama (Veda) the Rishis, Marichi, Pulaha, Bhrigu and Angirasa chant the hymns in this place.

7. Here does the lord of the celestial with the Marutas perform his daily prayers. The Siddhas and the Ashvins wait upon him.

8. The moon with the sun and with all the luminaries and with the planets always go to this river by day and by night.

9. O greatly blessed one, that protector of the world, Vrishanka (Shiva) received on his head the all of the waters of this river at the source of the Ganges.

10. O child, now come to this goddess of six attributes and bow down before her with concentrated mind.

**Vaishampayana said :**

11. Having heard the words of the illustrious Lomasha the Pandavas reverentially worshipped the river which flows from the sky.

12. Having worshipped her, all the virtuous Pandavas accompanied by the Rishis again cheerfully proceeded.

13. Those best of men then saw at a distance some white objects of vast proportions which looked like the Meru (mountain) stretching in all directions.

14. Seeing the Pandavas eager to ask him about it, Lomasha, skillful in speech, thus spoke. "Hear, O sons of Pandu.

15-16. O foremost of men, what you see before you and what is of vast proportions looking like a mountain and appearing as beautiful as the Kailasa, is the collection of bones of the greatly powerful Daitya Naraka. As they have been kept on a mountain one mistakes it for a mountain.

17. In the days of yore, this Daitya was killed by the Supreme Soul, the eternal deity Vishnu, for the good of the king of the celestial.

18. That high-souled Daitya performed great asceticism for ten thousand years with the desire of getting possession of Indra's kingdom.

19. That son of Diti, becoming thus unrivalled by the power of his asceticism, as well as, that of arms, always harassed (Indra).

20. O sinless one, Sakra (Indra) became agitated. Afflicted with fear by learning his prowess, asceticism and observance of religious vows,

21. He mentally thought of the eternal deity Vishnu; and the graceful lord of the universe who is present everywhere appeared and stood before him.

22-23. The Rishis and the celestial propitiated Vishnu with prayers. In his presence even the exalted and blazing Havyavahana (fire), lost his effulgence. Seeing that giver of boons, the deity Vishnu, the lord of all the celestial,

24. The wielder of thunder (Indra) with joined hands and bowed down head, told him soon the cause of his fear.

**Vishnu said :**

25. "O Sakra, I know your fear originates from the lord of the Daityas, Naraka. By his successful asceticism he desires to obtain Indra's kingdom.

26. O lord of the celestial, although he has achieved success in asceticism. I shall sever his soul from his body to do you good. Wait for a moment."

**Lomasha said :**

27. Thereupon the greatly powerful Vishnu deprived him (Naraka) of his senses by striking him with his hands. He (Naraka) fell down on the ground dead, like a great mountain.

28. He was thus killed by a miracle and his bones were then gathered at this spot. Here thus is manifest another great deed of Vishnu.

29. Once the whole earth was lost, it sunk into the nether regions. But she was again lifted up by him (Vishnu) who had assumed the form of a boar.

**Yudhishtira said :**

30-33. O exalted one, narrate in detail how Vishnu, the lord of the celestial, raised up the earth sunk down one hundred yojanas. How was also that support of all created things, the greatly blessed Earth, who dispenses blessings and produces all sorts of course, made stable? By whom she was forced to sink one hundred yojanas and under what circumstances was this greatest exploit of the Supreme Being exhibited? O foremost of Brahmanas, I desire to hear all this in detail as it happened. You know all about it.

**Lomasha said :**

34-35. O Yudhishtira, hear all in detail as I narrate the story which you have asked me to relate. O child, in the days of yore, in a terrible time in the Treta Yuga the ancient and primeval deity performed the duties of Yama.

36. O undeteriorating one, when the god of gods began to perform the duties of Yama, there was no death (on earth), but births were numerous.

37. Birds, beasts, kine, sheep, deer and all kinds of wild animals began to multiply.

38. O foremost of men, O chastiser of foes, men also began to multiply by thousands and tens of thousands like water.

39. O child, by this terrible increase of creatures, the Earth sank down one thousand yojanas.

40. Being afflicted with pain all over her body and being deprived of her senses by this excessive weight (on her), she sought the protection of the foremost of deities Nara-Narayana.

**The Earth said :**

41. O exalted deity, it is through your favour I was able to remain so long in my position. But (now) I have been overcome with (a heavy)

burden and I am now unable to hold myself any longer.

42. O exalted deity, you should remove this burden. O deity, O lord, I ask your protection. Extend your favour towards me.

**Lomasha said :**

43. Having heard her these words, the eternal deity of six attributes, cheerfully spoke these words to her with great distinctness.

**Vishnu said :**

44. O Earth, O holder of treasures, O burdened earth, do not be afraid; I shall act in the way by which you will be relieved of your burden.

**Lomasha said :**

45. Having thus sent away the earth adorned with mountains as her ear-rings, he then became a greatly effulgent boar with one tusk.

46. Causing terror with his red eyes and emitting smokes from his blazing lustre, he began to swell in magnitude in that place.

47. O hero, then holding the earth with his single tusk that eternal one raised her up one hundred yojanas.

48-49. When she was thus raised up, a great agitation was created. All the celestial the Rishis and the ascetics were agitated; and the earth, the sky and the heaven were filled with "Alas! Oh!". Neither the celestial nor men could find peace.

50. Then the celestial and the Rishis all approached Brahma who was seated as if blazing in his own prosperity.

51. Coming to the deity Brahma, the witness of the acts of all beings, they with joined hands thus said to these words.

**The Celestialss said :**

52. "O lord of heaven, all created beings have become agitated; all the mobile and immobile creatures have become restless. The ocean are also in great agitation.

52-53. This whole earth has gone one hundred yojanas down. What is the cause of all this? By whom the whole universe has been agitated? Kindly explain the cause to us without delay; we are all bewildered.

**Brahma said :**

54. O immortals, there is no fear from the Asuras in any matter or in any place. Hear why all this agitation has taken place.

55. This heaven has been agitated from the prowess of the illustrious being, who is omnipresent, eternal and the never-perishing soul.

56. That supreme soul, Vishnu, has lifted up again the earth which sank down one hundred yojanas.

57. On account of thus raising her up, this agitation has taken place. Know this to be the cause and dispel your doubts.

**The Celestialss said :**

58. O exalted deity, where is that God, who so easily raises up the earth? Tell us the place; we shall all go there.

**Brahma said :**

59. Go there. Be blessed, you will find him in the Nandana. Yonder is the exalted and adored Suparna (Garuda).

60. After having raised the earth, the Supreme Being, the creator of the world, blazes forth in the form of a boar like consuming fire at the universal dissolution.

61. On his breast is to be seen (the gem) Srivatsa. Behold all of you that being who does not know deterioration.

**Lomasha said :**

62. The immortals, with the Grandsire at their head, after having seen that great soul and heard his praise, went back to the place whence they came.

**Vaishampayana said :**

63. O Janamejya, having heard this story, all the Pandavas with great alacrity proceeded by the way pointed out by Lomasha.

## CHAPTER 143

### (TIRTHAYATRA PARVA)- Continued

#### Entering Gandamadana

**Vaishampayana said :**

1-2. O king, then those foremost of bow men, those immeasurably effulgent heroes, equipped with quivers and arrows and armed with swords and holding bows strung at full and wearing finger protector made of guana-skin, went towards the Gandhamadana, with the Panchal princess and the best of Brahmanas.

3. On their way they saw many lakes, rivers, mountains, forests with trees of wide spreading shades standing on the summit of the mountains,

4. Places with trees bearing flowers and fruits in all seasons and regions frequented by the celestial Rishis. Subduing their souls within their souls and living on fruits and roots,

5. They passed through rugged, craggy and difficult pigeons seeing (on their way) various kinds of animals.

6. Those high-souled heroes then entered the mountain inhabited by the Rishis, the Siddhas and the immortals and frequented by the Kinnaras which is the favourite pigeon of the Gandharvas and the Apsaras.

7. O king, as they were entering Gandhamadana mountain, a violent wind arose accompanied with heavy shower of rain.

8. Thereupon clouds of dust with innumerable dry leaves rose and suddenly covered the earth, the atmosphere and the sky.

9. The sky being covered with dust, nothing could be seen. They (the Pandavas) could not even express their mental feelings to one another by word.

10. With eyes enveloped in darkness and pushed by the wind full of particles of rocks, they could not see one another.

11. There arose great sounds proceeding from the trees and also from those trees that continually broke down blown up by the wind and also from those trees that fell down on the ground.

12. distracted by the wind, they thought in their mind, "Is the heaven coming down or is the earth or the mountain being rent asunder?"

13. Being pushed by the wind and being alarmed, they felt their way by their hands and they took shelter under the way-side trees, ant-hills and caverns.

14. Then taking hold of his bow and taking also Draupadi (by the hand), the greatly powerful Bhimasena stood underneath a tree.

15. Dharmaraja (Yudhishtira) and Dhaumya crept into a deep wood. Taking the sacred fire, Sahadeva took shelter under a rock.

16. Nakula with Lomasha and other greatly ascetic Brahmanas stood alarmed, each underneath a tree.

17. When the wind had abated and the dust had subsided, there came down a heavy shower of rain in great torrents.

18. There arose a great noise (of the rains falling on the mountain-side) like that of the roaring of the thunder. The swift flashing lightning began to play gracefully on the clouds.

19. Being helped by the swift wind, showers of rain incessantly poured and filled all sides round.

20. O king, all around flowed many stream-lets covered with froth and mud.

21. Carrying volumes of water and covered with large quantity of froth, they rushed down with tremendous roars uprooting many trees.

22. When the noise had ceased and the wind had abated and the water had subsided and the sun had arisen,

23. O descendant of Bharata, they cautiously came out and met together. Those heroes then again proceeded towards the Gandhamadana mountain.

## CHAPTER 144

### (TIRTHAYATRA PARVA)-Continued

#### Entering Gandamadana

**Vaishampayana said :**

1. When the illustrious Pandavas had gone only two miles, Draupadi unaccustomed to walk, sat down.

2. Fatigued and miserable as she was, the Panchala princess became faint on account of the storm and rain.

3. Trembling with faintness, the black-eyed lady supported her with her thighs and with her plump and becoming arms.

4. Thus trying to support herself with her thighs which were like the trunk of an elephant, she suddenly fell down on the ground, trembling like a plantain tree stirred (by wind).

5. Seeing that foremost of women falling down like a twisted creeper, the greatly strong Nakula ran forward and supported her.

**Nakula said :**

6. O king, O descendant of Bharata, behold, the daughter of the Panchala king, this black-eyed lady has fallen on the ground out of fatigue.

7. O great king, this lady of slow gait, though she does not deserve misery, suffers great afflictions. She is worn out with fatigue. Therefore comfort her.

**Vaishampayana said :**

8. Having heard his these words, the king, Bhima and Sahadeva became greatly afflicted and they soon ran towards her.

9. Seeing her weak and also seeing her pale face, the high-souled son of Kunti, taking her up on his lap, began to lament (in grief).

**Yudhishtira said :**

10. How can, this beautiful lady accustomed to a life of ease (and accustomed) to live in the private rooms and on beds spread over with sheets, sleep on the ground?

11. The delicate hands and the lotus-like feet of this lady who deserve all excellent things have become dark blue in colour on my account.

12. Having been addicted to dice what have I done foolishly. I am with Krishna (Draupadi) wandering in the forest full of wild animals!

13. This large-eyed lady was bestowed on us by her father, the king of Drupada, in the hope that this blessed damsel would be happy by obtaining the Pandavas as her husbands.

14. Afflicted with hardship, sorrow and travel, it is on account of my wretched act, she (now) lies prostrate on the ground without having obtained any thing hoped for.

**Vaishampayana said :**

15. When Dharmaraja Yudhishtira was thus lamenting, Dhaumya and other foremost of Brahmanas all came there.

16. They comforted and consoled him and they honoured him with blessings. They uttered mantras capable of destroying Rakshasas and they also performed (some) religious rites.

17. On the Mantras being recited by the great Rishis in order to restore her and on the repeated touch of the cool hands of the Pandavas.

18. And also on being fanned by the cool breeze surcharged with water, the Panchala princess felt ease and slowly regained her consciousness.

19. Placing the poor exhausted lady who had then regained her consciousness on a deer-skin, the sons of Pritha made her take rest.

20. The twins, taking up her red-soled feet with auspicious marks, began to press them gently with their hands which were scared by the bow-strings.

21. Dharmaraja Yudhishtira also comforted her. That foremost of the Kurus thus spoke to Bhimasena.

**Yudhishtira said :**

22. "O Bhima, many rugged and snowy bound mountains are (before us); O mighty-armed hero, how will Krishna (Draupadi) be able to pass them?"

**Bhima said :**

23. O king, I myself will carry the princess and also these two foremost of men, the twins and yourself; therefore O king of kings, do not allow anxiety to come to your mind.

24. O sinless one, at your command, the son of Hidimba, Ghatotkacha, who can range the skies and who is as strong as myself will carry us all.

**Vaishampayana said :**

25. Having been ordered by Dharmaraja (Yudhishtira) he remembered his Rakshasa son. As soon as remembered the high-souled Ghatotkacha appeared before his father.

26. The mighty armed hero, after saluting the Pandavas and the Brahmanas, stood before them with joined hands. They too welcomed him in return.

27. He then thus spoke to his greatly powerful father Bhimasena, "Having been remembered by you. I have speedily come here to serve you.

28. O mighty-armed hero, command me. I shall certainly be able to perform whatever you will order me to do." Having heard this, Bhimasena embraced the Rakshasa.

## CHAPTER 145

### (TIRTHAYATRA PARVA)-Continued

#### Entering Gandamadana

**Yudhishtira said :**

1. O Bhima, let this powerful and heroic Rakshasha chief, your own begotten son, ever devoted to us and always truthful, carry (his) mother (Draupadi) without any delay.

2. O greatly powerful hero, by your strength of arms I shall go with the Panchala princess to Gandhamadana.

**Vaishampayana said :**

3. Having heard the words of his brother, that foremost of men Bhimasena spoke thus to that chastiser of foes, Ghatotkacha.

**Bhima said :**

4. O invincible hero, O son of Hidimba, O child, O ranger of skies, you are capable of going everywhere at will. Your mother is worn out with fatigue; therefore, O strong hero, carry her.

5. On your shoulder and go with us adopting a course not far overhead, so that you may not make her feel uneasy. Let blessings be on you.

**Ghatotkacha said :**

6. I can myself alone carry Dharmaraja (Yudhishtira), Dhaumya, Krishna (Draupadi) and the twins (Nakula and Sahadeva), what wonder is then there that I shall today carry them when I have others to help me!

7. O sinless one, hundreds of other heroes (Rakshasas), capable of ranging in the skies and of assuming any form at will, will carry you with all the Brahmanas.

**Vaishampayana said :**

8. Having said this, Ghatotkacha carried Krishna (Draupadi) in the midst of the Pandavas. The other (Rakshasas) carried the Pandavas.

9. Lomasha of matchless effulgence proceeded in the path of the Siddhas by virtue of his own (ascetic) prowess, like a second sun.

10. Being ordered by the Rakshasas chief, other greatly powerful Rakshasas took up all the Brahmanas (on their shoulders) and proceeded along.

11. Blazing up many highly charming forests and woods, they went towards the great Badari tree.

12. Being carried by the greatly swift and heroic Rakshasas, who were capable of going great distance within the shortest time, they passed over a long way as if it were but a short one.

13. They saw (on their way) many regions crowded with Mlechas, many mines of gems, many hillocks full of various minerals,



14. Thronged with Vidyadharas, abounding on all sides in the monkeys and the Kinnaras, the Kimpurushas and the Gandharvas,

15. Full of peacocks, Chamaru cows, apes, Rurus, bears, Gavayas and buffaloes,

16. Intersected by many rivulets and abounding in a large number of birds of various kinds and also in various sorts of beasts, beautified by elephants.

17. Adorned with various trees and enraptured birds. Having passed many such regions and also the country of Uttara-Kurus.

18. They then saw that best of mountains, the Kailasa, full of wonderful sights. They then saw the hermitage of Nara and Narayana.

19. Adorned with celestial trees bearing fruits and flowers in all seasons of the year. They then saw that charming Badari of large trunk.

20. It was full of freshness, of deep shade, of excellent beauty and of thick, soft and green foliage; it was blessed and healthful,

21. With gigantic and wide spreading boughs of matchless lustre, it bore full grown, tasteful and holy fruits.

22. All dropping excellent honey. It was frequented by the great Rishis and it was always inhabited by various birds maddened with animal spirits.

23. It grew in a place where there were no mosquitoes and gad flies and it abounded in fruits, roots and water, it was covered with green grass, inhabited by the celestial and the Gandharvas.

24. It stood on a smooth surface of land which was naturally blessed and healthful it was throneless, beauteous and cool and pleasant in touch.

25. Having reached the place with those foremost of Brahmanas, the illustrious (Pandavas) all slowly alighted from the shoulders of the Rakshasas.

26. O king, the Pandavas, accompanied by those best of Brahmanas, saw the charming hermitage of Nara and Narayana.

27. It was free from darkness, it was holy, it was untouched by the solar rays, it was free from all the miseries, namely hunger and thirst, heat and cold; it destroyed all sorrows.

28. It was crowded by the great Rishis and adorned with the grace of the Vedas. It was inaccessible to those men who were beyond the pale of religion.

29. It was adorned with offerings and havyas, it was holy, well swept and daubed with fragrance. It shone beautiful with the offerings of celestial blossoms all around.

30. It was covered over with sacrificial altars, sacred ladles and posts and graced with large water jars and baskets.

31. It was the refuge of all creatures, it echoed with the recitations of the Vedas. It was heavenly and a fit place for a holy hermitage; it destroyed all fatigue.

32-35. It was full of splendour, it produced matchless merits, it was majestic with divine qualities. It was inhabited by many great Rishis living on fruits and roots, having their passions controlled, wearing black deer skins, looking as effulgent as the sun and Agni, possessing souls magnified by asceticism and mind intent on emancipation, leading the Vanaprastha life, identifying themselves with the Supreme Soul and reciting the Vedas. That greatly effulgent son of Dharma, Yudhishtira, with his brothers, restraining his senses and purifying himself, went to those Rishis, who, having seen by their supernatural knowledge the arrival of Yudhishtira,

36. Received him with joy. Those Rishis, engaged in the recitation of the Vedas conferred blessings on him.

37. Those fire-like ones gladly gave him a fitting reception in due form. They gave him pure water, fruits, flowers and roots,

38. Dharmaraja Yudhishtira gladly received with subdued soul the offerings offered by the great Rishis for his reception.

39-40. O sinless one, the Pandava (Yudhishtira) with Krishna (Draupadi) and his brothers and with also thousands of Brahmanas, learned in the Vedas and the Vedangas, entered that sacred hermitage which was like the abode of Indra, resembling heaven itself, beautiful and full of celestial fragrance.

41. Then the virtuous-minded (Yudhishtira) saw the hermitage of Nara and Narayana, adored by the celestial and the celestial Rishis and beautified by the Bhagirathi.

42. Seeing it frequented by the Brahmana Rishis and abounding in fruits dropping excellent honey, those foremost of men, the Pandavas, were filled with great delight.

43. Having arrived there those high-souled ones lived at that place with the cheerfully sported there.

44. Seeing the Mainaka mountain with golden peaks and also the auspicious Binda lake abounding in various sorts of birds.

45. The Pandavas with Krishna (Draupadi) derived great pleasure in roaming in those excellent and charming woods blossomed with flowers of all seasons.

46. They were beautiful on all sides with trees bearing brown blossoms, bending down with the weight of their fruits, frequented by numerous male Kokilas,

47. With glossy and beautiful foliage, with cool shade and with beautiful loveliness, with various lakes of crystal waters,

48. Adorned all around with lotuses and lilies. Seeing this charming scene, the Pandavas derived great delight.

49. O lord, a balmy breeze with holy fragrance always blew there, delighting all the Pandavas with Krishna (Draupadi).

50-51. The high-souled ones saw near the great Badari tree, the Bhagirathi of easy descent and cool water, adorned with beautiful lotuses, with stairs made of rubies and corals, beautified with trees and scattered over with celestial flowers and giving great pleasure to the mind.

53. Those sons of Kunti, after having purified themselves, offered oblations to the Pitris, the celestial, the Rishis, in the sacred waters of the Bhagirathi in that extremely inaccessible place, frequented by the celestial Rishis. Those perpetrators of the Kuru race thus offered oblations and passed their time in reciting holy writs.

54. Those foremost of men, those heroes then lived there with the Brahmanas. Those best of men, the celestial-like Pandavas, seeing the various scenes with Krishna (Draupadi) derived great pleasure.

## CHAPTER 146

### (TIRTHAYATRA PARVA)-Continued

#### Bhima's entering plantain forest

**Vaishampayana said :**

1. There lived those foremost of men, those heroes, for six nights, leading a highly pure life with the expectation of seeing Dhananjaya (Arjuna).

2. Then there blew a wind from the north-east at pleasure and it brought a celestial and sun-like lotus with one thousand petals.

3. The Panchala princess saw that pure and charming lotus of celestial fragrance lying on the ground being brought by the wind.

4. O king, having obtained that excellent, fragrant and blessed lotus, that blessed lady became very much delighted and she thus spoke to Bhimasena.

**Draupadi said :**

5. "O Bhima, behold this beautiful and excellent celestial flower, it has gladdened my heart by its sweet fragrance.

6. O chastiser of foes, I shall give it to Dharmaraja (Yudhishtira). Procure others (like it) for my satisfaction, so that I may take them to our hermitage in the Kamayaka.

7. O son of Pritha, if I am your beloved, then procure others (like it) in large numbers, for I desire to take them to our hermitage in the Kamyaka (forest)."

8. Having said this to Bhimasena, that faultless lady of beautiful eyes took the flower and went to Dharmaraja (Yudhishtira).

9. Knowing the desire of their queen (Draupadi), that foremost of men, the greatly strong Bhima, set out, so that he might gratify the desire of the beloved one.

10. Eager to fetch the flowers, he proceeded at a very rapid pace facing the wind, in the direction from which the lotus had come.

11. Taking the bow inlaid with gold and also arrows resembling poisonous snakes, he proceeded like a lion in rage or an elephant in rut.

12. All creatures stared at that wielder of the great bow and arrows. Neither exhaustion, nor languor, nor fear, nor confusion.

13. Ever took possession of that son of Pritha and of Vayu (wind). Desiring to please Draupadi, that hero of great strength of arms,

14-15. That mighty one, free from fear or exhaustion, began to ascend the mountain. That slayer of foes roamed over that beautiful place adorned with trees, creepers and shrubs and paved with black stone and frequented by the Kinnaras. With various minerals, plants, beasts and birds and many colours,

16-20. It appeared like an upraised arm of the earth adorned with all ornaments. That hero of matchless prowess, fixing his look at the slopes of the Gandhamadana, adorned with the flowers of every season and revolving various thoughts in his mind and with his ears, eyes and mind riveted to the spots resounding with the notes of male Kokilas and ringing with the hum of black bees, like an elephant in rut roving mad in the forest, smelt the excellent fragrance proceeding from the flowers of all seasons. He was fanned by the fresh breeze of the Gandhamadana, full of fragrance of various flowers and as cooling as a feather touch. On his fatigue being removed, the down on his body stood on end.

21. That chastiser of foes sought for the flowers all over the mountain, frequented by the Yakshas, the Gandharvas, the celestial and the Brahmanas Rishis.

22. Being brushed by Saptachada tree and besmeared in red, black and white minerals, he looked decorated with the lines of holy unguents drawn by fingers. The mountain with clouds stretching at its sides looked as if it was dancing with outspread wings.

23. On account of the trickling of the waters of the springs, it appeared to be adorned with necklaces of pearls. It contained romantic caverns, groves, cascades and caves.

24. There were innumerable beautiful peacocks dancing to the tinkling of the bangles on the arms of Apsaras. The rocky surface of the mountains had been worn away by (the continual brushing of) the tusks of great elephants.

25-27. With the waters of the streamlets falling down, the mountain looked as if its clothes were getting loosened. That handsome son of Vayu (wind) playfully and cheerfully went on,

pushing away innumerable entwining creepers. The stags stared at him in curiosity with grass in their mouth; and as they never knew what fear was, they were not frightened and they did not run away. Eager to fulfill the desire of his beloved, that hero of beautiful eyes,

28. That youth, of the splendour like the color of the gold, having a body as strong as that of the lion, treading like a mad elephant and possessing the prowess of a mad elephant.

29-31. Having coppery eyes like those of a mad elephant and possessing the prowess of checking a mad elephant, began to roam on the romantic sides of the Gandhamadana with two beautiful eyes uplifted and thus displaying a novel beauty. The wives of the Yakshas and the Gandharvas, sitting invisible by the side of their husbands, stared at him turning their faces and making various motions. He (then) remembered the various woes caused by Duryodhana.

32. Eager to do the favourite work of Draupadi exiled in the forest, he thought, "Now that Arjuna had gone to heaven and I have come away

33. In search of the flowers, what will Yudhishtira now do from affection; and doubting their prowess, that foremost of men Yudhishtira will not allow Nakula and Sahadeva to come in search of us. How can I obtain the flowers soon?" He thought thus.

34-35. And that foremost of men proceeded with the speed of the king of birds (Garuda), with his mind and sight fixed on the delightful sides of the mountain.

36. Having the words of Draupadi as his provisions for the journey, Bhima went with greater speed, shaking the earth with his tread as does a hurricane.

37-38. Frightening the herds of elephants, the lions, tigers and deer, uprooting and crushing large trees, forcibly tearing plants and creepers like an elephant ascending higher and higher the summit of a mountain.

39. He roared fearfully as does the cloud surcharged with lightning. Awakened by the loud roaring of Bhima,

40. Tigers came out of their dens while other wild animals hid themselves in their own. The birds flew away in alarm and herds of deer ran (in all directions).

41. Birds left the trees, tigers forsook their dens, the mighty lions were roused from their slumber and the buffaloes stared,

42. The elephants in great alarm surrounded by the female elephants felt that forest and ran to more extensive ones.

43. The boars, the deer, the lions, the buffaloes, the tigers, the jackals and the Gavyas and all other wild animals in herds began to cry.

44. The ruddy goose, the Yallendulas, the ducks, the kapandavas, the plavas, the parrots, the male kokilas and the herons all flew in confusion in all directions.

45. Some proud elephants, urged by female elephants and also some lions and tigers in great anger rushed at Bhimasena.

46. As they were bewildered with fear, these fearful animals discharge urine and dung and set up loud yells with gaping mouths.

47-48. Thereupon the illustrious and the handsome son of Vayu, the mighty Pandava, depending on his own strength of arms, began to kill in anger one elephant with another elephant and one lion with another lion. He killed others (smaller animals) with slaps. Being thus killed by Bhima, the lions, the tigers, the leopards,

49-50. Loudly cried and discharged urine and dung in great fear. The handsome son of Pandu, the mighty armed hero, entered into that forest resounding all sides with his shouts. The mighty armed hero then saw on the slopes of the Gandhamadana.

51. A charming forest of plantain trees extending to many yojanas. The greatly powerful hero, agitating (the forest), went with great speed towards it.

52. Like a large elephant breaking many trees and uprooting innumerable plantain trees as high as many palm trees put one upon the other.

53. That foremost of all strong men Bhima threw them on all sides; that greatly powerful hero, as proud as a lion, sent up loud shouts.

54. Then he met with innumerable huge animals, deer, monkeys, lions, buffaloes and also aquatic animals.

55. With the roarings of these (animals), as well as with the shouts of Bhima, the wild animals living in distant forests were also alarmed.

56-57. Having heard this noise of the beasts and birds, thousands of aquatic fowls suddenly rose into air. That foremost of the Bharata race (Bhima), then went in that direction. He then saw a vast and romantic lake.

58. That fathomless lake was being fanned by the golden plantain trees on its banks, which were slowly shaken by the soft breeze.

59. Going down to the waters of that lake adorned with innumerable lotuses and lilies, that greatly powerful hero sported merrily there like a mighty elephant in rut.

60. Having sported there for a long while, that immeasurably effulgent hero got up in order to enter quickly into the forest abounding in trees.

61. Then the Pandava (Bhima) sounded with all his might his loud-blowing conch. Striking his arms with his arms, the mighty Bhima made all the points of heaven resound.

62. Filled with the sounds of the conch and with the shouts of Bhimasena and also with the sounds made by the striking of his arms, the caves of the mountains seemed roaring.

63. Hearing those loud striking of his arms resembling the roaring of thunder, the lions sleeping in their caves (awoke and) uttered great howls.

64. O descendant of Bharata, being frightened by the yelling of the lions, the elephants also sent forth tremendous roars which filled the mountain.

65. Having heard these loud sounds and known that Bhimasena was his brother, the monkey-chief, Hanuman, the ape.

66-67. With the desire to do good to Bhima and to secure his safety, obstructed the path to heaven. Thinking thus, he lay across the narrow path adorned with plantain trees.

68-69. With the object that the Pandava (Bhima) might not meet with any curse or defeat by entering the plantain forest, the huge Hanuman lay down there as if overcome by drowsiness.

70. He began to yawn, lashing his long tail, which resembled a (sacrificial) pole consecrated to Indra and he roared like thunder.

71. On all sides round, the mountain echoed through the mouths of its caves. Those sounds were like the lowings of a cow.

72. Shaken by the sounds produced by the lashing of his tail, the mountain, with its summits, tottered and crumbled down on all sides.

73. Rising above the roarings of mad elephants, the sounds of the lashing of his tail spread over all the slopes of the mountain.

74. Having heard this noise, the down of Bhima's body stood on end. He began to roam over that plantain tree in search of the source of these sounds.

75. The mighty-armed hero saw the monkey-chief in the plantain forest, lying on an elevated rocky base.

76. He was difficult to be looked at as a flash of lightning is; he was of coppery colour; he was as quick-moving as lightning.

77. He had a short fleshy neck supported on his shoulders; his waist was slender in consequence of the fullness of his shoulders.

78. His tail, covered with long hair and bent a little at the end, was raised up like a banner.

79-80. He (Bhima) saw Hanumana's head furnished with small lips, coppery face, long tongue, red ears, brisk eyes and bare white teeth sharpened at the edge.

81. His head was like the shining moon with hair scattered over, resembling a heap of Ashoka flowers. That greatly effulgent one was lying amidst the golden palm trees.

82. Looking like a blazing fire with his effulgent body. That chastiser of foes was casting glances with his eyes reddened with intoxication.

83-85. The intelligent Bhima saw that mighty and huge monkey-chief lying like a second Himalayas obstructing the path of heaven. Seeing him alone in that great forest the undaunted, the mighty-armed and the greatly strong Bhima, quickly came to him and uttered a loud lion-like roar. At his that loud roar, beasts and birds were terrified.

86. The greatly powerful Hanuman opened his eyes but partially and looked at him with thorough disregard with eyes reddened with intoxication. Then smilingly addressing him, he thus spoke to him.

**Hanuman said :**

87. Why have you awakened me, ill as I am? I was comfortably asleep. As you have reason, you should certainly show kindness to all creatures.

88. Being born in the animal kingdom we do not know what Dharma is. But men having reason show kindness to all animals.

89. Why do then men like your august self commit acts that are harmful alike to body, speech and heart and which are also destructive of virtue.

90. You know not what virtue is. You have not taken advice from the wise men. You have but little sense and therefore from childishness you destroy lower animals.

91. Tell me who you are. Why have you come to the forest devoid of humanity and human beings?

92. O foremost of men, tell me also where you intend to go today. It is impossible to go any further; the yonder mountain is inaccessible.

93. O hero, except success in asceticism there is no other means to go to that place. This is the way to the celestial regions. It is always impassable by men.

94. O hero, O lord, out of kindness I ask you, to desist. Listen to my words. Further up from this place you are not able to go. Therefore desist.

95-96. O foremost of men, you are welcome here to day in every way. If you at all accept my words, then rest here partaking of fruits and roots as sweet as ambrosia. Do not for nothing be killed.

## CHAPTER 147

### (TIRTHAYATRA PARVA)-Continued

#### The colloquy between Bhima and Hanuman

**Vaishampayana said :**

1. O chastiser of foes, having heard these words of the intelligent monkey chief, the heroic Bhima thus spoke to him.

**Bhima said :**

2. Who are your august self? For what reason you are in the shape of a monkey? It is a Kshatriya, an order next to the Brahmanas who asks you.

3. I am a descendant of Kuru, born in the Lunar dynasty, born by Kunti in her womb, a son of Pandu, begotten by Vayu, known by the name of Bhimasena.

**Vaishampayana said :**

4. Hearing the words of that Kuru hero, Hanuman smiled and that son of Vayu thus spoke to the son of Vayu (Bhima).

**Hanuman said :**

5. I am a monkey; I shall not grant you the passage you desire. Desist like an honest man and go back. Do not meet with destruction.

**Bhima said :**

6. O monkey, I do not ask you about destruction or anything else. Give me way. Arise, do not meet with grief at my hand.

**Hanuman said :**

7. I am suffering from illness, therefore I have no strength to rise. If you are resolved to go, then go overleaping me.

**Bhima said :**

8. The attributes Supreme Soul pervades all bodies. I cannot disregard him who is knowable by only knowledge. Therefore I cannot overleap you.

9. Had I not known him from whom all creatures have become manifest, I would have overleaped you, also this mountain, even as Hanuman did the ocean.

**Hanuman said :**

10. Who is he of the name of Hanuman who leaped over the ocean. O foremost of men I ask you, relate it if you can.

**Bhima said :**

11. He was my brother, excellent in all accomplishments and endued with both intelligence and strength. That handsome and foremost of monkeys is celebrated in the Ramayana.

12. The ocean extending over one hundred yojanas was leaped over by that monkey for Rama's wife.

13. That greatly powerful hero was my brother; I am equal to him in might, strength and prowess. I am able also to chastise you.

14. Arise therefore, give me way or witness my prowess today. If you fail to do what I say, I send you to the abode of Yama.

**Vaishampayana said :**

15. Knowing him to be intoxicated and proud of his strength of arms. Hanuman slighted him (very much) in his mind and he thus spoke to him.

**Hanuman said :**

16. O sinless one, be kind towards me. I have no strength to rise in consequence of old age. From pity for me go by moving aside my tail.

**Vaishampayana said :**

17. Having been thus addressed by Hanuman, Bhima, proud of his own strength, thought in his mind that one (Hanuman) to be destitute of energy and prowess.

18. He thought, "Taking fast hold of his tale I will send this monkey destitute of energy and prowess to the abode of Yama."

19. Therefore with a smile, Bhima carelessly took hold of the tail with his left hand, but he could not move that tail of the mighty monkey.

20. Then with both arms he pulled the tail resembling the (sacrificial) pole raised up in honour of Indra. But the mighty Bhima failed to raise the tail with both his arms.

21. His eyes were contracted up and his eye falls rolled, his face was contracted into wrinkles and his body was covered with sweat but still he failed to raise it.

22. When he failed to raise it after many attempts, the illustrious Bhima came to the side of the monkey and stood before him in great shame.

23. That son of Kunti bowing down his head and joining his two hands, thus spoke to him, "O foremost of monkeys, be kind towards me. Forgive my harsh words.

24. Are you a Siddha, a celestial, a Gandharva or a Guhaka, I ask you in curiosity. Who are you in the shape of a monkey?

25. O mighty armed hero (tell me) if it is not a secret and if I deserve to hear it. O sinless one, I seek your refuge and ask you as a disciple.

**Hanuman said :**

26. O chastiser of foes, as you are curious to know all about me, I shall narrate to you all. O son of Pandu, listen to it.

27. O lotus eyed hero, I am born in the womb of Kesari, begotten by Vayu who is the life of the universe. I am the monkey, named Hanuman.

28-29. O chastiser of foes, all the mighty monkey chiefs waited upon that son of the sun, Sugriva and that son of Indra, Bali, Friendship between Sugriva and myself was like that between the wind and the fire.

30. For some cause Sugriva was driven out by his brother and lived for a long time with me at the Hrishvamukha.

31. Once upon a time, the greatly powerful son of Dasharatha by name Rama who was Vishnu in human form wandered over the earth.

32. In order to please his father, he with his wife and brother, armed with the best of bows, resided in the Dandaka forest.

34. O sinless one, his wife was carried away by force and by stratagem from Janasthana by the mighty lord of the Rakshasas, the wicked minded Ravana deceiving that foremost of men through the Rakshasa Maricha who assumed the form of a deer marked with gems and golden spots.

## CHAPTER 148

### (TIRTHAYATRA PARVA)-Continued

#### The Colloquy between Bhima and Hanuman

Hanuman said :

1. Having thus lost his wife while that descendant of Raghu was searching his wife with his brother, he met with the monkey chief Sugriva on the summit of the mountain.

2. Then a friendship was contracted between that high-souled descendant of Raghu and Sugriva. Killing Bali, he gave him (Sugriva) the kingdom.

3. Having obtained the kingdom, Sugriva sent away hundreds and thousands of monkeys to search out Sita.

4. O foremost of men, O mighty armed hero, I also with numerous other monkeys set out towards the south in search of Sita.

5. Thereupon I learned the tidings of Sita from a mighty vulture named Sampati that she was in the abode of Ravana.

6. Thereupon to accomplish the work of Rama of stainless deeds, I suddenly leaped over the ocean extending one hundred yojanas.

8. O best of the Bharata race, having crossed by my own prowess the ocean, the abode of sharks and crocodiles, I saw the daughter of king Janaka, celestial like Sita in the abode of Ravana. Having interviewed with that lady, the Veda princess, the beloved of Rama.

9. And burnt the whole of Lanka with its towers, ramparts and gates and proclaimed my name there, I returned.

10. Having heard everything from me, the lotus-eyed Rama fixed upon the course of his action and made with the help of his soldiers a bridge over the great ocean.

11. He crossed the great ocean followed by million of monkeys. Thereupon all the Rakshasas were killed by Rama's prowess,

12. And also Ravana, that oppressor of the world, the king of the Rakshasas with all his Rakshasa relatives, brothers, sons and kindred.

13. Rama installed on the throne of Lanka, the Rakshasa chief Vibhishana who was virtuous, reverent and kind to devoted followers.

14-15. Then Rama recovered his wife like the lost Vedic lore. Then the greatly illustrious Rama, the descendant of Raghu, with his devoted wife went speedily to his own city of Ayodhya, inaccessible to enemies. That lord then dwelt there.

16. When that foremost of kings was established in his kingdom, I asked a boon from the lotus eyed Rama.

17. I said, "O chastiser of foes, O Rama, let me live as long as the history of your deeds remains extant on earth. Thereupon he said, "So be it."

18. O chastiser of foes, O Bhima, through the grace of Sita, all excellent objects of enjoyments are supplied to me who always live in this place.

19. Rama reigned ten thousand ten hundred years. Then he ascended his own abode.

20. O child, O sinless one, since then Apsaras and the Gandharvas delight me by singing the great deeds of that great hero.

21-22. O descendant of Kuru, this passage is impassable to mortals; for this reason and as also with the view that none may defeat or curse you,

I have obstructed your passage trodden by the celestial. This is one of the paths to heaven. Mortals cannot pass this way. But the lake in search of which you have come lies in that direction.

## CHAPTER 149

### (TIRTHAYATRA PARVA)-Continued

#### The colloquy between Hanuman and Bhimasena in Kadali forest

**Vaishampayana said :**

1. Having been thus addressed, the mighty armed and greatly powerful Bhimasena cheerfully bowed down his head to his brother Hanuman.

2. He spoke in mild words to the monkey chief, Hanuman, "None is more fortunate than I am for I have been able to see my brother.

3. It is a great favour shown to me. I have been greatly pleased with you. Now I desire that you will today fulfill my wish.

4. O hero, I desire to see your that matchless form which you had at the time when you jumped across the ocean, that abode of crocodiles and sharks.

5. I shall be then satisfied and I shall have faith in your words." Having been thus addressed, that greatly powerful one smilingly thus replied,

6. "My that form neither you nor any one else can see. The state of things was different at that age. It does not exist now.

7. In the Krita Yuga, the state of things was one, in the Treta another and in the Dvapara another. Diminution (of everything) is taking place in this age. I have (therefore) not that form today.

8. The ground, the rivers, the plants, the rocks, the Siddhas, the celestial, the great Rishis, all conform to Time, as it comes to be in the different Yugas.

9. O perpetuator of the Kuru race, therefore do not desire to see my former form. I am following the tendency of this (present) age. Time is irresistible.

10. Tell me what is the duration of different Yugas and what are the different manners and customs, virtue, pleasure and profit, acts, prowess, life and death in those different ages.

11. O child, that Yuga was called Krita when only one true eternal religion was extant. In that best of Yugas everyone had religious perfection. There was no need for performing (any) religious act.

12. Virtue then knew no decrease. It was for this reason that Yuga was called Krita (perfect). In course of time it lost all its attributes.

13. O child, in the Krita Yuga there were no celestial, no Danavas, no Gandharvas, no Yakshas, no Rakshasas and no Nagas. There was neither buying nor selling.

14. The Sama, the Rick, the Vayu (Vedas) did not exist. There was no manual labour. The necessities of life were procured only by thinking for them. The only Dharma was then renunciation.

16. In that Yuga there was neither disease nor the decay of the senses. There was neither malice, nor pride, nor hypocrisy nor discord, nor ill-will nor cunningness, nor fear, nor misery, nor envy, nor covetousness.

17. For this reason, even that chief refuge of all Yugas, the Supreme Brahma was attainable to all. The white cloth-wearing Narayana (also was the soul of all creatures,

18. In the Krita Yuga, the distinctive characteristics of the Brahmanas, the Kshatriyas, the Vaishyas and the Sudras were the same and all men were engaged in their own respective duties.

19. Brahma was then the sole refuge (of all men), there manners and customs were adopted to the attainments of Brahma, the object of their knowledge was Brahma; all their acts also had reference to Brahma. Thus men of all orders obtained equal merit.

20. One uniform Soul was the object of their meditation, there was but one religion and one ordinance. Though they had different characteristics, they followed one Veda and they had one religion.

21. According to the divisions of time, they led the four modes of life without aiming at any object. Thus they obtained (final) emancipation.

22. The sign of Krita Yuga was that the religion then consisted of the identification of self with Brahma. In the Krita age the four orders had eternal fourfold measure.



23. Such was Krita Yuga devoid of the these qualities. Now hear from me all about the Treta Yuga in which sacrifices were introduced (in the word).

24. (In this age) virtue decreased by a quarter and Narayana assumed a red colour. Men practised truth and devoted themselves to religion and religious rites.

25. Thus sacrifices were introduced and many religious rites came to be performed. In the Treta Yuga men began to devise to attain an object and they attained to it by performing (religious) acts and (giving away) gifts.

26. Men never deviated from virtue and they were always engaged in asceticism and the bestowal of gifts. The four orders were devoted to their respective duties and they performed (religious) rites. Such were the men in the Treta Yuga.

27. In the Dvapara Yuga virtue decreased by half; Vishnu assumed a yellow colour; and the Vedas became divided into four parts.

28. Then some learnt all the four Vedas; some again only three, some two and some did not know even the Rich.

29. The Shastras having been thus divided, (religious) acts also (naturally) multiplied. Mostly influenced by passion, men engaged in asceticism and gifts.

30. As men had no capacity to study the entire Veda, it came to be divided into several parts. And as the intellect (of men) deteriorated, few were devoted to truth.

31. When men fall off from truth, they become subject to various diseases, lust overtakes men and natural calamities fall on them.

32. Being affected by these, some then betake to asceticism. Others perform sacrifices with the desire of enjoying worldly luxuries or of obtaining heaven (and its pleasures).

33. O son of Kunti, thus in the Dvapara age men became degenerated on account of their impiety. In the Kali Yuga, only one quarter of virtue remains.

34. When this age appears, Keshava (Vishnu) assumes a black colour. The Vedas, the Institutes, the virtue, the sacrifices and religious observances all fall into disuse.

35. Then Ati (excessive rain), draught, rats, locusts, birds and king, diseases, lassitude, anger, deformities, natural calamities, anguish and fear of famine take possession of the world.

36-38. As this Yuga passes on, virtue becomes daily weaker. As virtue becomes weak, all creatures degenerate. And as creatures degenerate, their nature also undergoes deterioration. The religious acts performed at this waning of the Yuga produce contrary effects. Even those who live for several Yugas must conform to their changes.

39. O chastiser of foes, as regards your curiosity to know me, I tell you this, why should a wise man be eager to learn a superfluous thing?

40. O mighty-armed hero, I have thus told you all that you asked me about the different Yugas. May good come to you. Now return.

## CHAPTER 150

### (TIRTHAYATRA PARVA)-Continued

#### The colloquy of Bhima and Hanuman

##### Bhima said :

1. I shall never go without seeing your former form. If you are pleased with me, show me your own form.

##### Vaishampayana said :

2. Having been thus addressed by Bhima, the monkey chief showed him the form in which he jumped across the sea.

3. Desiring to gratify his brother, he (Hanuman) assumed a gigantic body which both in length and breadth grew exceedingly huge.

4. That greatly effulgent monkey stood there covering the whole of the plantain forest, full of trees and rising to the height, reached by the Vindhya (mountain).

5-6. -Having attained to a lofty and gigantic body which looked like another mountain, (a body) furnished with coppery eyes and sharp teeth and a face marked by frowns, he lay covering all sides, lashing his long tail. That descendant of Kuru (Bhima), seeing his brother's that gigantic form.

7-8. Was greatly astonished and the down of his body again and again stood on end. Seeing him as blazing as the sun or the golden mountain

or the blazing sky, Bhima closed his eyes. Then Hanuman smilingly thus spoke to Bhima.

9. "O Bhima, O sinless one, you are capable of seeing my form up to this extent. I can go on swelling my body as long as I wish. Amidst foes, my size increases exceedingly by its own energy.

**Vaishampayana said :**

10. Seeing that dreadful and wonderful body of Hanuman like the Vindhya mountain, the son of Pavana (Bhima) grew bewildered.

11. His down standing on end, the high-souled Bhima with joined hands spoke thus to Hanuman who was standing (in that form).

12. "O lord, O greatly mighty one. I have seen the vast dimensions of your body. Now decrease it with your own prowess.

13. I am unable to look at you who look like the rising sun, who is immeasurable and irrepressible and who resemble the Mainaka mountain.

14. O hero, this is my great wonder to day that when you were at the side of Rama, he had to fight personally with Ravana.

15. Depending on your own strength of arms, you were capable of instantly destroying Lanka, with its warriors, heroes, elephants and chariots.

16. O son of Vayu, there is nothing that is incapable of being achieved by you. Ravana together with his followers was no match for you in battle, though he fought you single handed.

**Vaishampayana said :**

17. Having been thus addressed by Bhima, that chief of monkeys, Hanuman replied in affectionate words and in solemn accents.

**Hanuman said :**

18. O mighty armed descendant of Bharata, O Bhimasena, it is as you say. That wretch of a Rakshasa (Ravana) was no match for me.

19. But if I had killed Ravana, that thorn of the worlds, the glory of Raghu's son (Rama) would have been obscured, for this I left him alone.

20. By killing that lord of the Rakshasas together with his followers and bringing back Sita to his own city, that hero established his fame amongst men.

21. O greatly wise one being intent on the welfare of your brothers and being protected by Vayu, go along a fortunate and blessed way.

22. O foremost of Kurus, this way will lead you to Saugandhika (forest). You will see the gardens of Kubera, guarded by the Yakshasas and Rakshasas.

23. Do not pluck there any flowers by the force of your personal might, for the celestial deserve respect and regard from mortals.

24. O best of the Bharata race, O descendant of Bharata, men gratify the celestial by offerings, homas, sacrifices, reverential salutations, recitations of Mantras and veneration.

25. O child, therefore do not act rashly, do not deviate from the duties of your order. Adhering to your own Dharma, know and follow the highest morality.

26. Without knowing one's own duties and without waiting upon the old, even men who are like Brihaspati can never understand what Dharma and Artha (really are).

27. One should ascertain with discrimination those cases in which vice goes under the name of virtue and in which men, having no intelligence, become perplexed.

28. Four religious observances proceed from virtue, the Vedas are established in virtue and from the Vedas sacrifices came into existence. By sacrifices the celestial are established.

29. The celestial are maintained by the sacrifices prescribed by the Vedas and the ordinances. But men maintain themselves by following ordinances of Brihaspati and Ushanas,

30-33. And also by those avocations by which the world is maintained; such as serving for wages, receiving taxes, merchandise, agriculture and tending of cattle and sheep. The (study of the) three Vedas, agriculture, trade and government constitute, as it is ordained by the wise, the professions of the twice-born ones; each order maintains itself by following the professions prescribed for it. When these callings are properly pursued, the world is maintained with ease. If however men do not righteously lead their lives, the world becomes lawless for want of Vedic merit and government. And if people do not follow their respective vocations, they perish. But by regularly following their professions, they acquire virtue.

34. The religion of the twice-born consists of the knowledge of the soul. The colour of that order is universally the same. The performances of sacrifices, study and the bestowal of gifts, these are the three well-known general duties.

35. Performing sacrifices (on behalf of others), teaching and acceptance of gifts are the (three) duties of the Brahmana. The duty of the Kshatriya is to rule and that of Vaishya is to tend (cattle).

36. It is said that the duty of the Shudra is to serve the twice-born ones. The (Shudra) cannot beg alms, perform Homas and observe vows. They are to live in their master's house.

37. O son of Kunti, your duty is that of a Kshatriya, namely to protect (men). Therefore controlling your passions, perform your own duties in an humble spirit.

38-39. That king only is fit to govern who takes counsel of wise men, who is helped by honest, intelligent and learned ministers. But a sinful king always meets with defeat. When the king duly prescribes and properly confers favours, then only the order of the world is preserved.

40. Therefore the nature of the hostile country, its fortified places, the allies of the enemy, their prosperity and adversity, must be ascertained by spies.

41-42. Spies are the most important helps to a king; tact, diplomacy, prowess, chastisement, favour and cleverness lead to success. Success should also be attained through the following, either in their combination or in separation, namely conciliation, gifts, sowing dissension's, chastisement and slight.

43. O best of the Bharata race, politics has for its roots diplomacy. Diplomacy again is the main qualification of a spy. Well judged policy brings in success; therefore in the political matters, counsels of Brahmanas should be taken.

44. In matters of secrecy, a woman, a fool, a boy, a covetous man, a mean-minded person and he in whom signs of insanity are marked must not be consulted.

45. Wise men should only be consulted and affairs should be transacted only through able officer. Diplomacy must be carried on through friendly persons. Fools must always be avoided.

46. In religious matters pious men, in the matters of gain learned men, in guarding woman eunuchs and in all crooked affairs crooked men should be employed.

47-48. Propriety and impropriety of the resolution of the enemy, as also their strength and weakness should be ascertain through one's own spies as well as the spies of the enemies. Favour should be shown to honest persons that have prudently sought protection. But lawless and disobedient persons should always be punished.

49. When a king justly punishes and shows favour, dignity of the law is then well maintained and all people live in good order.

50. O son of Pritha, I have thus explained to you all the kingly duties so difficult to comprehend. Perform with equanimity the duty as prescribed for your order.

51. The Brahmanas go to heaven by ascetic merits, by controlling their senses and by performing sacrifices. The Vaishyas obtain the blessed state by gifts, hospitality and religious acts. The Kshatriyas go to heaven by protecting and punishing men.

52. Being not influenced by lust, malice, avarice and anger, if kings justly and properly punish (their subjects), they then go to the place where virtuous men go.

## CHAPTER 151

### (TIRTHAYATRA PARVA)-Continued

#### The colloquy of Bhima and Hanuman

**Vaishampayana said :**

1. Thereupon contracting his that huge body which he assumed at his pleasure, the monkey again embraced Bhimasena with both his arms.

2. O descendant of Bharata, having been thus embraced by his brother, Bhima's fatigue was gone and all his strength was restored.

4. Having gained great strength, he thought that there was one equal to him in physical power. With tears in his eyes, the monkey again from affection towards Bhima thus spoke to him a choked voice, "O hero, go back to your own abode. Let me be incidentally remembered in your talk.

5-8. O foremost of the Kurus, do not tell anyone that I live here. O greatly powerful one,

the most excellent wives of celestial and the Gandharvas frequent this place. The time of their coming is near. My eyes are blessed (by seeing you). O Bhima, having come in contact (again) with a human being (yourself). I have mentally felt (the presence of) that son of Raghu, who was Vishnu himself in the name of Rama, who was the delight of the whole world and who was the blazing sun to that lotus-Sita and to that darkness, Ravana. Therefore, O hero, O son of Kunti, let not your interview with me be futile.

9-10. -O descendant of Bharata, with fraternal feeling ask from me a boon. If you desire that I shall go to Hastinapur and kill the insignificant sons of Dhritarashtra, I shall even do this (for your sake) or that I shall grind that city with stone.

11. Or that I shall bind Duryodhana and bring him here. O greatly powerful hero, even this I shall do today.

12. Having heard the words of that high-souled one, Bhimasena with a delighted heart thus spoke to Hanuman.

13. "O foremost of monkeys, O mighty-armed hero, I consider all this already performed by you. Good come to you. I ask you to be pleased with me.

14. O mighty-armed hero, when you have become our protector, the Pandavas have (already) secured their lord. With your effulgence we shall conquer all our enemies."

15. Having been thus addressed, Hanuman then spoke to Bhimasena, "From fraternal affection and friendship, I shall do you good."

16. By rushing into the enemy's force armed with numerous arrows and javelins when you shall give forth lion-like roars, O hero, O greatly powerful one,

17. I shall then with my own (shouts) add to your shouts. Remaining on Vijaya's (Arjuna) flag-staff, I shall send forth fearful shouts.

18-19. Which will damp the courage of your enemies. You will then be able to destroy them with ease." Having thus spoken to the son of Pandu, Hanuman first pointed out to him the way and disappeared.

## CHAPTER 152

### (TIRTHAYATRA PARVA)-Continued

#### Arrival at Sugandhika

**Vaishampayana said :**

1. When that best of monkeys had gone away, that foremost of powerful men Bhima, went by that way over the extensive Gandhamadana.

2. He went on, reflecting on Hanumana's body and effulgence which were matchless on earth and also the greatness and dignity of Dasharatha's son.

3-4. Going in search of the place where grew the lotuses (in question), Bhima saw romantic forests, groves, rivers, lakes, trees adorned with blossoms and sylvan wood-lands beautified by various flowers.

5. O descendant of Bharata, he saw herds of mad elephants besmeared with mud. They looked like masses of clouds pouring rains.

6. When proceeding quickly, that handsome hero saw in the forest, deer of quick glances with grass in their mouth standing along with their mates.

7-9. Bhimasena, fearless from his great prowess, went into that hilly region inhabited by the buffaloes, bears and leopards, as if he had been invited by the forest-trees, shaken by the breeze, ever fragrant with flowers and bearing beautiful copper-coloured twigs. He passed by lakes, each having romantic descents and woods, adorned with lotuses and lilies, which were swarmed with maddened black bees. On account of the presence of the lotus-buds, they appeared as if they had joined hands (before Bhima).

10. Having for his provisions, on the way, the words of Draupadi, Bhima proceeded on with great speed, keeping his mind and eyes fixed on the charming slopes of the mountain.

11. When the time of noon had passed away, he saw the forest scattered over by deer and also by a great river full of fresh golden lotuses.

12. Swarmed with swans and Karandavas and adorned with Chakravakas, it (the river) appeared like a garland of pure lotuses worn by the mountain.

13. That greatly powerful hero saw, there, the great Sugandhika forest, delightful and effulgent as the sun.

14. Seeing it, the son of Pandu (Bhima) thought in his mind that his object had been fulfilled. He also mentally presented himself before his beloved (Draupadi) worn out by exile.

### CHAPTER 153

#### (TIRTHAYATRA PARVA)-Continued

##### Gathering of the golden lotuses

**Vaishampayana said :**

1. Going there, he (Bhima) saw, near the Kailasha peak, that charming lake adorned with lotuses and surrounded by blessed woods and guarded by the Rakshasas.

2. It was made by (the waters of) the springs of the mountains near the abode of Kubera. It was charming, it had wide spreading shade, it was adorned with various trees and creepers.

3. It was covered with green lilies, it was filled with golden lotuses, it swarmed with various birds, its banks were beautiful and free from mud.

4. Situated on the mountain, this charming sheet of water was the wonder of the world; it was beautiful and delightful to behold.

5. The son of Kunti saw that ambrosial lake; its water was cool, light, clear and fresh. The Pandava (Bhima) drank much of its water.

6-7. That celestial lake was covered with heavenly Sugandhika lotuses. It was also filled with beautiful, variegated, charming and fragrant golden lotuses with beautiful stalks made of Vaidurya gems. Being disturbed by the swans and Karandavas, they were scattering fresh and pure farina.

8. It was the play-ground of the king of the kings, the high-souled Kubera. It was adorned by the Gandharvas, the Apsaras and the celestial.

9. It was frequented by the celestial Rishis, the Yakshas, the Kimpurushas, the Rakshasas and the Kinnaras. It was well-protected by Vaishravana (Kubera).

10. When the greatly powerful son of Kunti, Bhimasena saw that celestial lake, he, became greatly delighted.

11. At the command of their king hundreds and thousands of Rakshasas, called Krodhavasas, clad in uniforms and armed with various weapons, were guarding it.

12-13. As that chastiser of foes, that son of Kunti, Bhima of fearful prowess clad in deer skins, wearing golden armlets and girding on his sword, fearlessly proceeded with the desire of gathering those lotuses, the Rakshasas saw him; and they immediately shouted out addressing one another.

14. "You should enquire why this foremost of men, clad in deer skins and armed with weapons, has come here."

15. Thereupon they all came to the mighty-armed and effulgent Vrikodara (Bhima) and asked, "Who are you? you should answer our question.

16. We see, you are in the garb of an ascetic, but yet you are armed with weapons. O high-minded one, tell us why you have come (here)."

### CHAPTER 154

#### (TIRTHAYATRA PARVA)-Continued

##### Gathering of the golden lotuses

**Bhima said :**

1. I am Bhimasena, the son of Pandu. I am next in birth to Dharmaraja (Yudhishtira). O Rakshasas, I had come with my brother to the great Badari.

2. There did the Panchala princess see an excellent Sugandhika (lotus), which was certainly carried there by wind from this place. She desired to possess more of that kind lotus.

3. O rangers in night, know, that being ever engaged in fulfilling the desire of my wedded wife of faultless feature, I have come here to get the flowers.

**The Rakshasas said :**

4. O foremost of men, this place is the favourite play-ground of Kubera. Men subject to the laws of earth cannot sport here.

5. O Vrikodara, the celestial Rishis, the Yakshas and the celestial, after taking permission of the Yaksha chief, drink the water of this lake and sport here. O Pandava, the Gandharvas and the Apsaras (also) sport here.

6. That wicked person, who without heeding the lord of wealth (Kubera), unlawfully tries to sport here, certainly meets with destruction.

7. Without heeding him (Kubera), you intend to take away the lotuses from this place by main force, why then do you say that you are the brother of Dharmaraja?

8. First take the permission of the king of the Yakshas and then drink (the water of this lake) and take away (the lotuses) If you do not act thus, you will not be able even to look at these flowers.

**Bhimasena said :**

9. Rakshasas, I do not see the lord of wealth here. Even if I see that great king, I shall not pray (for the flowers) to him,

10. The Kshatriyas never beg; this is the eternal Dharma. I never wish to forsake the duties of a Kshatriya.

11. The lotus-lake has sprung up on the mountain breast. It has not been made in the abode of the illustrious Kubera.

12. (Therefore) it belongs to every body equally with Vaisravana (Kubera). In such things, who should beg to others?

**Vaishampayana said :**

13. Having said this to all the Rakshasas, the mighty-armed and exceedingly unforbearing and greatly strong Bhimasena plunged into the lake.

14. Thereupon that powerful hero was forbidden by the Rakshasas, saying "Don't do it" and from all sides they began to abuse him in anger.

15. Not heeding them at all, that greatly powerful one plunged (into the lake). But they (the Rakshasas) prepared themselves to oppose him.

16. With rolling eyes, they upraised their arms and rushed in anger at Bhimasena, crying "Seize him" "Bind him," "Cut him down" "Look to Bhima and eat him up."

17. Thereupon that greatly powerful hero, taking up his huge and mighty mace inlaid with gold which resembled the mace of Yama himself, turned towards those (Rakshasas) and exclaimed, "Stay," "Stay".

18. Thereupon they rushed upon him with great force upraising their lances, axes and other weapons. Desiring to kill Bhima, those dreadful and fearful Krodhavasas surrounded him on all sides.

19. But that mighty hero was begotten by Vayu in the womb of Kunti. He was heroic and courageous; that slayer of foes was ever devoted to virtue and truth. He was incapable of being vanquished by any enemy through prowess.

20. Therefore on the banks of that lake he defeated the foes and broke their arms. He killed more than one hundred, beginning from the foremost.

21. Seeing his prowess, strength and also the might of his arms, those foremost of heroes, being unable to withstand (his attack), began suddenly to fly in all directions.

22. Beaten and pierced by Bhimasena, those Krodhavasas left the field of battle and confusedly and hurriedly fled towards Kailasha mountain through the sky.

23. Having thus vanquished those Rakshasas by his prowess, as Indra did the armies of the Daityas and the Danavas, he again plunged into the lake and began to gather the lotuses with the object of accomplishing his purpose.

24. When he drank the water (of the lake) which was like ambrosia, his energy and strength were again fully restored; he then plucked and gathered the golden lotuses of excellent fragrance.

25. (In the mean while) the Krodhavasas, being driven by the prowess of Bhima and greatly terrified, went to the lord of wealth (Kubera) and informed him of Bhima's prowess and strength.

26. Having heard their words, the deity (Kubera) smiled and then said, 'Let Bhima take for Krishna (Draupadi) as many lotuses as he likes. This is already known to me.'

27. Thereupon taking the permission of the lord of wealth (Kubera) and giving up their anger, those (Rakshasas) went (back) to that foremost of the Kurus (Bhima); and they saw Bhima alone sporting in delight in that lotus-lake.

## CHAPTER 155

### (TIRTHAYATRA PARVA)-Continued

#### Gathering of the golden lotuses

**Vaishampayana said :**

1. O best of the Bharata race, Bhima then began to gather those rare, celestial, variegated and fresh flowers in profusion.

2. Then rose suddenly a high and violent wind, piercing to the touch and blowing gravels and stones.

3. Fearful meteors began to fall with thundering roars. Being enveloped by darkness, the sun became pale and his rays were obscured.

4. As Bhima displayed his prowess dreadful sounds of explosions rang through the sky; the earth began to tremble and dust fell in showers.

5. Beasts and birds cried in shrilled voices; everything was enveloped in darkness and nothing could be seen.

6. Other evil omens also appeared. Saying this strange phenomenon, the son of Dharma, Yudhishthira,

8. That foremost of speakers, thus spoke, "Who will overcome us? O Pandavas, who are always invincible in battle, be blessed. Arm yourself. From what I see I am of opinion that time has come near, when we are to display our prowess." Having said this, the king looked around.

7. Having not seen Bhima, Dharmaraja Yudhishthira, that chastiser of foes, asked Krishna (Draupadi) and the twins who were near by, about his brother Bhima of fearful deeds, "O Panchala princess, is Bhima intent upon performing some great act?

8-12. Or has that hero who delights in daring deeds already achieved some great feat? These omens appear on all sides, indicating a great battle and portending some fearful danger." When he said this, the intelligent Krishna, (Draupadi) of sweet smiles, his beloved wife, thus spoke to him to remove his anxiety.

13. "O king, the golden lotus that was brought here by the wind, I showed to Bhimasena out of love. I also told that hero "If you can find.

14. More of these flowers, get all of them (for me); and soon come back." O son of Pandu, that mighty armed hero with the desire of gratifying my wish,

15. Has perhaps, O king, gone towards the north-east to get them." Having been thus addressed by her, the king thus spoke to the twins,

16. "We must all soon go along the path Vrikodara (Bhima) has gone. Let the Rakshasas carry all those Brahmanas who are fatigued and who are weak.

17. O Ghatotkacha, you are like a celestial; carry Krishna (Draupadi). In my opinion and it is quite evident, Bhima has entered (the forest).

18. It is long since he has gone away; he resembles the wind in speed. In leaping over the grounds, he is like the son of Vinata (Garuda),

19. He will even leap into the sky and come down at will. O night-rangers, we shall follow him through your prowess.

20-22. He will never first offend the Siddhas, learned in the Vedas." O best of the Bharata race, saying "Be it so," the son of Hidimba (Ghatotkacha) and the other Rakshasas, who knew the place where the lotus-lake of Kuber was situated, cheerfully started with Lomasha, carrying the Pandavas and many of the Brahmanas. Going with great speed, they saw the blessed forest,

23. Adorned with golden lotuses and other lilies and surrounded by beautiful woods. On its shores they saw the high-souled and energetic Bhima.

24. And (they saw) also the slain Yakshas of large eyes, with their bodies, eyes, arms and thighs smashed and their heads crushed.

25-26. On seeing the high-souled Bhima standing on the shore of that lake in angry mood and with steadfast eyes and biting lips, with his mace upraised by his two hands, like Yama with his mace at the universal dissolution.

27. (Having seen him) Dharmaraja (Yudhishthira) again and again embraced him and thus spoke to him in these sweet words "O son of Kunti, what have you done?

28. Be blessed; if you wish to do good to me, you should never again commit such rash acts, nor offend the celestial."

29. Having thus addressed that son of Kunti (Bhima) and taken those flowers, those celestial-like heroes sported in that lake.

30. (When they were thus sporting) the huge-bodied guards of that garden, armed with rocks as their weapons came to that place.

31-33. Seeing Dharmaraja (Yudhishthira) and the great Rishi Lomasha and Nakula and Sahadeva and also the other foremost of Brahmanas, They all, O descendent of Bharata, bowed down their heads to them in humility. Being pacified by Dharmaraja (Yudhishthira) the Rakshasas were gratified.

34. With the permission of Kubera, those foremost of the Kurus pleasantly lived for sometime, at that spot on the slopes of the Gandhamadana (mountain) awaiting for Vivatsa (Arjuna).

## CHAPTER 156

### (TIRTHAYATRA PARVA)-Continued

#### Arrival at the Nara Narayana hermitage

##### Vaishampayana Said

1. When they were all living there, Yudhishtira thus spoke to Krishna (Draupadi), his brothers and the Brahmanas.

2. "We have alternately soon one after another many sacred and auspicious Tirthas and wood all delightful to look at.

3. They had been before visited by the celestial and the high-souled Rishis. They had been worshipped by the Brahmanas.

4-5. We have in various sacred hermitages performed ablutions with the Brahmanas; we have also heard from them the (accounts of the) lives and acts of many Rishis and also of many royal sages of yore and also other pleasant stories.

6. We have worshipped the celestial with flowers and water, we have offered oblations to the Pitris with fruits and roots as were available there.

7. We have with the high-souled Rishis performed our ablutions in all the sacred and beautiful mountains and lakes and also in the highly holy sea.

8. We have with the Brahmanas bathed in the Ila, in the Sarasvati, in the Sindhu, in the Yamuna, in the Narmada and in various other charming Tirthas.

9. Having passed the source of the Ganges, we have seen many charming mountains and also the Himalayas, inhabited by various kinds of birds;

10. And also the great Badari, where there is the hermitage of Nara and Narayana. We have seen the celestial lake adored by the Siddhas and he celestial Rishis.

11. O foremost of Brahmanas, we have one after the other seen all the celebrated and sacred places with the high souled Lomasha.

12. O Bhima, now we shall go to the yonder abode of Vaisravana (Kubera) frequented by the Siddhas. Think of the means of entering it."

13. When that king of kings had said this, an invisible voice spoke thus, "You will not be able to go to the inaccessible abode of Vaisravana.

14. By this way, O king, go back from this place to the place whence you have come, to the hermitage of Nara Narayana which is called Badari.

15. O son of Kunti, from that place you will go to the hermitage of Vrishaparva abounding in flowers and fruits and frequented by the Siddhas and the Charanas.

16. O son of Pritha, having passed it, you will go to the hermitage of Arshnisena and O son of Kunti, from that place you will see the abode of Kubera."

17. Just as that moment the breeze became fresh, charming, cool and full of celestial fragrance and it showered flowers.

18. On hearing the celestial voice in the sky they were all surprised, more specially the Rishis and Brahmanas (who were with the Pandavas).

19. On hearing this great wonder, the Brahmana Dhaumya said, "O descendant of Bharata, this should not be gain said. Let this be so."

20. Thereupon the king Yudhishtira accepted his words. Having returned to the hermitage of Nara and Narayana,

21. He happily lived there surrounded by Bhimasena and his other brothers and also by the Panchala princess and the Brahmanas.

## CHAPTER 157

### (TIRTHAYATRA PARVA)-Continued

#### The destruction Jatasura

##### Vaishampayana said :

1. When the Pandavas had grown confident of living on that king of mountains, with the Brahmanas in expectation of the return of Partha (Arjuna).

2. And when those Rakshasas had all gone away as well as the son of Bhimasena (Ghatotkacha) and when Bhima had gone away to rove (on the mountain) at pleasure,



3. A certain Rakshasa carried away Dharmaraja (Yudhishtira), the twins and also Krishna (Draupadi).

5. Alleging that he was a Brahmana well-skilled in counsel and learned in all the Shastras, he always lived with the Pandavas with the intention of possessing their bows, quivers and other weapons. He had been watching an opportunity to steal away Draupadi. That wicked and sinful wretch was known by the name of Jatasura.

6. O king of kings, the son of Pandu (Yudhishtira) was supporting him; he could not recognise that wretch who was like the fire covered with ashes.

7. When that chastiser of foes, Bhimasena, went out hunting and when he (Jatasura) saw that Ghatotkacha and his followers were scattered in all directions,

8. And when he saw that the self-controlled great Rishis and ascetics, Lomasha and others, had gone to bathe or to collect flowers,

9. He (Jatasura) assumed a different form, monstrous, fearful and huge. Having secured all the weapons and taken up Draupadi,

10. And also having taken the Pandavas that wicked-minded wretch fled away. The Pandava Sahadeva extricated himself (from the grasp of the Rakshasa) with great efforts.

11. He snatched by force the sword named Kaushika from the hand of the enemy and loudly calling Bhimasena went in the direction that mighty Rakshasa had gone.

12. Having been thus stolen (by the Rakshasa), Dharmaraja Yudhishtira thus spoke to him, "O fool, virtue decreases in you; you do not look to it.

13. Whether belonging to the human race or to the lower order of creatures, all pay regard to virtue, more specially the Rakshasa.

14. Rakshasas are the root of all virtues. In the beginning they knew virtue better than others. Having considered all this, you should have adhered to virtue.

15-16. O Rakshasa, the celestial, the Pitris, the Siddhas, the Rishis, the Gandharvas, the animals, even worms and ants, depend on men for their lives; you too also live (depending on men).

17. If prosperity attends the human race, your (Rakshasa) race will also be prosperous. If calamity falls on men, even the celestial thereby suffer grief.

18. Being gratified by offerings (offered by men) the celestial prosper. O Rakshasa, we are the guardians, governors and protectors of kingdoms.

19. If kingdoms become unprotected, how can prosperity and happiness be produced? unless an offence is given, no Rakshasa should commit any oppression on a king.

20. O cannibal, we have never committed the least wrong. Living on Vegasha we serve the celestial and other to the best of our power.

21-22. We are ever intent on bowing down to our superiors and the Brahmanas. A friend, a confiding man, he whose food has been partaken and he who has given shelter should never be injured; you have happily lived in our place and you were duly honoured by us.

23. O wicked wretch, having partaken of our food how can you steal us away? As your acts are improper, as you have in vain become old and as your propensities are bad,

24. So do you deserve to die for nothing; and for nothing will your (surely) die today. If you are really evil-disposed and devoid of all virtue,

25-27. Give us back our weapons; carry away Draupadi after a fight. But if through your folly you must do this, then you will get only demerit and infamy in the world. O Rakshasa, by doing violence to this lady of the human race, you have as if drunk poison after having shaken the vessel." Thereupon Yudhishtira grew heavy to the Rakshasa.

28. Being thus oppressed with the weight, he (the Rakshasa) could not go fast as before. Then Yudhishtira thus spoke to Draupadi and Nakula.

29. "Don't be afraid of this wicked Rakshasa; I have checked his speed. The mighty-armed son of Vayu (Bhima) is not far away.

30. On Bhima coming up at the next moment, the Rakshasa will not live." Seeing the Rakshasa deprived of all (good) sense, Sahadeva,

31. O king, spoke thus to the son of Kunti, Yudhishtira, "What can be more meritorious for a Kshatriya.

32. Than to fall in the field of battle or to defeat a foe. O chastiser of foes, we shall fight; and either he will kill us or we will kill him.

33. O mighty-armed king, O hero of great prowess, this is the (proper) time and place which has come to display our Kshatriya prowess.

34. We should gain the blessed state, either by defeating the foe or by being killed by him. If the sun sets today and the Rakshasa remains alive.

35. O descendant of Bharata, I will not then any more say that I am a Kshatriya. Ho, Ho, Rakshasa, stay, I am the son of Pandu, Sahadeva.

36. Either after having killed me today, carry this lady away or being killed by me, lie senseless here. When the son of Madri (Sahadeva) was thus speaking, Bhimasena, roaring at pleasure,

37. Came there with the mace in his hand like a second Vasava (Indra) wielding the thunderbolt. He saw there his brothers and the illustrious Draupadi.

38. And also Sahadeva who was rebuking the Rakshasa and also that foolish Rakshasa who, being deprived of his (good) sense by Fate,

39. Was going round in different directions through bewilderment caused by Destiny. Seeing his brothers and Draupadi thus being carried off, the greatly powerful (Bhima).

40. Was inflamed with anger and he thus spoke to the Rakshasa, "O sinful wretch, I found you out long ago by (observing) your scrutiny of our weapons.

41. But as I had no apprehension from you, I did not kill you. You are in the disguise of a Brahmana and you did not speak towards us any harsh words.

42. You took delight in pleasing us, you did not do us any harm and again you were our guest, how could I therefore kill you who were in the garb of a Brahmana and who were innocent?

43. He who kills such a one even knowing him to be a Rakshasa goes to hell. Besides you cannot be killed before the (fixed) time (for your death) comes.

44. Today that time has surely come, in as much as your mind has been led away by the wonder-performing fate to carry off Krishna (Draupadi).

45. (By thus allowing you to commit this act), you have swallowed the hook fastened to the line of Fate. Like the fish (hooked) you will meet with your destruction today.

46. You shall not have to go where you intend to go or where you have already mentally gone. You shall go (today) to the place where Hidimba and Baka have gone."

47. Having been thus addressed by Bhima, the Rakshasa became alarmed. He put them down and being forced by Fate came to fright.

48. With his lips trembling in anger, he thus spoke to Bhima, "sinful wretch, I am not bewildered; I am waiting for you.

49. I have heard about those Rakshasas whom you have killed in battle. I will today offer oblations of your blood to them."

50-52. Having been thus addressed, Bhima, as if bursting with rage, like Yama himself at the time of universal dissolution, rushed towards the Rakshasa, licking the corners of his mouth and staring at him as he struck his own arms with his hands. Seeing Bhima waiting in expectation of fight, the Rakshasa rushed towards him in anger like Bali towards the wielder of thunder (Indra), gaping again and again and licking the corners of his mouth.

53. When they were fighting a fearful wrestling match, the sons of Madri (Nakula and Sahadeva), becoming exceedingly angry, rushed forward.

54. The son of Kunti, Vrikodara (Bhima), smiled and asked them to stop. He spoke to them, "Behold, I am more than a match for this (Rakshasa).

55. O king, by my own self, by my brothers, by my merit, by my good deeds and by my sacrifices, I swear that I shall kill this Rakshasa."

56. Having said this, those two heroes, the Rakshasa and Vrikodara, challenged each other and caught each other by the arms.

57. They did not forgive each other; the angry Bhima and the Rakshasa fought a terrible battle like that between a celestial and a demon.

58. Uprooting the trees, those two greatly strong heroes again and again struck each other, roaring and shouting like masses of clouds.

59. Those two foremost of strong men, each wishing to kill the other and each rushing at the

other with great force, broke down many gigantic trees by (the press of) their thighs.

60. Thus went on that battle with trees, destructive of plants like that between the two brothers Bali and Sugriva, both desirous of possessing the woman.

61-62. Brandishing trees, they struck each other continually shouting. And when all the trees of that spot were pulled down and crushed into hundred parts by their attempt to kill each other,

63. O descendant of Bharata, they instantly took up rocks; and those two greatly strong heroes fought like a mountain and a great mass of clouds.

64. Not allowing a moment's rest to each other, they struck each other with hard and (large pieces of) rocks each resembling a thunder-bolt.

65. Defying each other from their great strength, they again rushed at each other and grasping each other by their arms they wrestled like two elephants.

66. They administered each other terrible blows; and those two greatly powerful heroes made chattering sounds by knashing their teeth.

67. At last Bhima, clenching his fist like a five headed snake, dealt with great force a blow on the neck of the Rakshasa.

68. Thereupon, struck by the fist of Bhima the Rakshasa fainted away and Bhima seeing this, too, holding that exhausted one.

69. Then the celestial-like and mighty-armed Bhima lifted him up with his two arms; and dashing him with force on the ground.

70-71. O-That son of Pandu pounded (into atoms) all his limbs; and striking him with his elbow, he severed from his body the head with bitten lips and rolling eyes like a fruit from its stem. The head of Jatasura, being severed by the strength of Bhimasena.

72. Fell besmeared with blood and with bitten lips. Having killed him, that great warrior came to Yudhishtira; and the foremost of Brahmanas (all) began to praise him as Marutas do Vasava (Indra).

## CHAPTER 158

### (TIRTHAYATRA PARVA)-Continued

#### The entry into the Gandhamadana

**Vaishampayana said :**

1. That Rakshasa being killed, the lord king Yudhishtira, the royal son of Kunti, returning to the hermitage of Narayana, began to dwell there.

2. He, (Yudhishtira) once upon a time, (during his stay in the hermitage) remembering Jaya (Arjuna) and summoning all his brothers together with Draupadi to his presence, addressed them thus:

3. We have peacefully ranged in the forests these four years. It was arranged by Vibhatsu that in the fifth year,

4. He would get to that prince of mountains Shveta (Kailasha), the best of all peaks, enlivened with continuous festivities, celebrated by blossoming floral plants, Kokilas and black bees brimful of joy,

5. And by peacocks and Chatakas, inhabited by tigers, boars, buffaloes, Gabayas and deer,

6. And by all sorts of ferocious animals and Rurus; decked with full-blown lotuses of a thousand and hundred petals,

7. And (bright) with blooming lilies and blue lilies; sacred, pure and frequented by the Suras (gods) and the Asuras (demons).

8. And we too, with an ardent desire to meet him, had engaged to repair thither. It had been appointed by Partha of matchless prowess,

9-10. That he should remain in the region of the gods for five years in order to learn all the tactics of warfare. We shall behold in that place (in the mountain Shveta) the wielder of the Gandiva, the terror of his foes returning to our world from the abode of the gods (enriched) with weapons (obtained from them). The Pandava Yudhishtira, having expressed himself thus, greeted the assembled Brahmanas.

11. And having gone round and thereby pleased the sages of fervid devotion he related to them the matter mentioned above.

12. The Brahmanas then approved of the proposal in terms bespeaking happiness and prosperity, saying, "O the most exalted of all the

Bharatas, these troubles shall soon end in prosperity.

13. O virtuous one, getting over all these difficulties you will govern the earth by the code of laws practised by the Kshatriyas." Then the Raja Yudhishtira, having bowed to these words of the ascetics,

14. Set out with his brothers and those Brahmanas (for the Shveta) followed by the Rakshasas and protected by Lomasha.

15. And that one (Yudhishtira) of unrivalled energy and pious vows at some places walked on foot with his brothers and at others was carried by the Rakshasa.

16. Then King Yudhishtira, apprehending a good many troubles, proceeded towards the north teeming with lions, tigers and elephants.

17. Beholding the mountain Kailasha and Mainaka, the base of the mountain Gandhamadana and the rocky chiff Shveta,

18. And many a sacred stream one above the other issuing from the mountain, he ascended the sacred plateau of the Himalayas on the seventeenth day.

19-20. Then, O king in the neighbourhood of the mountain Gandhamadana and on the sacred plateau of the Himalayas, decked with various sort of trees and creepers, the Pandavas beheld the most sacred hermitage of Vrishaparva encircled by blossoming trees growing near the water courses.

21. The Pandavas, the tormentors of foes, on recovering from fatigue, approached the royal sage Vrishaparva and saluted him.

22. The royal sage too welcomed those most exalted of the Bharatas as if they were his own children. Thus received, the tormentors of foes remained there for seven nights.

23. On the eighth day, greeting the royal sage of world wide renown, they expressed their desire to start on their journey.

24. And at the proper time having introduced to Vrishaparva the Brahmana, whom he only honoured and who had remained in his charge as friends,

25-26. And having also committed to his charge their remaining clothes, O king, the sons

of Pandu left their sacred ornaments and sacrificial vessels in the hermitage of Vrishaparva. That (sage) well learned, versed in all religions, having a knowledge of the past and the future,

27. And pious gave instructions to the most exalted of the Bharatas as to his own sons. Thus instructed, the high-souled ones proceeded towards the north.

28-29. The high-souled Vrishaparva accompanied them to a certain distance. And then committing those Pandavas of indomitable spirit of the care of the Brahma's and instructing and blessing those sons of Kunti, Vrishaparva retraced his steps after giving them directions as to the path they were to follow.

30. Then Yudhishtira, the son of Kunti possessed of true prowess, began to proceed on foot along the mountain path inhabited by various kinds of beasts.

31. And at times having dwelt on the level grounds above the mountains thickly over-grown with many trees, the Pandavas on the fourth day got to the mountain Shveta.

32. Looking like a mighty mass of clouds, abounding in sacred waters and consisting of a mass of gems, gold, silver and marble.

33. Following the route directed by Vrishaparva they proceeded on their journey beholding various mountains on (their way).

34. There were many inaccessible caves higher and higher up the mountains which also were equally inaccessible; but they passed them with pleasure all these difficulties notwithstanding.

35. Dhaumya, Krishna, Parthas and the great sage Lomasha all walked together (none lagging behind) without experiencing any fatigue.

36-37. Those highly fortunate ones then reached that sacred and highly beautiful and mighty mountain Malayavana, resounding with the voices of birds and beasts, abounding in many trees and creepers, inhabited by monkeys and containing lotus lakes, marshes and great forests.

38. Then with their hair standing on the end, they beheld with great pleasure the mount Gandhamadana, the abode of the Kimpurusas, frequented by the Siddhas and the Charanas,

39. Visited by the Vidyadharas and the Kinnars, the abode of herds of elephants, full of lions and tigers,

40-42. Resounding with the roar of Saravas and inhabited by various other animals. Then with great delight, the heroic Pandavas gradually entered the forest of the Gandhamadana resembling the Nandana gardens, pleasant to the mind and heart, auspicious and capable of affording protection.

43-44. And as those heroes together with Draupādi and the noble-minded Brahmanas entered the forest of the Gandhamadana they began to hear inarticulate notes causing delight, sweet, auspicious, pleasant to the ear, sweetly melodious and issuing out of the mouth of birds. And they beheld various trees bending down under the weight of fruits and radiant with flowers of all seasons-such as mango Amarataka, Bhabya, Coconut, Tinduka,

45. Munjataka, Jiva, Pomegranate, Beejpuran, Panasha, Lakucha, plantains, Kharjara, Amlabatasha,

46. Parvata, Champaka and lovely Kadamba, Vilva, Kapitha, Jamboos, Kansmari, Badari,

47. Plaksha, Udumbooras, Vata, Asvata, Kherika, Bhallataka, Amlaki, Haritaki, Ueeveetaki,

48. Inguda, Karamarda, Tinduka and Mahaphalsa, these any many other trees on the plateau of the Gandhamadana,

49. Clustered with delicious fruits of ambrosial taste. And (besides these) they beheld Champakas, Ashokas, Aetakas, Aakulas,

50. Punngas, Saptaparnas, Karnikaras, Patalas, Kutajas and beautiful Mandaras and lotuses,

51. Parijatas, Kovidaras, Devadarus, Salas, Talas, Tamala, Pippalas, Ingudeus,

52. Salmalis, Kinshukas, Ashokas, Singshapas and Saralas. And these trees were inhabited by Chakoraras, Satapatras, Bhingarajas, Shukas,

53-54. Kokilas, Kalabinkas, Haritas, Jibojibakas, Priakas, Chatakas and various other birds warbling forth sweet notes pleasant to the ear. And they beheld also lakes all around looking beautiful with water birds filled.

55. And interspersed with Kumudas, lotuses, Kakonadas and Utpalas, Kalharas and Kamalas,

56. And teeming with Kadambas, Chakrabakas, Kuraras, waterfowls, Karandavas, Palavas, swans, cranes, Madgus,

57-58. -And other aquatic birds of all description. And those most exalted of men beheld on the plateau of the Gandhamadana lakes decorated all over with arrays of lotuses and ringing with the sweet hum of gladdened black-bees drowsy with drinking the intoxicating juice of red lotuses and reddened with pollens falling from the lotus-cups.

59-64. And in the groves of creepers they beheld those joyful-wood-loving peacocks with their mates, maddened with an excess of animal propensity caused by the sound of the clouds resembling the trumpet-notes, sportive and drowsy with lust, dancing with their gorgeous tails out spread and warbling forth sweet and melodious notes. Some of the peacocks, seated on the Kutaja trees densely carpeted with creepers, were sporting with their sweet hearts; some, seated on the boughs of the Kutaja trees and proud of their splendid tails spread out looked like so many crowns worn by the trees; and some seated in the holes of trees looked exceedingly beautiful.

65-70. On the summits of the mountains they saw the graceful Sindoor trees looking like the arrows of Cupid and the blossoming and gold coloured Karnikaras appearing like ear-rings of excellent workmanship. And in the woods of the Gandhamadana they beheld the blossoming Kurubakas appearing like the shafts of Cupid and making the lustful persons more and more amorous. They beheld also the Tilaka trees appearing like beauty-spots painted on the forehead of the forest. They beheld further the beautiful Shahakaras (mango trees) have the efficacy of Cupid's darts, graced with blossoms and hummed over by black bees. There grew several trees on the plateau of the mountains; some of which bearing flowers of a golden hue, some, of the colour resembling forest conflagration, some red, some green and some sable, looked supremely beautiful.

71. Then again there were rows of Sala, Tamalas Patalas and Bakulas encircling the summing of the mountains like so many garlands.

72-75. Thus, gradually beholding on the plateau of the Gandhamadana, many lakes as transparent as crystal, full of swans of white plumage, ringing with the cries of Sarasas, decked with lotuses and lilies and containing water of pleasurable feel and also beholding fragrant flowers and luscious fruits, beautiful lakes and highly beautiful trees, the heroic Parthas with eyes expanded with wonder penetrated into the forest (of Gandhamadana).

76. And as they walked on they were fanned by the breeze of balmy feel perfumed by Kamalas, Utapalas, Kalparas and Pandarikas.

77. Then Yudhishthira said to Bhima in affectionate terms "O Bhima, beautiful indeed is this forest of the Gandhamadana!

78. In this pleasant forest there are various excellent wild trees and creepers covered with foliage, flowers and fruits.

79. This forest is beautified with handsome flowers and maddened male Kokilas, not there are in it any thorny trees and trees that do not flower.

80-85. On the plateau of the Gandhamadana all the trees are furnished with glossy foliage and fruits. Look! how these lotus-lakes decked with full blown lotuses and sweet with the hum of black fees are being agitated by elephants with their mates! look at another lotus lake decked with an array of lotuses and looking like a second Sree in very flesh and blood with a garland encircling her neck. In this excellent forest, there are ranges of woods rich with the fragrance of various flowers and ringing with the hum of the black fees. O Bhima, behold on all sides the auspicious sporting grounds of the gods!

86-87. O Vrikodara, by our arrival here we have attained to a state transcending the human and our desire has been fulfilled. O Partha, on these plateaus of the Gandhamadana, you excellent blossoming trees, embraced by flower creepers, look supremely handsome. O Bhima, listen to the warbles of the peacocks wandering with their sweet-hearts on the slopes of the mountain, of the Chataka, Satapatra and maddened Kokila and Sarikas.

88. -Birds are alighting on these great blossoming trees. O Partha, seated on the boughs these myriad of Yivajevaka birds of scarlet, yellow and red colour are looking at one another. And near the green and red grass plots,

89-91. And also near the mountain spring. The cranes are seen and the Bhringaraja, Chakoas and herons are sending forth melodious notes causing delight to all creatures. Elephants, furnished with four tusks and of the colour of lotuses, accompanied by their mates,

92-96. Are agitating that great lake of the colour of lapses. And torrents gushing down from the summits of the mountains are spouting forth as high as several palm trees from the springs. And many silvery minerals of sun-like splendour and looking like a dense mass of autumnal clouds are beautifying this mighty mountain. In some places minerals of the hue of the collyrium, in some of golden hue and in some yellow orpiment, in some vermilion and in some caves of red arsenic resembling the evening clouds, in some red chalk of the hue of the rabbit and in some minerals resembling white and sable clouds and of the rays of the rising sun-these and many other minerals of mighty splendour, are adding largely to the beauty of the mountain. As was told by Vrishparvana, Gandharvas with their sweet-hearts,

97. And accompanied by the Kimpurusas, O Partha, are seen on the summits of the mountain. Songs exactly keeping time and also the chanting of the Samaveda,

98. Delightful to all creatures are being repeatedly heard. Behold the auspicious and sacred celestial river Mahaganga

99. Adorned with swans and worshipped by the sages and the Kinnaras. O tormentor of foes, O son of Kunti, behold this prince of mountains containing minerals and rivulets, Kinnaras, deer and birds, Gandharvas and Apsaras and pleasant gardens and snakes of many shapes and of hundred heads.

**Vaishampayana said :**

100-103. Those tormentors of foes, those heroes accompanied by Draupadi and the high-souled Brahmanas having attained to an excellent state were highly glad at heart and were not

satiated by beholding (over and over again) that prince of mountains. They then viewed the hermitage of the royal sage Arstisena adorned with flowers and trees bearing fruits. And they approached that royal sage of fervid devotion, versed in all religious lores and having muscles bare.

## CHAPTER 159

### (YAKSHA YUDDHA PARVA)

#### The colloquy between Arstisena and Yudhishtira

1. Having approached him (Arstisena) whose sins were consumed by austerities and having announced his name, Yudhishtira with great pleasure bowed down to him by bending his head.

2. Then Krishna and Bhima and the twins of good devotion, having bowed down to that royal sage with their heads, stood surrounding him.

3. And then the virtuous Dhaumya the priest of the Pandavas, duly approached the vow-observing sage.

4. Knowing these Pandavas, the best of the Kurus-by his spiritual eye, that virtuous one said to them "be seated".

5. Then that one of great devotion having welcomed Partha, the best of the Kurus, who had taken his seat with his brothers, inquired after his welfare saying,

6. "Do you not turn your mind towards untruth? Are you inclined towards virtue? Are not your respect and duties towards your parents falling off?

7. Are all your superiors and elders and those versed in the Vedas honoured by you? Do you not incline your mind towards sinful acts?

8. O best of the Kurus, do you properly know how to perform praiseworthy acts and how to avoid wicked ones? Are you not self-conceited?

9. Do the virtuous rejoice in being honoured by you? Do you follow virtue though dwelling in the forests?

10-11. O Partha, are not Dhaumya pained by your treatment of him? Do you follow in the footsteps of your forefathers by practicing charity, religious observances, devotion, purity, candour and forgiveness? Do you follow the example of the royal sages?

12. On a son or a grandson being born in their (respective) families, our ancestors in the Pitris region, either grieve or rejoice, thinking,

13. That they will be either harmed by his sinful acts or be benefited by his meritorious deeds.

14. He who honours his father and mother and religious guide and Agni and fifthly his soul, conquers both the worlds."

**Yudhishtira said :**

15. O adorable one, the duties just mentioned by you are indeed excellent and I perform them properly to the best of my ability.

**Arstisena said :**

16. During the Parvas, sages living on air and water visit this prince of mountains, ranging through the skies.

17. O King, amorous persons with their sweet hearts mutually enamoured of one another and Kimpurushas are seen on the summits of this mountain.

18. O Partha, numerous Apsaras and Gandharvas attired in white silk garments are also to be found here,

19. Together with good looking Vidyadhāras adorned with garlands and also mighty Uragas, Suparnas and other Uragas.

20. And during the Parvas sounds of kettledrums, tabors and shells are heard on the summits of the mountain.

21. O most exalted of the Bharatas all these are heard even from this place. Do you by no means, have a mind to go thither.

22. O most excellent of the Bharatas, it is impossible to proceed beyond this. That place being the sporting-ground of the celestial, men can have no access there.

23. At this place, O Bharata all creatures are hostile to and the Rakshasas chastise that man who may have even the very slightest presumption.

24. O Yudhishtira, beyond the summit of the Kailasa the path of the divine sages all whose desire have been fulfilled, is visible.

25. O destroyer of foes, if any one impudently goes beyond this, the Rakshasas kill him with iron darts and other weapons,

26. Here too, O affectionate one, during the Parvas is seen Vaisravana (Kubera), carried on the shoulders of men, possessed of vast wealth and surrounded by Apsaras.

27. All the creatures then behold the King of the Rakshasas seated on the summit and looking like the sun just risen

28. O best of the Bharatas, that summit of the mountain is the sporting garden of all the Devas (gods) Danavas (demons) Siddhas and of Vaishrvana alike.

29. O affectionate one, during the Parvas, when Tambura worships the Lord of wealth, his chanting of the verses of the Samaveda is heard all over the mountain Gandhamadana.

30. O affectionate one, O Yudhishtira, all souls in the Gandhamadana, observe these and similar wonders several times during the Parvas.

31. O best of the Pandavas, remain here living on luscious fruits eaten by the sages, until you meet with Arjuna.

32. O affectionate one, do not betray any restless spirit while remaining here. Dwelling here quite at ease and amusing yourself as you choose, you shall, in the long run, crushing your foes, by the prowess of your weapons, govern the earth.

## CHAPTER 160

### (YAKSHA YUDDHA PARVA)-Continued

#### Killing of Maniman

**Janamejaya said :**

1-2. How long did my grandsire, the high-souled sons of Pandu, all of whom were endued with unrivalled prowess, dwell in the hermitage of Arstisena, situated in the mountain Gandhamadana? And (during their stay there) what these exceedingly powerful ones endowed wit manliness and prowess do?

3. Tell me, O excellent one, what these high-souled ones those heroes of the worlds subsist upon, while dwelling there?

4. Narrate to me also in detail of the prowess of Bhimasena and what that mighty armed one did in the mountain Himalaya.

5. O, the most excellent of the Brahmanas, was there no other fight with the Yakshas? Did they meet with Vaisravana?

6. Surely, as Arstisena said, the Lord of wealth, visits that place. O you, whose only wealth is devotion, I am desirous of hearing of all this in detail. I am not yet satisfied with hearing of all their movements.

**Vaishampayana said :**

7. The most exalted on the Bharatas, having heard the instructions of that one of incomparable energy (Arstisena), began always to abide by them accordingly.

8. Living on the food eaten by the sages and luscious fruits and the flesh of the deer killed by unpoisoned arrows.

9. And various kinds of pure honey, the Pandavas-the most exalted of the Bharatas- dwelt in the Himalayas.

10. Living in this way, they passed the fifth year listening to the various stories told by Lomasha

11. O Lord, Ghatotkacha together with all the Rakshasas had before this departed saying "I shall appear when occasion arises."

12. Thus, witnessing many wonders, these high-souled ones (Pandavas) spent several months in the hermitage of Arstisena.

13. And when the Pandavas were sporting and playing there at ease, several contented and highly fortunate sages and Charanas,

14. Of pure souls and observant of vows came there to see them. And those most exalted to the Bharatas talked with them on divine matters.

15. When a few days had thus passed away, it so happened that Suparna carried off a mighty Nag (serpent) of great prosperity who lived in the great lake.

16. (In consequence of which) the mighty mountain began to tremble and many huge trees were crushed. And the Pandavas together with all creatures witnessed that marvellous scene.

**Vaishampayana said :**

17. Then from the top of that excellent mountain several kinds of auspicious and fragrant flowers were carried along by the wind towards the Pandavas.

18. And the Pandavas together with their friends and the renowned Draupadi beheld (those) heavenly flowers of five colours.



19. And when Bhimasena of mighty arms was comfortably seated on a lonely spot on the mountain, Krishna addressed him thus-

20-22. "O the best of the Bharatas, it is witnessed by all the creatures that these flowers of five colours, driven by the force of the wind raised by Suparna, are falling (with a crushing force) towards the river Ashvaratha. (In the forest of) Khandava your high-souled brother (Arjuna), true to his promise baffled (the attempts) of the Gandharvas, the Uragyas, the Rakshasas and even of Vasava (Indra) and slew the furious Mayavis (who can assume any shape they choose) and also obtained the bow Gandiva."

23. You too, are possessed of as indomitable spirit and mighty arms as the powerful Sakra himself.

24. (Therefore) O Bhimasena, let all the Rakshasas, terrified with the force of your mighty arms, fly towards the ten cardinal points, leaving this mountain.

25. Then let your friends devoid of all fear and affliction behold the auspicious top of this excellent mountain decorated with variegated flowers.

26. O Bhima, I have cherished this thought in my mind for a long time; and I have a mind to behold the summit of this mountain protected by the force of your arms.

27. Thereupon, the tormentor of his foes, Bhimasena of mighty arms, considering himself as conjured by Draupadi, looked like an wounded bull of excellent breed and could not brook (her remarks).

28-30. Then that mighty Pandava having the gait of a lion or a bull, graceful, having the splendour of gold, high-minded, powerful, proud, sensitive, heroic, heaving red eyes, broad-shouldered, possessed of the strength of mad elephants, endowed with lionine teeth and a broad neck, tall as a young Sala tree, generous hearted, of symmetrical proportions, of shell-like neck and of mighty arms, took up his bow plaited at the back with gold and also his sword and arrow case.

31. And that mighty one proud as a lion and looking like a mad elephant, rushed towards that cliff tree from all fear and affliction.

32. And all the creatures beheld him appearing like a lion or a maddened bull furnished with bows and arrows.

33. And the Pandava devoid of all fear and affliction, proceeded to the mountain furnished with his club to the great delight of Draupadi.

34. Neither fatigue, nor fear, nor lassitude nor the malice (of others) took possession of that son of Pritha and god of the wind.

35. Getting to a pass affording passage to a single individual only, that one of great prowess, ascended that ragged and terrible-looking summit, high as several palm trees.

36. Causing the delight of the Kinnaras, Mahanagas, sages and the Rakshasas, the best of the Bharatas, endowed with gigantic strength, ascended the summit of the mountain,

37. And beheld therefrom the abode of Vaisravana adorned with golden and crystal buildings,

38. Encircled on all sides by golden walls, having the lustre of all gems, containing gardens of all sorts,

39. Higher than a mountain peak, adorned with ramparts and towers, graced with doorways, gates and rows of flags,

40. And beautiful with coquettish damsels dancing around and ornamented with flags fluttered by the wind.

41. Leaning against the end of his bow with banded arm, he stood beholding the city of Kubera with great sorrow (caused by the remembrance of his own fortune).

42. A pleasurable breeze was blowing there, having its origin in the Gandhamadana, gladdening all creatures and carrying sweet odours of all kinds.

43. There were many superbly beautiful trees beyond all thought, decorated with variegated colour and bearing graceful blossoms.

44. That best of the Bharatas then beheld the palace of Kubera covered on all sides with heaps of gems and decorated with variegated garlands.

45. There stood Bhimasena of mighty-arms devoid of all thoughts of life, firm as a rock, with club, sword and bow in his hand.

46. Then blowing his conch which made the hair of his adversaries stand on the end and twangling his bow, striking his arms with his

palms, he struck terror into the hearts of all the creatures.

47. (Infuriated) at this, the Yakshas, the Rakshasas and the Gandharvas with their hair standing erect, rushed towards the Pandava, following the direction of these sounds.

48. Then the maces, clubs, swords, spears, axes and the javelins carried in their arms by the Rakshasas, began to blaze.

49-52. And, O Bharata, when the fight took place between them, Bhima cut off the darts, javelins and axes hurled by those possessing great powers of illusion, with his arrows of tremendous force. And that most powerful one, pierced with his arrows the bodies of those roaring Rakshasas who were on the ground and of those that were in the sky. And that one of great prowess was drenched in that great deluge of blood gushing and flowing on all sides from the bodies of the Rakshasas with maces and clubs in their hands,

53. And the heads and the bodies of the Rakshasas were seen cut off and mangled by the weapons hurled by the force of Bhima's arms.

54. All the creatures, then, saw the good-looking Pandava hemmed in by the Rakshasas and appearing like the sun enveloped with clouds.

55. And that mighty-armed and powerful one (Bhima) of true prowess covered all (the Rakshasas) with his arrows fatal to his enemies, as the sun shrouds all the creatures with his rays.

56. Although uttering both loud yells and cries of victory, the Rakshasas did not see Bhima deprived of senses.

57. And the Yakshas, with their bodies mangled all over, terrified by the fear of Bhimasena, began to utter frightful cries of distress leaving aside their weapons.

58. And then owing to the fear of that wielder of a strong bow, Bhimasena, they fled southwards, forsaking their maces, spears, swords, clubs and axes.

59. On that side, stood the mighty-armed and broad-chested Rakshasa, Maniman, the friend of Kubera, armed with darts and maces.

60. Displaying his masterdom and manliness, he, of gigantic strength, seeing them taking to heels, addressed them smilingly thus -

61. "Going to the abode of Vaisravana, how would you tell the lord of wealth that vast

numbers (of Yakshas) have been slain by a single man."

62. Having addressed them thus, that Rakshasa, holding in the hands, clubs, javelins and maces, rushed against the Pandava.

63. Beholding him approach with the fury of a maddened elephant, Bhimasena pierced his sides with three choice arrows.

64. The mighty Maniman too, in wrath, taking and brandishing a tremendous mace, hurled it at him.

65. Bhimasena too, on his part, beset, with many arrows, sharpened on stones, that tremendous and dreadful mace in the sky resembling a lightning flash.

66. But all these arrows though discharged with force, on reaching the mace fell back and could not check its onward career.

67. And that spirited one of dreadful prowess (at last) baffled the attack (of the Rakshasa) by resorting to his skill in mace-fighting.

68. At this interval, that intelligent Rakshasa assailed (Bhima) with a dreadful iron club furnished with a golden handle.

69. And that tremendous (club) emitting flames and sending forth dreadful roars pierced suddenly the right arm of Bhima and then fell to the ground.

70. (Thus) severely wounded, that great bowman, the exceedingly powerful son of Kunti, with eyes rolling in wrath, took up his mace.

71. And then taking up his iron mace termed Shaika, in-laid with plates of gold and increasing the fear of his enemies, Bhima, uttering yells,

72. Rushed with all speed against the exceedingly powerful Maniman, who too, taking a mighty and blazing dart,

73. Hurled it with force at Bhimasena with tremendous roars; and that adept at mace-fighting, breaking that dart with the end of his mace.

74-75. Rushed to kill Maniman, as Garuda (does) to kill the serpent. And then he (Bhima) of mighty arms advancing ahead in the field, suddenly jumped in the air and whirling his mace, hurled (at Maniman) uttering yells. And like the thunderbolt hurled by Indra, that (mace) like a pest, with the speed of the wind,

76-77. -Killing the Rakshasa reached ground. And all the creatures beheld that exceedingly powerful Rakshasa slain by Bhima as a bull is slain by a lion. Seeing him slain on the ground the surviving Rakshasa, uttering loud cries of distress, went towards the East.

## CHAPTER 161

### (YAKSHA YUDDHA PARVA)-Continued

#### Seeing of Kubera

1-2. Hearing the caves of the mountains resound with various sounds and not seeing Bhimasena, Ajatshatru (Yudhishtira), the son of Kunti and both the sons of Madri and Dhaumya and Krishna together with all the friends (of the Pandavas) became sick at heart.

3. Thereupon leaving Draupadi under the care of Arstisena and furnished with weapons, those heroes and mighty car-warriors ascended the mountain.

4. Then those mighty car-warriors and great bowmen and tormentors of foes having reached the summit of the mountain and casting their looks around saw Bhimasena.

5. And those huge Rakshasas of vast strength and courage slaughtered by Bhimasena, many of whom were (still) moving and many lay dead.

6. And he (Bhima) of mighty arms, armed with mace, sword and bow looked like Maghavana (Indra) having slain all the Danavas in battle.

7. Then having seen their brother and having embraced him and having attained to excellent state, those mighty car-warriors the Parthas-sat down (there).

8. That summit with those four great bowmen (seated on it) appeared as grandly beautiful as the heaven (itself) with those foremost of the celestial, the highly fortunate Lokapalas.

9. (And) the lord of the Earth, (Yudhishtira), having beheld the abode of Kubera and those Rakshasas killed (by Bhima), addressed his brother (Bhima) who was seated, thus

10. "O Bhima, whether you have committed this sinful act through rashness or ignorance, it is as unworthy of you as falsehood of the ascetics.

11. Righteous men affirm that acts giving offence to the king ought not to be done; but, O Bhimasena, you have committed an act which will offend even the gods.

12. O Partha, he, who despising profit and virtue gives himself up to vice, is sure to pay the penalty of his sinful acts. If you look to my welfare, do not commit such (sinful) acts again."

13-14. Yudhishtira the virtuous highly energetic and firm-minded son of Kunti, versed in the particulars of the science of profit having addressed his brother (Bhima) thus, kept quiet and began to ponder upon the matter. On the other hand the survivors of the Rakshasas slain by Bhimasena,

15. Proceeded together towards the abode of Kubera. And they of great fleetness having hastily reached the abode of Kubera,

16. Began to utter loud wails of distress afflicted with the fear of Bhimasena. Casting off their weapons and wearied with their armour besmeared with blood,

17-20. And with dishevelled hair, O king, (they) addressed the lord of the Yakshas thus, "O lord, all your foremost Rakshasas who fought with maces, swords, clubs, glances and barbed darts, have all been slaughtered. O lord of wealth, a single man crushing the mountain with great velocity have alone killed in battle all the Rakshasas of the Krodhavara clan and also the best of the Rakshasas and the Yakshas (who) lie senseless with life extinct; we only have been spared; your friend Maniman too has been killed.

21. All this has been done by one man. Do what you think proper now." Hearing all this, the king of all the Yakshas in great anger,

22. And with eyes reddened with ire, exclaimed "what." And the Lord of wealth hearing of Bhima's second offence,

23-24. Waxed wrath and then the king of the Yakshas said, "Yoke (the horses to the car)." Thereupon, (the attendants of Kubera) yoked to the car horses, wearing golden garlands, having the colour of dark clouds and high as a mountain summit. And those excellent horses of his, with clear eyes and endued with every noble quality.

25. And possessed of energy and strength and decorated with various gems and having

grand appearance, being yoked to the car, looked as if desirous of speeding like the wind,

26-28. And began to send forth neighs at each other indicative of victory. (And) that resplendent and divine king of kings, ascending the mighty car and being eulogised by the celestial and the Gandharvas, set out. A thousand principal Yakshas, of reddened eyes, golden lustre and huge structure, possessed of vast strength and equipped with weapons and girding on their swords, followed the noble-minded lord of wealth and king of all the Yakshas.

29. (And) they (the horses) of great swiftness ranging through the firmament with great speed reached the Gandhamadanas as if drawing forward the sky.

30-32. The Pandavas then, with their hair standing on the end and with delight beheld that mighty array of horses maintained by the lord of wealth and also the noble-minded and graceful Kubera himself surrounded by the Yakshas and the Rakshasas. Kubera too, seeing those mighty car-warriors, the sons of Pandu, gifted with great strength and equipped with bows and swords, became pleased; and desirous of performing the task of the celestial was glad at heart.

33. They (the followers of Kubera) (then) alighted like birds on the summit of the mountain with great swiftness and with the lord of wealth at their head remained before them (the Pandavas).

34. Then, O Bharata, the Yakshas and Rakshasas seeing that he (Kubera) was well pleased with the Pandavas stood there with indifferent.

35-36. Then those mighty car-warriors, the high-souled Pandavas-Nakula, Sahadeva and the virtuous son of Dharma-having saluted that lord, the giver of wealth and having considered themselves as guilty, stood surrounding the lord of the wealth with joined hands.

37. That illustrious one (Kubera) was seated on that excellent seat the Pushpaka painted with various colours.

38-39. Thousands of Rakshasas and Yakshas of great fleetness and huge structure and having ears resembling javelins and hundreds of Gandharvas and Apsaras sat surrounding that one who was seated as the gods (sit surrounding) the performer of hundred sacrifices (Indra).

40. Wearing an auspicious golden garland round his head and holding in his hands noose, sword and bow, Bhimasena began to look at the lord of wealth.

41. Bhimasena did not experience any depression of mind (either) on account of his being wounded by the Rakshasas (or) seeing Kubera in that state.

42. He that is carried on the shoulders of men seeing Bhima in a warlike attitudes and armed with sharpened arrows, addressed the son of Dharma thus,

43. O Partha, all the creatures are aware that you are actively intent on the welfare of the whole creation. (Therefore) dwell on the summit of this mountain without fear.

44. Nor, O Pandava, you ought to be angry with Bhimasena. They (the Rakshasas and Yakshas) were killed before by Destiny, your younger brother being merely the instrument.

45. Nor you ought to be ashamed at his act of rashness. The destruction of the Yakshas and the Rakshasas had been fore ordained by the celestial.

46. O the most exalted of the Bharatas, I am rather pleased than angry with Bhimasena-nay this act of Bhimasena has made me supremely happy.

**Vaishampayana said :**

47. Having said to the king thus, (Kubera) spoke to Bhimasena, "O child, O the best of the Kurus, I do not (at all) mind it.

48-49. O Bhima, if disregarding the gods and relying on your own strength of arms you have committed this act of rashness-the destruction of the Yakshas and the Rakshasas-for the sake of Draupadi, I am the more pleased with you for that. O Vrikodara, I have been this day delivered from a terrible curse.

50. Formerly I was cursed by the great sage Agastya in anger for some offence. You have freed me from it by this act (of yours).

51. O son of Pandava, my disgrace was foreordained. O Pandava, no blame, therefore, in any way, can be attributed to you.

**Yudhishtira said :**

52. O lord, what were you cursed by the noble-minded Agastya for? O God, I am desirous of hearing the cause of that imprecation.

53. It seems wonder to me that you were not at that very moment consumed by the anger of that wise Agastya together with all your forces and attendants.

**The Lord of wealth said :**

54-56. O lord of men, once I was proceeding to Kushavati, where a Synod of the gods was being held, surrounded by three hundred Mahapadma terrible-looking Yakshas carrying various weapons. On my way, I beheld the most exalted of the sages Agastya practising rigid austerities on the banks of the Yamuna teeming with various birds and adorned with blossoming plants.

57-58. Beholding that mass of lustre, blazing and bright as fire, with upraised arms facing the sun, my illustrious friend Maniman, the lord of the Rakshasas, who was ranging through the firmament, O lord of the earth, through stupidity, foolishness arrogance and ignorance.

59. Spat on the head of that great sage. He (Agastya) as if burning all the cardinal points with his anger,

60. Said this 'O Lord of wealth, since your friend, this evil-minded one, despising me, has insulted me in your very presence,

61. He will, on that account, meet with his end together with his forces at the hands of a man. O evil-minded one, you too shall be sorely grieved at the death of your forces and shall be absolved from your sin on seeing that man.

62. (But) this terrible curse shall not touch those powerful sons and grandsons of your forces, that will remain obedient to your commands.

63. O king, I, who formerly received this imprecation from that most exalted of the Rishis, have been absolved from it by your brother Bhima.

**CHAPTER 162****(YAKSHA YUDDHA PARVA)-Continued****Speech of Kubera****The giver of wealth said :**

1. O Yudhishtira, steadiness, ability place and time-these four are the causes of success in human affairs,

2. O Bharata, men of the Kriti Yuga (golden age) were steady and skilled in their own respective affairs and were well versed in the rules of prowess.

3. O the best of the Kshatriyas, a Kshatriya who has patience, who is well versed in (the rules of) time and place and who is well acquainted with the laws of all duties, can govern the world for a long time.

4. O Partha, the person who acts thus in all transaction obtains fame in this world and O hero, attains to an excellent state in the next.

5. Sakra, the slayer of Vritra, with the Vasus desirous of availing himself of the opportunity, of right time and place, obtained the kingdom of heaven by displaying his prowess.

6. He who does not foresee his fall through anger and he who through wicked-mindedness and vicious tendency is addicted to sin,

7-10. And he who is not versed in the propriety relative to acts meet with destruction in this world and in the next. The efforts of that stupid person become futile who is not versed in the rules of time and acts and he meets with destruction in this world and in the next. Rash, deceitful and wicked-minded people who aim at masterdom of every kind, commit sin. This Bhimasena is unrighteous, arrogant, senseless as a child and fearless; therefore, O the best of the Bharatas, chastise him. Getting again to the hermitage of the royal sage Arstisena,

11. Dwell there without fear or anxiety during the first dark fortnight. The Gandharvas together with the inhabitants of the Alaka and the Kinnaras together with the Yakshas,

12. And all the dwellers of the mountain, O the best of men and mighty-armed one, being appointed by me will protect you as well as these best of the Brahmanas.

13. O king, O the best of the virtuous, O pure one, considering that Bhima has come here through rashness, do you check him.

14. O king, henceforth creatures inhabiting this forest will always visit you, wait on you and protect you all.

15. O the best of men, my attendants will always procure for you various eatables and drinkable, sweet to the taste.

16-17. As Vishnu (Arjuna) has a claim to the protection of Mahendra, Vrikodara of the wind god, you of Dharma and the powerful twins of the Ashvins, in virtue of being their respective offsprings, so, O Yudhishtira, you all have a claim to my protection.

18. Falguni the next by birth to Bhimasena, versed in the science of profit and acquainted with the principles of all duties, is all right in heaven.

19. O child, those virtues which are considered in the world as leading to heaven, reside in Dhananjaya even from his very birth.

20. In that high-souled being of unrivalled energy reside all these (qualities) of self-control, charity, strength, intelligence, modesty, patience and excellent energy.

21. O Pandavas, Vishnu never commits any disgraceful act (even) through ignorance. And men never speak to their fellows of his ever having uttered lies.

22. That augments of the glory of the Kurus, honoured by the Devas, Pitris and the Gandharvas, is learning the science of weapons in the abode of Sakra.

23-24. O king, O Partha, he that reduced to subjection all the rulers of the earth with justice—that highly energetic and highly powerful Shantanu himself, the grandsire of your father, is in heaven fully pleased with Partha, the wielder of the Gandiva and the foremost of his race.

24-25. That one of fervid devotion, who having worshipped the Pitris, the Devas, the Rishi and the Brahmanas on the banks of the Yamuna, performed seven horse sacrifices,

26. Even that great emperor Shantanu, your great grandsire, who has conquered (i.e., got access to) heaven is inquiring about your welfare, residing in the region of Sakra.

**Vaishampayana said :**

27. The Pandavas, having listened to these words spoken by the giver of wealth, were much pleased with them.

28. Then Vrikodara—the most exalted of the Bharatas—lowering his club, mace, sword and bow, saluted Kubera.

29. Thereupon seeing him crave his protection, the lord of wealth, capable of affording protection, said “be you the destroyer of the pride of (your) enemies and enhancer of the joy of (your) friends.

30. O the tormentors of foes, do you dwell in your own pleasant abode. O the most exalted of the Bharatas, the Yakshas will procure for you the articles desired by you.

31. Having mastered the science of weapons Gudakesha will return soon, Dhananjaya, on being bidden farewell to by Maghavana himself, will meet with you.

32. The lord of the Guhyakas having thus instructed Yudhishtira, disposed to good deeds, vanished from that excellent of mountains.

33. Thousands of Yakshas and Rakshasas followed him in conveyances covered with painted cushions and adorned with many gems.

34. As the excellent horses (swift) as birds proceeded towards the abode of Kubera a noise arose in the region of Indra.

35. The steeds of the lord of wealth careered along the firmament as if drawing forwards the sky and drinking the atmosphere.

36. Then the dead bodies of the Rakshasas were removed from the summit of the mountain by order of the lord of wealth.

37. As this period, was appointed by the intelligent Agastya as the limit of their curse, therefore they were absolved from (this) imprecation in being slain in battle.

38. The noble-minded Pandavas dwelt happily for several sights in those mansions without anxiety and honoured by all the Rakshasas.

**CHAPTER 163****(YAKSHA YUDDHA PARVA)-Continued****Seeing of Meru**

1. Then, O tormentor of foes, when the sun rose, Dhaumya, on performing his devotions, visited the Pandavas, with Arstisena.

2. Having bowed down to the feet of Dhaumya and Arstisena, they then worshipped all the Brahmanas with joined hands.

3. Then the great sage Dhaumya, taking Yudhishtira by the right hand and looking towards the East, said this:

4. O Great king, covering the earth up to the sea reigns this Mandara, the prince of mountains.

5. O Pandava, this point, adorned with mountains, woods and forest, is protected by Indra and Vaisravana.

6. O child, it is said by the intelligent sages, acquainted with all duties, that this (region) is the abode of Mahendra and of king Vaisravana.

7. The twice-born ones and the righteous sages and the Siddhas and the Siddhas and the celestial, worship the sun who rises from this point.

8. And that righteous king Yama, the lord of all living creatures, presides over yonder southern point, the path of the spirits of the departed.

9. This is Sanyamana, the abode of the lord of the departed souls, sacred, highly wonderful to look at and full of crowning bliss.

10. The intelligent ones denominate that prince of mountains Ashta, getting to which Savita ever observed the truth.

11. Similarly, dwelling in this prince of mountains and the mighty sea, king Varuna protects all creatures.

12. O highly fortunate one, illuminating the northern point, there stretches the powerful and auspicious (Mountains) Mahameru, the refuge to those holding communion with Brahma.

13. There the court of Brahma is (held) and remaining where the universal soul Prajapati created all that is mobile and immobile.

14. (This) Mahameru is the auspicious and blissful abode of Daksha and six others who are known as the mind-born sons of Brahma.

15. O child, here too the seven divine sages with Vasishtha at their head sit and rise again.

16. Behold that excellent summit of the Meru that bright region when the grandsire (Brahma) sits with the gods, happy in self-knowledge.

17-18. (And) next to the abode of Brahma appears the region of that original lord, the god Narayana who has neither beginning nor end and who is said to be the really first cause of the origin of the whole creation. Even the gods cannot behold that auspicious (place) composed of all energies.

19. (And) by reason of its own splendour surpassing the sun or fire in lustre, the place of the high-souled Vishnu is not visible to the gods and the Danavas.

20. The abode of Narayana lies resplendent to the East of the Meru where the lord of all creatures, the self-existent cause of the universe.

21-22. Displaying all creatures, appears grand with excellent gracefulness. Even the Brahmarshis cannot have admittance there; how can the Maharshis? O excellent of the Kurus, only Yatis can have access to it. Nor, O Pandava, can all the luminaries shine (by him).

23-24. Here the lord of incomprehensible soul reigns supreme. Here, on account of their souls being purified by pious deeds and devotion, the Yatis of rigid asceticism, approach Narayana (Hari). Those high-souled (beings) attaining to perfection by yoga and free from ignorance and pride,

25. Repairing thither and attaining to the self-existent, high-souled and eternal god of gods. O Bharata, do not come back to this world.

26. O highly fortunate Yudhishtira, this place is eternal, without deterioration or end; because it is always the very life of that god.

27. O descendant of Kuru, the sun and the moon, through eternity, make their tour around this Meru every day.

28. O pure one, O great king, all the luminaries too turn round this prince of mountains in the self-same way.

29. The god Aditya too, the dispeller of darkness, attracting all the luminaries, goes round this (Meru).

30. That author of the day, Vibhavasus, having gone down and then having passed the evening, takes the excellent northern point.

31. O Pandava, that god Savita, bent on the welfare of all creatures, then coming near the Meru, again goes on his course facing the East.

32. Similarly, the divine moon moves with the stars (round this mountain) dividing the mouth into many sections when he arrives at the Parvas.

33. Thus crossing the Mahameru unerringly and nourishing all the creatures (the moon) goes back to the Mandara.

34. In a similar way, the god Aditya, the dispeller of darkness displaying the universe by his rays, moves round this unobstructed path.

35. When he takes the southern direction with a view to cause dew, then the cold weather comes upon all the creatures.

36. (Then) turning back, he, by his own energy, withdraws the energy from all beings both mobile and immobile.

37. In consequence of this perspiration, fatigue, drowsiness and lethargy comes upon men and all living beings always feel inclined to sleep.

38. Then the god Bhanumana coursing that unknown path (i.e. the firmament) gives birth to rains reviving (all) creatures.

39. And having nourished all (creatures) both mobile and immobile by the comfort caused by rain, wind and warmth, that one of mighty splendour resumes his (former) course.

40. Thus increasingly turning on the wheel of time and influencing all creatures, O Partha, Savita goes on his course.

41. O Pandava his course is unremitting and he never rests. And withdrawing the energy of (all) creatures, he gives it back.

42. O Bharata, the lord (sun), always imparting life and motion to all living creatures, creates day and night, Kala and Kashtha.

## CHAPTER 164

### (YAKSHA YUDDHA PARVA)-Continued

#### Return of Arjuna in the Yaksha Yuddha

Vaishampayana said :

1. Those noble-minded (Pandavas), the observers of pious vows, desirous of beholding Arjuna dwelling in that best of mountains, became passionately attached (to it) and got themselves amused.

2. Numerous Gandharvas and Maharshis gladly came to those powerful and energetic ones of chaste desires-(princes), the foremost of those gifted with truth and fortitude.

3. Getting to that excellent mountain, adorned with blossoming trees, those mighty car-warriors were supremely glad at heart as the Maruts on reaching the heavenly regions.

4. Beholding the summit and the table-land of that mighty mountain, covered with flowers and ringing with the cries of peacocks and cranes, they remained there feeling great joy.

5. On that excellent mountain they beheld tanks, excavated by Kubera himself, full of lotuses and frequented by Kadamvas, Karandavas and swans and with their banks covered with (trees).

6. (They beheld also) magnificent sporting grounds, pleasant to the mind and covered with arrays of beautiful and variegated garlands and studded with gems and suited to the taste of the king (Kubera), the giver of wealth.

7. The best of ascetics, always wandering (there) could not (sufficiently) comprehend (the sublimity) of that mountain summit furnished as it was with various many-coloured trees and covered with masses of clouds.

8. O great hero, by reason of the splendour of this excellent mountain itself and of the brilliancy of the annual herbs there was no difference between day and night.

9. Those best of men saw the rising and setting of Vibhavasu of unrivalled splendour, while, dwelling in that mountain, remaining where he (the sun) nourishes all the mobile and the immobile (creatures).

10. Having witnessed the setting in and exit of darkness, the rising and the setting of the sun and all the cardinal points covered with his (sun's rays), those heroes,

11. Awaiting the arrival of that mighty car-warrior, firm in truth and of true vows, were engaged in reciting the Vedas, constantly practising rituals, chiefly discharging the religious duties and observing pure vows.

12. Saying "let all those assembled experience joy by meeting speedily here with



Arjuna skilled in arms," those highly blessed Parthas became absorbed in Yoga.

13. In spite of beholding many romantic forests on the mountain, as they could not help constantly thinking of Arjuna, every day and night appeared to them (long) as a year.

14. From that very moment when the noble-minded Vishnu, with Dhaumya's leave, matting his hair, went abroad, they (Pandavas) did not experience joy. How could they, lost in his thought, experience any happiness there (on that mountain however romantic it might be)?

15. Since the very moment when in accordance with the command of his brother Yudhishtira, Vishnu, endowed with the gait of an elephant (with exuberance of spirits), left the forest Kamyaka they became buried in deep sorrow.

16. O Bharata, in this way the Bharatas passed a month with great difficulty on that mountain thinking of Sitasvha Arjuna, who had gone to Vasava, desirous of learning the (science of) arms.

17. (On the other hand) dwelling five years in the abode of the thousand-eyed (Indra) and from that lord of the celestial obtaining all the heavenly weapons,

18. (Namely) those of Agni, Varuna, Soma, Bhṛigu, Vishnu, Indra, Paśupati, Brahma, Parameshthi, Prajapati,

19. Yama, Dhata, Savita, Tvashta and Vaisravana and getting these weapons, paying homage to the performer of hundred sacrifices.

20. And going round him, Arjuna with his permission, returned to Gandhamadana delighted and fully pleased.

## CHAPTER 165

### (NIVATAKAVACHA YUDDHA PARVA)

#### Return of Arjuna

**Vaishampayana said :**

1. Once upon a time, when those mighty car-warriors were thinking of Arjuna they were delighted at beholding the car of Mahendra,

yoked with horses and bright as lightning approaching all on a sudden.

2. That flaming car, driven by Matali, suddenly illuminating the firmament, appeared like a mighty meteor hidden in clouds or like the smokeless and blazing tongues of fire.

3. Placed in that car, appeared Kirita wearing garlands and fresh ornaments (Then) Dhananjaya, powerful as the wielder of the thunderbolt and blazing of beauty, alighted on (that) mountain.

4. Arriving at the mountain and descending from the car of Mahendra, that intelligent, one wearing a coronet and garlands, saluted the feet of Dhaumya first and then those of Ajatshatru Yudhishtira.

5. He (Arjuna) also bowed down to the feet of Vrikodara and was himself saluted by the (twin) sons of Madri. (And then) going to Krishna and consoling her, he stood before his brother (Yudhishtira) with humility.

6. Those present (there) were highly delighted at being joined with that peerless man (Arjuna). (And) beholding them he (Arjuna) too, who wore a coronet and garlands, was delighted and began to eulogise the king.

7. Beholding that car of Indra, placed in which the slayer of Namuchi had destroyed seven battalions of Diti's sons, those Parthas with rich spirits, went round it.

8. Those descendants of the king Kuru, being exceedingly delighted, paid excellent adoration to Matali, worthy of the lord of the celestial himself; and then duly inquired of him about the welfare of all the gods,

9. Matali too then greeted them and having instructed the Parthas as a father does his (own) sons, (he) returned to the lord of heaven, ascending that car of unrivalled splendour.

10-12. He (Matali) having departed, that foremost of the royal race, the slayer of all the foes-the noble-minded son of Sakra, made over to his sweet-heart, the mother of Sutashoma-those beautiful and precious gems and ornaments of sun, like splendour presented by Sakra. Then sitting amidst those best of the Kurus and those

Brahmanas having the lustre of the sun or fire, he (Arjuna), narrated (to them) faithfully all that happened (to him in heaven). "In this way, I have learnt the (science of) arms from Sakra, Vayu and Shiva himself;

13-14. And have pleased all the gods together with Indra by humility and concentration." Having in short related to them to his stay in heaven, Kiriti of pure deeds slept pleasantly that night with the sons of Madri."

## CHAPTER 166

### (NIVATAKAVACHA YUDDHA PARVA)-

#### Continued

#### The colloquy between Arjuna and Yudhishtira

**Vaishampayana said :**

1. Then when the night came to a close Dhananjaya, with all his brothers, saluted Dharmaraja Yudhishtira.

2. At this time there arose in the firmament tremendous and dreadful sounds of all the musical instruments of the gods;

3. Such and O Bharata, as the rattling sounds of the car-wheels and the ringing of bells. (In consequence of which) all the beasts of prey, the deer and the birds gave forth their own peculiar cries.

4. Ascending cars of sun-like splendour, multitudes of Gandharvas and Apsaras followed from all directions the king of the gods, the tormentor of foes.

5-6. Then Purandara, the king of the gods, blazing in transcendental beauty and ascending a car, yoked with horses, varnished with gold and roaring like clouds, set out (to meet) the Parthas. Arriving (there) he of hundred eyes got down from the car.

7. No sooner had Dharmaraja Yudhishtira beheld that high-souled one, than he approached the prosperous lord of the gods together with his brothers.

8. And that generous one (Yudhishtira) duly worshipped (Indra) of immeasurable soul as befitting his dignity having strict regard to proper form.

9. (And) the energetic Dhananjaya having saluted Purandara, stood before the king of the gods, like a servant with humility.

10-13. Yudhishtira, the highly energetic son of Kunti seeing, that sinless and devotional Dhananjaya, bearing clotted hair, stand before the king of the gods in humility and smelling (his head), was lost in great joy, at the sight of Falguni and was exceedingly glad at worshipping the lord of the celestial. Then the intelligent king of the gods, Purandara addressed the noble-minded and exceedingly joyful king (Yudhishtira) thus, saying, "O king, O Pandava, you shall govern the earth. Let prosperity attend thee, O son of Kunti, Do you return to Kamyaka.

14. O king, Pandava Dhananjaya has obtained all the weapons from me and has also performed deeds pleasing to me; (therefore) no one in the three worlds is capable of subduing him."

15. Addressing Yudhishtira, the son of Kunti, thus and being worshipped by the Maharshis, the hundred eyed (Indra) left for heaven with delight.

16-17. That learned being, who, for a year observing Brahmacharya and checking his passions and observing vows, peruses with close attention the meeting of the Pandavas, residing in the abode of the lord of wealth with Sakra, lives a hundred years free from all disturbances and in great bliss.

## CHAPTER 167

### (NIVATAKAVACHA YUDDHA PARVA)-

#### Continued

#### The colloquy between Arjuna and Yudhishtira

**Vaishampayana said :**

1. Sakra having left for his own abode. Vibhatsu together with (his) brothers and Krishna paid homage to the son of Dharma.

2. Having smelt the head of the Pandava Arjuna who was bowing down to him, (the son of Dharma), highly glad, addressed (him) in words, broken on account of joy, thus

3. "O Arjuna, how have you spent this period in heaven? And how have you obtained the weapons and pleased the king of the gods?

4. O Pandava, have you thoroughly secured the weapons? Have the king of the gods and Rudra cheerfully given you the weapons?

5. How did you see the divine Sakra and the wielder of the Pinaka (Shiva) and how did you obtain the weapons and how did you worship (them),

6. And what good service you rendered to that tormentor of foes the worshipful performer of hundred sacrifices that he said "I have been pleased with you,"

7. All this, O you of brilliant lustre, I am desirous of hearing in detail. O pure one, how Mahadeva and the king of the gods were pleased (with you).

8. What good (service) you rendered to the wielder of the thunderbolt-the tormentor of foes, O Dhananjaya, relate to me (all) this fully"

#### Arjuna replied

9. Listen, O great king, in what manner I beheld the divine performer of hundred sacrifices and worshipful Shankara.

10. O destroyer of foes, having studied that (branch of) learning as directed by you, I repaired to the forest at your command for practicing asceticism.

11. Having repaired from Kamyaktua Brigutunga and having spent there one night in practicing asceticism I met a Brahmana on the way.

12. He asked me 'O son of Kunti, tell me where you will go' O son of Kuru, thereupon, I related to him everything faithfully.

13. O best of kings, hearing me narrate faithfully (everything) that Brahmana became well disposed towards me and, O king, greeted me.

14. And being pleased, he said to me "practice asceticism. By asceticism you will soon behold the lord of the gods."

15. Then, following his instructions I ascended the mountain Saisira (Himalayas) and began to practice asceticism, living on fruits and roots in the (first) month.

16. (And), O son of Pandu, I spent the second month living on water only and in the third I ate nothing at all.

17. In the fourth month I remained with upraised arms; and it is a wonder that my strength did not diminish.

18. And when the first day of the fifth month had passed away, there appeared before me a being having the appearance of a boar,

19. Ploughing the earth with his mouth, striking (it) with his feet, rubbing the ground with his belly and roving constantly to and fro in a frightful manner.

20. He was followed by another great being, in the shape of a hunter, armed with bow, arrows and sword and accompanied by females.

21. Then, taking up my bow and two inexhaustible quivers, I pierced that creature, causing the hair stand on the end, with an arrow.

22. The hunter too, drawing his strong bow simultaneously (with me), wounded him more efficiently, as if making my mind tremble.

23. And he said to me, O King, "why have you, disregarding the rules of hunting aimed at the animal first struck by me?"

24. Stay (awhile), I will destroy your pride with these sharpened arrows." Then that huge-bodied being taking up his bow rushed against me.

25. He then enveloped me entirely with mighty arrows (just) as a mountain (is covered with a mighty shower). I too, surrounded him with a mighty shower of shafts.

26. Then I pierced him with steady arrows of blazing points and inspired with mantras (just) as a mountain is pierced by a thunderbolt.

27. Thereupon his body became multiplied a hundred and a thousand times. (But) I pierced all his bodies with arrows.

28. Again, O Bharata, O great king, seeing that all his bodies became merged into one, I struck at it a second time.

29. He now assumed a diminutive body with large head and then a large body with a small head. And again assuming his former shape, he came before me to fight.

30. When, O most exalted of the Bharatas, I could not crush him with arrows in the combat, I aimed (at him) the mighty weapon presided over by the wind god.

31. (But) it was a wonder (to me) that I could not hurt him (even with that). And when that

weapon produced no effect I was lost in great wonder.

32. Again O king, with a vigorous effort I covered him, in that encounter, with numerous mighty weapons.

33. I then discharged at him Sthunakarna, Varuna, Saravarsa, Ulvana, Salava and Asmavarsa weapons.

34. But, O king, he instantly devoured all those weapons discharged by me. And when all those had been swallowed up, I aimed (at him) the weapon presided over by Brahma.

35. He was then completely covered with flaming arrows (issuing from that weapon) and when thus covered with that mighty weapon his body began to expand.

36. Then on account of the energy of that weapon discharged by me, all the world became oppressed and all the points and the firmament became suddenly illuminated.

37. (But) that highly-energetic being instantly baffled even that weapon. And, O king, that weapon presided over by Brahma being destroyed, I was seized with a terrible fear.

38. Thereupon instantly taking up my bow and the inexhaustible quivers, I aimed at him, (but) that being devoured those weapons also.

39. All the weapons being (thus) baffled and devoured, that being and myself became engaged in a wrestling.

40. At first we dealt blows and then gave slaps; but unable to crush him, I (at last) fell down on the ground deprived of sensation.

41. Then, O great king, that being, giving forth a laugh, vanished with the women even at that very spot. And this struck me with wonder.

42. That divine being, having done this O great king, appeared in another divine form, wearing a wonderful garment.

43. (Then) that divine lord of the gods, Maheshvara, giving up the form of hunter, stood there resuming his own celestial appearance.

44. (Then) that very divine being, the wielder of the Pinaka, capable of assuming many shapes, having the bull for his emblem and bearing serpents, appeared before me with Uma.

45. He with the trident in his hand, coming up to me and seeing me ready for fight, O tormentor of foes, said "I am pleased (with you)."

46. Then, holding (my) bow and the two arrow-case furnished with inexhaustible shafts, that divine one returned them to me saying "crave some boon.

47. O son of Kunti, I am pleased (with you). Say what I shall do for you. Tell me, O hero, what is your wish. I will fulfill it.

48. Tell me what it is that you cherish in your mind if it be not immortality." Thereupon with joined hands and with my mind bent on obtaining weapons,

49. And adoring him inwardly, I said these words "O god, if you are pleased with me, I crave this boon, (viz.).

50. I am to have a knowledge of all the weapons presided over by the gods." Then the god, Traymbaka, said to me "I will give (them).

51. O Pandava, my own weapon, Rudra, shall ever be present to you." (And) being satisfied (with me) he granted that mighty weapon, Pashupatha.

52. Having bestowed upon me that eternal weapon, Mahadeva said "this (weapon) shall by no means be discharged against men.

53. If hurled at a being of small energy it will burn up the universe. This powerful weapon can be discharged only when you will be hard pressed.

54. This celestial weapon, as baffling all the weapons, can at all times be discharged in order to ward off other weapons.

55. The god Vrishadhvaja (one having the bull for his emblem) being thus pleased, there remained manifest by my side that (weapon) capable of annihilating enemies and destroying the hostile forces,

56. Unrivalled and difficult to be endured by the gods, the Danavas and the Rakshasas. Commanded by him, I then sat down there,

57. (And) in my very sight he disappeared at that very spot.

## CHAPTER 168

### (NIVATAKAVACHA YUDDHA PARVA)- Continued

#### The speech by Arjuna,

Arjuna said :

1. Then, O Bharata, by the favour of that high-souled god of gods-Tryambaka-I pleasantly passed that night there.

2. Having performed my morning devotions when the night drew to a close, I beheld that best of the Brahmanas whom I had previously seen.

3. I related to him faithfully all that occurred, namely, O Bharata, my interview with the divine Mahadev.

4. O king of kings, that best of the Brahmanas said to me pleased "none else can see Mahadeva as you have seen.

5. O sinless being, you will behold the lord of the celestial, together with Vaivasvata and all the Lokapalas, who (the lord of the celestial) will grant you weapons."

6. O king, saying this and embracing me again and again, that sun-like Brahmana went away whither he liked.

7. Then, O destroyer of foes, in the afternoon of that day, it pure breeze began to blow, as if making this world anew.

8. (And) at the foot of the mountain Himalayas, fragrant, fresh and fair flowers began to blossom near and around me.

9. (And) there was heard from all sides, celestial and sweet symphony together with charming eulogy to Indra.

10. Multitudes of Gandharvas and Apsaras chanted various songs before the god of gods.

11. And the whole body of the Marutas, the followers of Mahendra and all the inhabitants of the heavenly regions appeared there on celestial cars.

12. Then Marutvana, accompanied by Sachi and all the immortals, appeared there in ornamental cars drawn by horses.

13. And, at the very moment, O king, Kubera, of transcendental beauty who is carried on the shoulders of men, came to my presence.

14. (And) I beheld Yama seated towards the southern point and the king of the gods and Varuna in their respective places.

15. Having cheered me up, O great king, O best of mortals, they said to me, "O Savyasachi, behold us the Lokapalas seated (here).

16. You have beheld Mahadeva in order to perform the task in behalf of the celestial. Now, receive the weapons from us seated around.

17. Thereupon, O lord bowing down to those best of the celestial and with a pure heart I duly accepted those powerful weapons.

18. O Bharata, having accepted the weapons I was recognized by the gods (as one of them). And then, O tormentor of foes, all the gods returned to their respective places.

19. And the lord king of the gods-Maghavana too, having ascended his splendid car, said "O Falguni, you will have to visit the celestial regions.

20. O Dhananjaya, even before my arrival here I had known you (would come). After this, O best of the Bharatas, I will reveal myself to you (in heaven).

21. O Pandava, as you formerly performed ablutions in various Tirthas (i.e. sacred places resorted to by pilgrims) and were absorbed in rigid asceticism, you will be able to go to heaven.

22. O destroyer of foes, you will have to practise severe austerities again, for O Pandava, you will surely have to stay in heaven (now in this mortal frame).

23. At my command Matali will take you to heaven, You are already known to the celestial and the high-souled sages."

24. Thereupon I said to Sakra, "be favourably disposed towards me. In order to learn (the science of) weapons, O lord of 'aven, I make you my preceptor."

**Indra said :**

25. O tormentor of foes, O child, you will achieve terrible feats (of arms). And that desire of yours which makes you eager to obtain weapons shall be fulfilled.

26. Thereupon I replied, "O destroyer of foes, I will never hurl these celestial weapons at mortals except to ward off their weapons.

27. Therefore, O lord of the gods, O best of the celestial, grant me those celestial weapons. Then I shall afterwards attain to the region of the warriors."

**Indra said :**

28. "O Dhananjaya, in order to test you I have said these words. You being my son, this speech is worthy of you.

29. Repairing to my abode, O Bharata, learn all the weapons of Vayu, of Agni, of the Vasus, of Varuna of the Marutas,

30. Of the Sadhyas, of Pitamaha, of the Gandharvas, of the Uragas, of the Rakshasas, of Vishnu and of the Nairitas;

31. And, O perpetuator of the Kuru race, all those weapons are presided over by me." Addressing me thus, Sakra vanished at that very spot.

32. Then, O king, I saw that sacred, celestial and wonderful and car of Indra, yoked with horses and driven by Matali arrive (there).

33. The Lokapalas having gone away, Matali said to me "O you of unrivalled splendour, the lord of the celestial, Sakra, wishes to see you.

34. O creation of powerful arms, acquire perfection first and then perform your task. Behold the regions of the virtuous and repair to heaven even in the (mortal) frame.

35. O Bharata, the thousand-eyed king of the gods is desirous of seeing you." Thus addressed by Matali and greeting the mountain Himalaya,

36-38. And going round it, I ascended that excellent car. And the exceedingly generous Matali, expert in horse-flesh, properly drove the horses fleet as the mind or the wind. (And) O king that charioteer, seeing that I was steadily seated in the car in motion, looked at my face and being lost in wonder said, "Today it appears to me highly wonderful and unprecedented,

39-40. That placed in this celestial car you are not jerked even a step from your seat. O best of the Bharatas, I have often noticed that (even) the king of the gods is unable to keep up his balance at the first pull by the horses. O perpetuator of the Kuru race, your sitting (steadily) in the car while in motion,

41-42. Appears to me that this power of yours has surpassed even that of Sakra himself." O king, O Bharata, saying this and soaring up to the celestial regions, Matali showed to me the abodes and palaces of the celestial. Then that car yoked with horses soared upwards.

43-45. (And) O the best of mortals, the sages and the gods began to pay their adorations to it. Then I beheld the regions moving at will and the splendour of the highly energetic divine sages, of the Gandharvas and of the Apsaras. (And) the charioteer of Indra, Matali, soon showed to me the garden of Nandana and other gardens and

bowers of the celestial. Then I beheld the palace of Indra, Amravati,

46-48. Gracefully adorned with jewels and celestial trees yielding all sorts of fruits that are desired. There the sun does not shed heat, nor is there any one oppressed with cold, heat or fatigue. And O king there is no senility. O great king, O grinder of foes, nor are the celestial seen there (to be affected with) grief, poverty of spirit, weakness or lassitude. Nor, O lord of the world, there the celestial and others have anger or covetousness.

49. O king, in the abodes of the celestial all beings are always cheerful. There the trees are always covered with green leaves and fruits and flowers,

50. And the lakes are adorned with fragrant lotuses. The breeze is there cool, pleasant, fragrant, pure and invigorating.

51. (There) the ground is variegated with all sorts of gems and decked with flowers. Various beautiful beasts, birds of sweet voice,

52. And numerous rangers of the sky are to be seen in the air. I then, beheld the Vasus, the Rudras, the Saddhyas, the Marutas,

53-54. The Adityas and the Ashvins and worshipped them all. They uttered benedictions for my strength, renown, energy prowess, (skill in) arms and victory in battle. Entering that delightful city, adored by the gods and the Gandharvas,

55. I stood before the hundred-eyed king of the gods with joined hands. And Sakra, the best of the liberal-handed, gladly offered to me half his seat.

56. Honouring me greatly Vasava ached my body. There with the generous-hearted gods and the Gandharvas.

57. I began, O Bharata, to dwell in heaven desirous of obtaining arms and engaged in the study of the science of weapons. (And) Chitrāsena, the son of Visṇu, became my friend.

58-59. It was he who taught me that entire science (of arms) known to the Gandharvas, O the best of the Bharatas, there in the abode of Sakra I began to live happily, duly honoured, acquiring weapons, with my desires gratified, hearing songs and the clear sounds of musical

instruments and witnessing the dance of the best of the Apsaras.

60. O Bharata, without despising those fine arts which I learnt properly, I specially devoted my attention to the acquisition of arms.

61. Thereupon, that thousand-eyed lord was pleased with that desire of mine. O king, thus dwelling in heaven I have passed this period.

62. When I was skilled in weapons and gained his confidence, that one, who is borne by horses, touching my head with his hands, said these words:

63. "Not to speak of men of imperfect minds dwelling on earth, even the gods are not now capable of conquering you.

64. You are incomprehensible in strength, irrepressible and also incomparable in fight." Then with the hair of his body standing erect he said again,

65. "No one shall be equal to you in fighting with weapons who are always vigilant, dexterous, truthful, self-controlled,

66. Protector of the Brahmana, skilled in arms and brave, O perpetrator of the Kurus. You have obtained five and ten weapons,

67. Together with the five methods of using (them). O Partha, (Therefore) you have no equal, O Dhananjaya; you have also learnt the methods of their discharge, withdrawal, frequent re-discharge and re-withdrawal,

68. And the revival of harmless beings burnt by the fire of weapons and the revival of the weapons (themselves) when baffled by those of the enemies. Now, O tormentor of foes the time has arrived for paying your preceptor's fees.

69. Promise to pay it and then I shall tell you what you will have to do." Thereupon, O king I said to the king of the gods these words:

70. "If it be in my power to perform the task then consider it as already performed." Then, O king, the slayer of Vritra said to me smiling:

71. "There is nothing in these three worlds that cannot be achieved by you. My enemies, the Danavas styled Nivatakavachas,

72. Taking refugee in the womb of the ocean, dwell in forts. They are thirty millions in number and are all equal in structure, prowess and splendour.

73-74. O son of Kunti, destroy them there (and) that will be your preceptor's fee." Then he gave me that splendid celestial car driven by Matali and yoked with horse furnished with hair beautiful as the feather of peacocks. (And) he set upon my head this excellent coronet.

75. Gave me ornaments for my person worthy of his own body and this impenetrable excellent armour of pleasurable feel,

76. And strung the Gandiva with this strong chord. I then set out ascending that splendid car,

77. Riding which, in days of yore the king of the gods conquered Bali, the son of Virochana. Then all the gods, being aroused by the sound of that car,

78. And mistaking me for the king of the gods, O lord of the earth, approached me. (But) having beheld me they asked "O Falguni, what will you do?"

79-80. I related to them exactly what had passed and said "I will do this in battle, O sinless ones, O highly fortunate beings; know I have set out with the desire of slaying the Nivatakavachas and bless me for my success." (And) being pleased, they paid their adoration to me as to the god, Purandara.

81. (And said): "ascending this car, Maghavana had conquered in battle, Samvara, Namuchi, Vritra, Bala, Prahada and Naraka.

82. And riding on this car also Maghavana had conquered in battle several thousands and millions and hundreds of millions of Daityas.

83. You too, O son of Kunti, mounted on this (car) shall, displaying your prowess, obtain victory over the Nivatakavachas in fight as of yore the self-contained Maghavana did.

84. Here is that excellent conch by which you will conquer the Danavas. By (the help of) it, the high-souled Sakra conquered the worlds.

85. And then the gods presented to me this shell, Devadatta, having its origin in the sea. I too accepted it for victory. Then the immortals began to eulogise me.

86. Desirous of fighting, I then set out for the terrible abode of the Danavas equipped with conch, armour and bow."

## CHAPTER 169

### (NIVATAKAVACHA YUDDHA PARVA)- Continued

#### The commencement of the fight with the Nivatakavachas

**Arjuna said :**

1. Then praised by the great sages here and there, I (at length) beheld the dreadful ocean-the inexhaustible lord of waters.

2. (And) on it were visible, foamy and swelling waves scattered all over, dashing against each other and looking like moving rocks.

3. Ships full of gems were seen on it all around. Timingilas, tortoises, Timitimingilas,

4. And Makaras were seen here like submarine reefs. Thousands of submerged shells lying all around.

5. Looked like stars on a night covered with light clouds. Thousands of gems were floating in heaps.

6-7. And a dreadful wind was sweeping over it in whirls, which appeared wonderful to me. Beholding that excellent lord of all waters with strong tides I saw very near, the city of the Daiytas full of the Danavas. There soon entering into the nether world, Matali,

8. Expert in driving the car and sitting steadily on it, drove it with force. And he drove onward making that city resound with the rattling sound of the car.

9. Hearing that rattling noise of the car as the roar of the clouds in the sky and taking me for the king of the gods, the Danavas became agitated.

10. (And) with their minds trembling with fear, they stood, holding in their hands arrows, bows, swords, javelins, axes, maces and clubs.

11. Then having made arrangements for the defence of their city, the Danavas with hearts troubled with fear, closed the gates so that nothing could be seen.

12. Then taking my conch, Devadatta, emitting tremendous roars, I repeatedly blew it with great joy.

13. That sound, ringing through the heavens, sent forth echoes. Upon which, mighty creatures, greatly terrified, hid themselves.

14-16. Thereupon, O Bharata, all those sons of Diti-the Nivatakavachas-poured in thousands, adorned with ornaments, clad in various kinds of mails and holding in their hands various weapons, (such as) javelins, mighty maces, clubs, hatchets, Pattishas, Sabres, car-wheels, Shataghnis, Bhushundis and variegated and ornamented swords.

17. Then O best of the Bharatas, deliberately judging of the course the car should take, Matali began to drive the steeds on level grounds,

18. Then, on account of the rapid career of the horses, fleet as the wind and guided by him (Matali) I could perceive nothing-and this appeared wonderful to me.

19. Thereupon the Danavas vehemently began to sound thousands of musical instruments, discordant and of awkward shapes.

20. Stupefied at those sounds, hundreds and thousands of fishes (huge) as mountains began suddenly to fly away from the sea.

21. Then the Danavas rushed at me with tremendous force discharging hundreds and thousands of sharpened arrows.

22. (And), O Bharata, there took place between them and me a terrible fight destructive of the Nivatakavachas.

23. The Devarshis, the Danavarshis, the Brahmarshis and the Siddhas came there to witness that terrible encounter.

24. (And) those Munis, eager for my victory, began to eulogise me with sweet speeches as they did Indra, at the war which took place on account of Tara (the wife of Brihaspati).

## CHAPTER 170

### (NIVATAKAVACHA YUDDHA PARVA)- Continued

#### The destruction of the Nivatakavachas.

**Arjuna said :**

1. Then, O Bharata, furnished with arms, all the Nivatakavacha flew in a body towards me furiously in battle,

2. Those mighty car-warriors obstructing the course of the car and uttering loud yells and surrounding me on all sides, enveloped me with downpours of arrows.



3. Then other demons, of great strength armed with spears and Pattishas, hurled at me spears and Bhushundis.

4. That continuous discharge of spears together with maces and clubs fell upon my car.

5. Other dreadful and terrible-looking Nivatakavachas, dexterous in hurling (weapons) and armed with sharpened weapons and bows, rushed at me in fight.

6. I (on my part) in the encounter, discharging several fleet arrows coursing straight, from the Gandiva, pierced each of them with ten (shafts).

7. (And) I drove them back by those arrows of mine sharpened on stones. Then those horses being swiftly driven by Matali,

8. Careered through several courses with the spread of the wind and being dexterously guided by Matali, trampled upon the sons of Diti.

9. (And) Though that mighty car was yoked with hundreds of horses, yet being skillfully driven by Matali, as they began to move, it seemed as if they were a few only.

10. By the press of their hoofs and by the thundering noise of the car-wheels and by the discharge of my arrows hundreds of demons fell dead.

11. Others, holding their bows in their hands, even when deprived of life and their charioteers being slain, were carried (hither and thither) by the horses.

12. (And) all those dexterous in striking, obstructing all sides and directions, became engaged in the fight with various weapons, at which my mind was distressed.

13. Then the prowess of Matali appeared highly wonderful to me in that he guided the swift steeds with ease.

14. O king, then, in the fight, I cut off the Danavas by hundreds and thousands who were furnished with arms, by various swift weapons.

15. O destroyer of foes, the heroic charioteer of Shakra, Matali, seeing me thus course there (on the field of battle) exerting my utmost, became well pleased (with me).

16-17. Then, some (of the Danavas) crushed by the horses and the car, met with destruction and some gave up fighting; while others, in the

encounter, challenged by us and afflicted with arrows, opposed me by heavy downpour of shafts.

18. Thereupon, I began to consume them with hundreds and thousands of ornamented swift arrows inspired with Mantras relating to the weapon of Brahma.

19. Then those mighty demons sore pressed by me and fired with anger, afflicted me with simultaneous discharge of clubs, darts and swords.

20. O Bharata, I then, took up that favourite weapon of the lord of the gods, named, Madhava, possessed of exceedingly fiery energy.

21. Then by the power of that weapon, I cut, to a hundred pieces, the swords, tridents and thousands of Tomaras hurled by them.

22. Having destroyed their weapons, I wrathfully pierced each of them with ten arrows.

23. And the fact that on the battle field mighty arrows like (thick flights of black bees), were discharged from the Gandiva, was admired by Matali.

24. And the skillfulness with which displaying prowess, I cut off, with my shafts, their arrows which completely surrounded me, drew admiration from Matali.

25. Being struck, those Nivatakavachas again completely surrounded me with a mighty discharge of arrows.

26. Having arrested the career of their shafts by excellent, fleet and blazing weapons inspired with mantras, capable of destroying (other) weapons, I pierced them by thousands.

27. Like waters running down from the summit of mountains, in the rainy season, blood began to flow from their mangled bodies.

28. Smitten by mighty, fleet and straight-coursing arrows having the touch of the thunderbolt hurled by Indra, those Danavas became greatly agitated.

29. Their bodies were cut to a hundred pieces and their weapons lost their energy. Then those Nivatakavachas began fighting with me by the help of illusion.

## CHAPTER 171

### (NIVATAKAVACHA YUDDHA PARVA) - Continued

#### The illusory war

Arjuna said :

1. Then commenced a mighty shower of stones from all sides; (and) those stones, big as rocks, sore oppressed me.

2. Thereupon, at that terrible encounter, I crushed (those crags) with showers of fleet arrows, resembling the thunderbolt, discharged from Mahendra's weapon.

3. Those crags being reduced to pieces, there ensued fire and those fragments of stones fell like sparks of flame.

4. Then, those showers of stones having been destroyed, there fell near me a mighty downpour of water having torrents of the size of an axle.

5. Thousand of mighty torrents (of water), falling from the sky, enveloped the entire firmament and (all) the directions and the (ten) cardinal points.

6. (And) I was quite bewildered on account of that (heavy) downpour, blowing of the wind and the yell of the Daityas.

7. Those showers, covering (the entire space) between the heaven and the earth and incessantly falling upon the ground, (quite) confounded me.

8. Thereupon, I discharged that terrible, flaming and celestial weapon, Vishoshana, learnt from Indra, which dried the water up.

9. The showers of stones being destroyed and the watery shower dried up by me, O Bharata, the Danavas created illusions of fire and wind.

10. Then I totally destroyed the fire by Salila (watery) weapon; and arrested the fury of the wind by the mighty Shaila (rock) weapon.

11. (And), O Bharata, on the destruction of these (illusions), the Danavas, irrepressible in battle, produced (simultaneously) several (other) illusions.

12. Then commenced a terrible shower of rocks and of the dreadful weapons of fire and wind, making the hair stand on the end (with terror).

13. And that downpour (of rocks and weapons) oppressed me in battle. Then there spread on all sides a dismal darkness.

14. When the world was enveloped in that terrible and dense darkness, the horses drew back, Matali stumbled,

15. And the golden whip fell on the ground from his hand. O best of the Bharata, getting terrified, he repeatedly cried out "Where are you?"

16. (And), when he lost his senses, I also was seized with a terrible fear. And (thus stupefied) he said to me in a hurry,

17. "O Sinless being, in days of yore a terrible battle was fought between the gods and the demons for the sake of nectar, which I witnessed.

18. (And) in that mighty and terrible encounter, which took place for the destruction of the (Asura) Shambara, I acted as the charioteer of the lord of the gods.

19. Again, I drove the horses on the occasion of Vritra's destruction and also witnessed that awful and terrible encounter with the son of Virochana.

20. O Pandava, I witnessed all those terrible encounters. But never before (this) did I lose my senses.

21. Verily, it has been ordained by Pitamaha (Brahma) that the creation will be destroyed (at this encounter). For I find no other reason for this battle, If it be not for the destruction of the whole universe."

22. Hearing these words (of Matali) and pacifying my mind with my own efforts and deliberating (within myself) how to battle this mighty illusion created by the Danavas,

23. I spoke to terrified Matali, "behold the prowess of my arms and the power of my weapons and that of my bow Gandiva.

24. O charioteer do not be afraid, calm yourself. I will, this day, destroy the terrible illusion created by them and also this dense darkness, by illusion-creating weapon."

25. O lord of men, having said this, I produced an illusion by the means of weapons capable of stupefying the whole creating, for the welfare of the celestial.

26. That illusion being dispelled, some of the foremost amongstst the Asuras, possessed of unrivalled prowess, again created various sorts of illusions,

27. (In consequence of which) now the world displayed itself, now it was enveloped in darkness, now it disappeared (from view) and, now again, it was submerged into water.

28. And when it displayed itself again to view, Matali with the well-conducted steeds, began to course in battle field which made the hair stand erect (with fear).

29. Then the furious Nivatakavachas flew towards me. Seizing this opportunity, I began to send them to the abode of Yama.

30. In that encounter, fatal to the Danavas, which was still regaining, all on a sudden, I could not behold those demons who concealed themselves under the cover of illusion.

## CHAPTER 172

### (NIVATAKAVACHA YUDDHA PARVA)- Continued

#### The destruction of the Nivatakavachas

Arjuna said :

1. The demons, concealed from view, began fighting by the help of illusion. I also by the power of invisible weapons (i.e. weapons operating on unseen objects) fought with them,

2. And by means of arrows duly shot from the Gandiva, I cut off their heads wherever they were stationed.

3. Thereupon, the Nivatakavachas, thus struck dead by me, all on a sudden, forsook their illusion and entered into their own city.

4. The Daityas having fled and everything being disclosed to view, I beheld there hundreds and thousands of the Danavas (lying) slain.

5. (And) I saw by hundred their crushed weapons ornaments, limbs and mails.

6. In consequence of the battlefield being strewn all over with dead bodies, the steeds had no room to move from one step to another. Thereupon with a sudden spring they took their station in the air.

7. Then concealed from view, the Nivatakavachas, covering the entire firmament, rained down crags.

8. Other dreadful Danavas entering into the entrails of the earth, O Bharata, caught hold of the legs of the horses and the car-wheels.

9. When engaged in fighting, (they) seizing the horses and the car, covered me on the car, on all sides with rocks.

10. On account of the rocks with which we were covered and of the others which were falling (around us), the place where we were stationed, looked like a cave.

11. That I was sore afflicted on account of being surrounded by rocks and the steeds being hard pressed, was perceived by Matali.

12. Seeing me terrified he spoke these words, "O Arjuna, O Arjuna, don't be afraid; discharge the weapon, Vajra (thunderbolt)."

13. Then, O lord of men, hearing these words of his, I let go that favourite weapon of the king of the celestial, the terrible Vajra (thunderbolt).

14. Inspiring the Gandiva with mantras and aiming at the locality of the rocks, I discharged sharpened iron darts having the touch of the thunderbolt.

15. And those arrows, turned into thunderbolt (on account of their) being shot from the Vajra, penetrated through the illusion and all the Nivatakavachas.

16. Then those Danavas, big as rocks smitten by the force of the thunder, fell on the ground clashing against one another.

17. And the shafts, penetrating those Danavas, who entering into the bowels of the earth had seized the horses and the car, sent them to the abode of Yama.

18. That place was completely filled with those Nivatakavachas looking like mountains, who were (either) killed or wounded and lying, scattered like (so many) rocks.

19. And the fact, that neither did the horses, nor Matali, nor myself, suffer the least (by that event), appeared strange.

20. Then, O king, Matali addressed me with a smile "the prowess displayed by you cannot be seen even amongst the gods."

21. On the Danava hosts being slain all their wives in that city began to bewail like cranes in autumn.

22. Then accompanied by Matali, I entered that city, terrifying the females of the Nivatakavachas by the rattling noise of the car.

23. Beholding those ten thousands of steeds resembling peacocks and that car of the splendour of the sun, the females began to flee in large numbers.

24. Thereupon, there arose a sound of the falling of the ornaments (from the persons) of those terrified ladies like the sound of hail falling upon a mountain.

25. At last the affrighted ladies of the Daityas entered into their respective golden palaces decked with innumerable gems.

26. Then beholding that wonderful and excellent city, superior to that of the gods, I asked Matali.

27. "This city appears superior to that of Purandara. How is it that the Gods do not reside in such a place?"

**Matali answered**

28. O Partha, formerly it was the city of our lord of the gods. (But) afterwards the gods were expelled from here by the Nivatakavachas.

29. Having pleased Brahma by the performance of rigid asceticism, they asked (of him) the boons, (namely), to dwell here and to be free from all fears of the gods in wars.

30. Then the self-existent lord (Shiva) was thus addressed by Shakra. "O lord, keeping our welfare in view, do what you think proper."

31. Thereupon, O Bharata, the lord (Shiva) thus commanded Indra saying "O destroyer of foes, assuming another body you will kill these (demons)."

32. Therefore, Shakra gave you the weapons for the destruction of these (demons). Even the gods had been unable to slay these that have been killed by you.

33. O Bharata, as you have come hither just at the appointed time, you have been able to kill them.

34. O best of mortals, in order to destroy these Danavas, Mahendra conferred on you the energy (that belongs to the possessor) of those excellent weapons.

**Arjuna said :**

35. Having killed the Danavas and subdued (their) city, I returned to the abode of the celestial accompanied by Matali.

## CHAPTER 173

### (NIVATAKAVACHA YUDDHA PARVA)- Continued

#### The destruction of the Daityas of Hiranyapur

**Arjuna said :**

1. Then, while returning (to the abode of Indra), I beheld on my way a great celestial city, moving at will, endued with the splendour of the fire or the sun,

2. Containing trees made of jewels, teeming with many-coloured birds of sweet voice, inhabited by the Paulomas and the Kalakanja ever merry,

3. Adorned with gate-ways, towers and four gates, impregnable, made of all sorts of jewels celestial wonderful to look at,

4. Containing trees made of all sorts of jewels and bearing fruits and flowers, inhabited by beautiful and celestial feathery creatures,

5. Surrounded on all sides by the Asuras, always cheerful, adorned with garlands and holding in their hands maces, swords, darts, bows and clubs.

6. Beholding that city of the Daitya, wonderful to look at, O king, I asked Matali "What is it that looks so marvellous?"

**Matali said :**

7. (Formerly) a Daitya-female, named Puloma and another great giantess, Kalaka (by name), practised severe austerities for a thousand celestial years.

8-9. When they had finished their austerities, the self-existent (god) Svayambhu granted them boons. (And), O king of kings, they obtained the boons-viz., that their children might never suffer distress; that (they) might obtain a highly beautiful and an exceedingly splendid aerial city,

10. Full of all sorts of gems, unassailable even by immortals, the Maharshis, the Yakshas, the Gandharvas, the Pannagas, the Asuras and the Rakshasas,

11. Containing all the desirable objects and devoid of grief and desire. O best of the Bharatas, created by Brahma for the Kalakeyas,

12. This is that celestial city, devoid of gods, which is moving about. O hero, it is inhabited by the Pauloma and he Kalakeya Danavas.

13. This mighty city is called Hiranyapura and is guarded by the powerful Asuras, the Kalakeyas and the Paulomas.

14. O king of kings, there they dwell happily, indestructible by the gods, free from anxiety and having all their desires fulfilled.

15. Formerly it was destined by Brahma that they should be killed by mortals. O Partha, (therefore) destroy speedily these invincible and exceedingly powerful Kalakanjas in battle by the weapon Vajra (thunderbolt).

**Arjuna said :**

16. O lord of earth, learning that they were indestructible by the gods and Asuras. I gladly said to Matali "do you go to this city speedily.

17. I will bring about the destruction of all these enemies of the celestial with weapons. There exist no wicked enemies of the gods whom I do not consider my victims."

18. Thereupon, Matali had me speedily conveyed by that celestial car, yoked with steeds, towards the neighbourhood of Hiranyapura.

19. On beholding me, those sons of Diti, wearing various sorts of garments and mounted on chariots, rushed at me with great violence.

20. Then those foremost of the Danavas (possessed) of fiery prowess, angrily assailed me with Nalikas, Narachas, Bhallas, Maces, swords and Tomaras.

21. Thereupon, O king, availing myself of the strength of my knowledge (in arms), I warded off that shower of weapons by mighty discharges of arrows;

22. And coursing through the field of battle on the car, bewildered them. Thus confounded, the Danavas began to fell down one another.

23. (And) with blazing arrows I cut off, by hundreds, the heads of those who, getting confounded, were rushing at one another.

24. Thus smitten (by me) those sons of Diti, taking refuge in that city, again rose up in the air with it, by the help of illusion peculiar to the Danavas.

25. Thereupon, O descendant of the Kurus, covering the passage of the Daityas by heavy shower of arrows, I obstructed their movement,

26. (But) the sons of Diti, on the strength of their boon, easily supported themselves on that celestial and aerial city of sun-like splendour and moving at will.

27. At one time it plunged into the earth and then rose up in the air again, now it took a curved direction and then again submerged under water.

28. (Then), O tormentor of foes, I surrounded with various weapons that mighty moving about at will.

29. And, O best of the Bharatas, I assailed that city together with the Daityas by showers of arrows, shot from celestial weapons.

30. (And), O king, that city of the Asuras, riven and broken by straight-coursing steels darts shot by me, fell to the ground.

31. Those Asuras too, O king, wounded by my iron shafts, fleet as the thunder and propelled by Fate, began to rove about.

32. Then, Matali, soaring to the heavens, as if taking a leap in front, speedily came down to the earth on that chariot effulgent as the sun.

33. O Bharata, then, desirous of fighting with me, they furiously hemmed me in with sixty thousand cars. (But) I destroyed those (cars) by sharpened arrows adorned with vulture feathers.

34. They were, then, engaged in the fight, like billows on the sea. Thereupon, considering that they would not be destroyed by the manner of fighting peculiar to mortals,

35-37. I, took to discharging duly the celestial weapons. But the thousands of weapons, discharged by those car-warriors, the wonderful fighters, gradually repelled my celestial weapons; and I beheld hundreds and thousands of exceedingly powerful (Danavas) ranging on their cars, in battle, displaying various tactics. Adorned with variegated helmets ornamented mails, furnished with beautiful flags.

38. And decked with various ornaments (they) attracted my mind. I, in that encounter, by showers of arrows shot from weapons,

39. Could not oppress them; but they sorely afflicted me. (Thus) hard pressed by numerous (Asuras), furnished with weapons and skilled in battle,

40. I was afflicted in that terrible encounter and was seized with a dreadful terror. Thereupon, mustering up (courage), I (bowed down) to the god of gods, Rudra,

41. Saying "may all beings remain in place," and sent that mighty weapon which is named Rudra and is destructive of all enemies.

42. Then I beheld a person with three heads, nine eyes, three faces, six arms and with hair blazing as the sun or the fire.

43. (And) O destroyer of foes, as for his clothing he wore huge serpents issuing out their tongues.

44. Then, O best of the Bharatas, beholding that terrible and eternal Rudra and shaking off my fear, I fixed it on the Gandiva. (And) bowing down to the three eyed Sarva of unrivalled energy,

45. O Bharata, I discharged (it) for the destruction of those foremost of the Danavas. No sooner had I hurled it, than it at once assumed a thousand shapes;

46. (Such as), O lord of the earth, those of deer, of lions, of tigers, of bears, of buffaloes, of serpents, of cows.

47. O Sharabhas, of elephants, of monkeys in vast numbers, of bulls, of boars, of cats,

48. Of dogs, of ghosts, of all the Bhurundas, of vultures, of Garudas of Chamaras,

49. Of the celestial, of the Rishis, of all the Gandharvas, of the Pishachas, of the Yakshas, of the enemies of the gods,

50. Of the Guhyakas in battle, of the Nirritas, of elephant-mouthed sharks, of owls,

51. Of the creatures having the shapes of fishes and horses, of beings armed with various weapons and swords and of the Rakshasas, armed with maces and clubs.

52. These and numerous other (beings), wearing various shapes, filled the universe when the weapon was discharged.

53-55. (And) repeatedly smitten by creatures of many shapes covered with flesh, fat, bones and marrow, having three heads, four tusks, four mouths and four arms, the Danavas met with destruction. O Bharata, then, with numerous other shafts, blazing like the sun or fire, glaring like the fire of thunderbolt and made of the essence of rocks, I killed all the Danavas in a moment.

56. (And) seeing them cut to pieces by the Gandiva weapon, deprived of life and thrown down from the sky. I again bowed down to that god, the slayer of the (Asura), Tripura,

57. The charioteer of the gods (Matali), beholding them, that were decked with celestial ornaments, crushed by the Rudra weapon was highly pleased.

58. Seeing that I performed this unbearable feat (of arms), unachievable even by the celestial, Matali, the charioteer of Shakra, eulogised me;

59. And with great delight, said these words with joined-hands-the feat, that you have achieved, is incapable of being borne (even) by the gods and the Asuras.

60. Even the lord of the gods cannot perform such a feat in battle. This great aerial city, indestructible by the gods and the Asuras,

61. Has been destroyed by you, O hero, by your prowess and strength of asceticism. That city being destroyed and the Danavas being killed,

62. All their sorrowing wives smitten with grief and with hair dishevelled, issued out of their city lamenting like Kuraris.

63-66. Mourning for their sons, fathers and brothers, uttering piteous cries of distress for the loss of their lords and beating their breasts, (they) fell down upon the ground, their ornaments falling off from their bodies. That city of the Danavas, resembling the city of the Gandharvas, filled with lamentation, afflicted with sorrow and distress, devoid of beauty and deprived of its lords, looked like a lake devoid of elephants or like a forest with all its trees dead, (and then) vanished (from sight). (And) Matali speedily brought me, well-pleased,

67. And successful in my mission, to the abode of the king of the gods. Having destroyed Hiranyapur and killed those mighty Asuras,

68-72. The Nivatakavachas, I returned to Shakra. And, O highly effulgent (king), Matali narrated in detail to the lord of the gods, my entire feat (of arms) as it had happened. The prosperous hundred-eyed lord Purandara, together with the Vasus, hearing the fall of Hiranyapur, the dispersion of the illusion and the destruction of the exceedingly powerful Nivatakavachas in battle, became pleased and exclaimed "bravo! bravo!" Then the lord of the gods together with the celestial, repeatedly

cheering me, spoke these highly delightful words: "The feat that you have displayed in battle, surpasses that of the gods and of the Asuras.

73. O Partha, you have (now) paid your preceptor's fees by slaying my powerful enemies. O Dhananjaya, you will, thus, ever remain cool-headed in battle,

74-75. And be able to discharge your weapons unerringly. Neither the celestial, nor the Danavas, nor the Rakshasas, nor the Yakshas, nor the Asuras, nor the Gandharvas, nor the birds, nor the serpents shall be to stand you in fight. (And) O Kuru's son, O virtuous son of Kunti, Yudhishtira, having conquered the earth by the strength of your arms, will govern it.

### CHAPTER 174

#### (NIVATAKAVACHA YUDDHA PARVA)- Continued

##### The exhibition of weapons

**Arjuna said :**

1. Then the lord of the gods, seeing me, highly faithful and wounded with arrows and acknowledging me as his own, duly spoke these words.

2. "O Bharata, all the celestial weapons are with you; (therefore) no mortal on earth shall by any means be capable of conquering you.

3. O son, when you will be engaged in battle, Bhishma, Drona, Kripa, Karna, Shakuni, together with (other) kings, shall not approach (in strength) a sixteenth part of yours."

4. The lord Maghavan gave me this impenetrable celestial armour capable of protecting the body, this golden garland,

5. And also this conch, Devadatta, emitting forth loud roars. (And) Indra himself fixed this coronet (on my head).

6. Shakra then granted me these precious and beautiful celestial garments and these heavenly ornaments.

7. Thus, O king, duly honoured, I dwelt cheerfully in the abode of Indra with the children of the Gandharvas.

8. Then Shakra, well pleased, unanimously with the immortals spoke to me: "O Arjuna, the time for your departure has (now) arrived, your brothers are thinking of you."

9. Thus, O monarch, remembering the troubles brought on (us) by gambling I passed (these) five years in the abode of Indra.

10. Then did I behold you surrounded by (my other) brothers on the summit of the lower range of the mountain Gandhamadana.

**Yudhishtira said :**

11. O Dhananjaya, fortunately you have obtained these celestial weapons and it is by good luck too, that you have worshipped the lord king of the celestial.

12. And luckily, O tormentor of foes, O sinless being, you have beheld that very god, Sthanu himself, together with the goddess and pleased them by fighting.

13. And O the best of the Bharatas, luckily it is that you have obtained an interview with the Lokapalas. It is because you are fortunate that we have prospered and fortunately you have come back.

14. Today do I consider the entire earth, adorned with cities, as conquered and the sons of Dhritarashtra as subdued.

15. O Bharata, (now) I wish to see those celestial weapons by means of which you destroyed the powerful Nivatakavachas.

**Arjuna said :**

16. You will behold tomorrow morning all those celestial weapons whereby the Nivatakavachas were slain.

**Vaishampayana said :**

17. Having thus related the events in connection with his arrival there, Dhananjaya passed that night there together with all his brothers.

### CHAPTER 175

#### (NIVATAKAVACHA YUDDHA PARVA)- Continued

##### The exhibition of weapons

**Vaishampayana said :**

1. The night being spent, Yudhishtira, the foremost of the virtuous awoke and performed the necessary duties together with his brothers.

2. Then he (Yudhishtira) said to Arjuna, the joy of his mother, "O son of Kunti, show me the weapons whereby you destroyed the Danavas."

3. Thereupon, O king, O Bharata, the Pandava, Arjuna showed those celestial weapons granted (to him) by the god,

5. (And) duly observing the purificatory rites, the highly-energetic Dhananjaya, seated on the earth as (his) car, having the mountain for its pole, the base of the mountain for its axle and the cluster of beautiful bamboo trees for its socket pole and clad in that celestial mail of great splendour, looked (highly) beautiful.

6-7. (And) O son of Kunti, the handsome (Dhananjaya) of mighty arms, holding (in his hand) the bow Gandiva, together with the conch presented to him by the celestial, was about to exhibit in due order those celestial weapons. (But) As he commenced to display those heavenly weapons,

8. The earth, being oppressed by the weight of his feet, began to tremble together with all its trees and the rivers and the mighty ocean became troubled.

9. The mountains were rent, the wind ceased to blow, the sun ceased to shine, the fire did not burn,

10. And the twice-born (Brahmanas) could by no means recite the Vedas. And O Janamejaya, the creatures inhabiting the entrails of the earth,

11. Being (sore) oppressed, rose up and with distorted countenances and joined hands and trembling (with fear), surrounded the Pandava (Arjuna).

12. And scorched by those (celestial) weapons they prayed to Dhananjaya (to spare their lives). Then the Brahmarshis, the Siddhas, the Maharshis,

13. And the mobile beings-all these creatures arrived there. The most exalted Devarshis, the celestial,

14. The Yakshas, the Rakshasas, the Gandharvas, the feathery creatures, the sky-ranging creatures, all these beings appeared (on the scene).

15. Then Pitamaha (Brahma), all the Lokapalas (the guardians of the ten cardinal points), the divine Mahadeva, together with all their followers, made their appearance (at that spot).

16. (And) then, O mighty monarch, Vayu (the wind-god) bearing variegated celestial flowers, began to strew them all around the Pandava (Arjuna).

17. O king, commissioned by the gods, the Gandharvas sang various melodies and multitudes of Apsaras danced there.

18. (And) O king, at that very time, Narada, sent by the celestial, arrived (there) and spoke to Partha these words grateful to the ear:

19. "O Arjuna, O Bharata, forbear discharging these celestial weapons. These (weapons) ought, by no means, to be hurled where there is no object to hit at.

20. And unless sore afflicted, one should not discharge these even if there is an object (present). O descendant of the Kurus, it will result in a terrible disaster, if these weapons are (causelessly) discharged.

21. O Dhananjaya, if these powerful weapons are duly kept, they will no doubt, lead to your happiness.

22. (But), O Pandava, if they are not (carefully) preserved, they will lead to the destruction of the three worlds. Therefore, do not attempt such a (rash) act again.

23. O Ajatashatru (Yudhishtira), you will behold them when Partha will make use of them for the destruction of your enemies in battle."

24. O the most exalted of mortals, having prevented Arjuna (from hurling these weapons), all the celestial and all other beings who had come there went to their respective abodes.

25. O descendant of the Kurus, when all those had taken their departure, the Pandavas, together with Krishna, began to dwell cheerfully in that forest.

## CHAPTER 176

### (AJAGARA PARVA)

#### The departure of Lomasha

Janamejaya said :

1. On the return of that best of the car-warriors from the abode of the slayer of Vritra (Indra) being skilled in arms, what did the Parthas do in company with the heroic Dhananjaya.



**Vaishampayana said :**

2. Those foremost of men, brave as Indra, together with Arjuna, sported in the pleasure-gardens of the lord of wealth (situated) in those forests on that excellent and beautiful mountain.

3. Beholding those peerless abodes and pleasure-gardens interspersed with trees, Kiriti, the foremost of men, with a relish for arms and bow in hand, ranged at large (amongst) those (woods).

4. O monarch, those sons of a king, having obtained a residence through the favour of king Vaisravana, did not long for the prosperity of earthly creatures, (in as much as) that period (of their lives) was (quite) a blessing (to them).

5. In company with Partha they lived there for four years which appeared to them (short) as a single night. The former six years and these four together numbering ten of their forest life glided smoothly away.

6. Then (once upon a time) seated before the king (Yudhishthira), the intrepid son of Vayu (the wind-god), together with Vishnu and the heroic twins, resembling the king of the celestial, spoke in private these sweet and beneficial words.

7. "O king of the Kurus, in order to make your promise bear fruit and to further your interests, we are not going to slay Suyodhana together with (all) his followers.

8-9. In spite of our being deprived by Suyodhana of the happiness we deserve, we have been (hitherto happily) dwelling (in the woods) these eleven years. And hereafter too, O monarch, at your command, wandering in the forests regardless of our position, we shall easily spend the period of our incognito life, deluding that being of wicked mind and character. And (Suyodhana) being tempted by our residence in the neighbourhood will not be inclined to believe that we have removed to a distant country.

10-11. There O king, remaining in concealment for one year and (then) wrecking our vengeance on that worst of mortals, Suyodhana as well as his followers, we shall root out that vilest being (like a thorn) and regain our kingdom after the overthrow of our enemies.

Therefore, O foremost of the virtuous, come down on earth. O king of mortals, if we continue to dwell in this country resembling heaven itself, we shall be able to forget our griefs.

12. But then, O Bharata, the sacred fragrance of your fame will disappear from (both) the mobile and the immobile worlds; (for) regaining the kingdom of the most exalted of the Kurus, you will be able to perform glorious deeds.

13. In that case, O monarch, you will always have what we already obtained from Kubera. (Therefore), O Bharata, direct your thoughts towards the punishment and destruction of your guilty enemies.

14-15. (For), O king, even the wielder of the thunderbolt himself cannot bear the burnt of your fiery prowess. And O foremost of the virtuous, he, having Suparna for his mark, Krishna and the grandson of Shini Satyaki, both bent on your welfare, will not feel any pain even when fighting the gods themselves. As Arjuna is unrivalled in prowess, so am I, O monarch.

16. And, O king, as Krishna together with the Yadavas is eager for your welfare so am I. The twins also are brave and skilled in arms,

17. (And) we, whose chief object consists in the advancement of your wealth and prosperity, encountering your enemies in battle, will kill them."

**Vaishampayana said :**

18. Then, knowing the intention of their (his brothers) the high-souled and excellent son of Dharma, versed in (the science of) religion and profit and possessed of great energy, went round the abode of Vaisravana. And Dharmaraja, greeting the places, rivers lakes and all the Rakshasas,

19. Looked at the route which he had taken before. Then that high-souled and pure-minded being, looking at the mountain prayed to that prince of mountains, saying,

20. "Having performed my task, conquered my enemies and recovered my kingdom, may I, O lord of mountains, together with my friends, behold you again, for performing asceticism with subdued mind."

21. (And) when surrounded by all his brothers and the Brahmanas, the lord of the Kurus proceeded along the former path, he was carried across the mountain waterfalls by Ghatotkacha with his followers.

22. (And) when they were about to start (on their journey) the great sage, Lomasha, gave them instructions as a father gives to his own sons and then went to the most sacred region of the celestial.

23. Similarly advised by Aristisona those foremost of men, the Parthas, proceeded along, beholding (on the way) various great and beautiful Tirthas (sacred places resorted to by pilgrims).

## CHAPTER 177

### (AJAGARA PARVA)-Continued

#### The return of the region of Dvaitavana

**Vaishampayana said :**

1. Those foremost of the Bharatas, on leaving their delightful abode on that excellent mountain with waterfalls, the elephants of eight quarters, the Kinnaras and birds, were not happy at heart.

2. But those best of the Bharatas again experienced a great delight on beholding the favourite mountain of Kubera, the Kailasa looking (white as the clouds).

3-4. And those heroes, the excellent of mortals, armed with bows and swords, felt a great delight, beholding (on their way) elevations and defiles, dens of lions, rows of craggy causeways, numerous waterfalls, low lands here and there and various other great forests inhabited by numerous deer, birds and elephants.

5. (And as they journeyed on), romantic forests, rivers, lakes, caves of mountain, mighty mountain, caverns-all these always, by day and night became the dwelling places of those most excellent men.

6. (Thus) resting in many inaccessible places and crossing the mountain Kailasa of incomprehensible grandeur, they at length reached the exceedingly beautiful hermitage of Vrishaparva.

7. Meeting with the king, Vrishaparva and being welcomed by him they recovered from fatigue and then they related (to him) faithfully and fully the story of their stay in the mountains.

8. And having happily spent a night in that sacred hermitage frequented by the celestial and the Maharshis, those warriors gladly repaired to the great Jujube tree for a sojourn again.

9. Then arriving at the place of Narayana, all those high-souled men, devoid of sorrow, began to dwell there, beholding the beloved lake of Kubera, frequented by the celestial and the Siddhas.

10. (And) seeing that lake, those sons of Pandu, the best of all men, devoid of sorrow, began to sport there, (just) as the sinless Brahmana sages do on getting a habitation in the garden of Nandana.

11. Then having spent a month happily at Badari, all those heroes gradually proceeded towards the country of Subahu, the king of the Kiratas, along the same route by which they had come (before).

12. Journeying through China, Turaska, Darada and all the provinces of Kulinda, rich in heaps of jewels and crossing the inaccessible Himalayan regions, those warriors (at length) beheld the capital of Subahu.

13. Hearing of the arrival of those sons and grandsons of kings in his capital, King Subahu, full of joy, advanced to welcome them. And those best of the Kurus also greeted him.

14. Meeting with King Subahu and joined by their charioteers with Vishoka at their head, by all their attendants together with Indrasena, by the porters and by the servants of the kitchen,

15. They spent a night there happily. Dismissing Ghatotkacha together with all his attendants and retaining all the charioteers and he cars, they then proceeded towards the prince of mountains in the neighbourhood of Yamuna.

17. And having found in that mountain-abounding in water falls-whose orange and grey coloured plateau is covered with a sheet of snow, the great forest (named) Vishakhayupa, inhabited by boars and birds and resembling the forest of Chitraratha, those heroic men began to dwell

there. And those foremost of hunters, the Parthas lived peacefully in that forest for a year.

18. There, in a mountain cave, Vrikodara coming across a very powerful serpent distressed with hunger and terrible like death itself, became afflicted at heart with sorrow and distraction.

19. (But) Yudhishtira, of immeasurable prowess, became the liberator of Vrikodara and extricated him from the gripe of the snake which coiled round his whole body.

20-21. And when the twelfth of their forest life had arrived, those descendants of the Kurus, blazing in splendour, engaged in asceticism and given principally to the practice of archery, leaving that forest looking like that of Chitraratha, repaired gladly towards the confines of the desert. Thence they arrived at the banks of the river Sarasvati and therefrom desirous of dwelling there repaired to the Lake Dvaitavana.

22. And seeing them enter Dvaitavana, the inhabitants of that place engaged in asceticism, restraining their passions, practising purity and fervid devotion and living on (foods) crushed with stone, approached them with grass mats and water vessels (in their hands for their reception).

23. The banks of the river Sarasvati were adorned with the holy fig, the Rudraksha, the cane, the Jujube, the Catechu, the Sirisa, the Bel, the Inguda, the Pilu, the Shami and the Karira tree.

24. Wandering joyfully by the Sarasvati, beloved by the Yakshas, the Gandharvas and the Maharshis and looking like the abode of the celestial, those sons of king lived there happily.

## CHAPTER 178

### (AJAGARA PARVA)-Continued

#### The seizure of Bhimasena by the serpent

Janamejaya said :

1. O sage, why did the terribly powerful Bhima endued with the strength of ten thousand elephants entertain such a dreadful fear of that snake!

2-4. That tormentor of foes, who in a defiant spirit challenged even the son of Pulastya, the dispenser of wealth, to a single combat and who encountering the Yakshas and the Rakshasas at

the lotus lake (of Kubera) destroyed them (wholesale) has been described by you as seized with fear and dismay. All this I am desirous of hearing; great indeed is my curiosity.

Vaishampayana said :

5. Vrikodara wandering at pleasure armed with (his) bow and sword, beheld that delightful forest frequented by the celestial and the Gandharvas.

6. He then viewed those auspicious regions on the Himalaya mountains-frequented by the Devarshis and the Siddhas, inhabited by the Apsaras,

7. Ringing here and there with the rejoicing of the Chakora, Upachakra, Jivajivaka, Kokila (cuckoo) and Bhringaraja birds,

8. And abounding in numerous shady trees, always bearing fruits and flowers, soft owing to contact with snow and grateful to the mind and eye.

9. He viewed also mountain streamlets containing waters (white and cold) like snow, (sparkling and transparent) like the gem Vaidurya (lapis lazuli) and swarmed with ducks and Karandavas.

10. He also saw forests of Devadaru (pine) trees looking like a net for the clouds and also Tunga and Kaliyaka forests interspersed with yellow sandal trees.

11. And that exceedingly powerful (Pandava), wandering in the level and dry tracts of the mountain in pursuit of the game, pierced them with unvenomed darts.

12. In that forest, the renowned Bhimasena of great prowess and endued with the strength of a hundred elephants, killed (man) dreadful wild boars simply by brute force.

13-14. And the terribly-powerful Bhima of mighty arms, possessed of the strength of one hundred elephants and capable of encountering an equal number of men and of mighty prowess and strong as the lion or the tiger, killed in that forest many deer, boars and buffaloes.

15. (And he) uprooted and broke the trees with great violence, making the earth, the forests and the neighbouring places resound.

16-18. (And) the ever-proud and fearless Bhimasena not subject to decrepitude, crushing the summits of mountains, shouting, felling down

the trees, filling the earth with his vociferation's, striking his arms, uttering loud shouts and clapping his hands roamed about in the woods with great violence again and again. Mighty elephants and powerful lions.

19. Terrified by the yells of Bhimasena, left their lairs through fear. At some places running, some sitting and at others resting.

20-22. (He), desirous of bagging games, wandered about fearlessly in that awfully terrible forest. And in that forest, the exceedingly powerful Bhimasena, valiant and strong as the tiger, roamed on foot like the dweller of woods. And the highly energetic and exceedingly powerful (Bhimasena), entering into that great forest, sent forth strange yells terrifying all the creatures. Then serpents, frightened at the shouts of Bhimasena, hid themselves in the caves.

23. (But he) overtaken them with speed, leisurely pursued them. Then the highly powerful Bhimasena, resembling the lord of the gods,

24. Saw a terrible-looking serpent of huge shape lie in a mountain fastness, covering the entire cave with its body.

25. Its gigantic frame was stretched out like a mountain; and it was possessed of enormous strength. Its skin was speckled with many spots and its colour was yellow.

26. It had a mouth wide as a cave and furnished with four teeth; its eyes were copper-coloured and glaring and it constantly licked the corners of its mouth.

27. It was a terror to all creatures and it looked like the (grim) destroyer; and by the hissing noise of its breath it seemed to reprimand (the intruder).

28. Seeing that, Bhima got so near to him, that goat-devouring serpent suddenly seized him forcibly into the gripe of its two arms.

29. And in consequence of the boon which the serpent had received, as soon as Bhimasena's body came in contact with that of the serpent, he lost his senses.

30. The strength of Bhimasena's arms, which by far the most exceeded that of others, was equal to the might of ten thousand elephants.

31. Thus subdued by the snake, even that energetic man trembled slowly and was unable to make any effort (to extricate himself).

32. And seized in the gripe (of the serpent) and charmed by the boon it had received, the leonine-shouldered and mighty armed (Bhima) lost his strength.

33. That hero tried his very best to extricate himself, but in no way succeeded in overpowering it.

## CHAPTER 179

### (AJAGARA PARVA)-Continued

#### Discovery of Bhima by Yudhishthira,

Vaishampayana said :

1. The energetic Bhimasena being thus overpowered by the serpent began to ponder on the mighty and wonderful strength of the snake.

2. And he said to that mighty snake "O best of serpents, O snake, kindly tell me who you are and what you will do with me.

3. I am the Pandava, Bhimasena and the younger brother to Dharmaraja. How is it that I, who am possessed of the strength of ten thousand elephants, have been brought under your power?

4. I have in battle slain countless lions, lions having manes, tigers, buffaloes and elephants all assembled together.

5. O excellent of serpents, even the exceedingly powerful Rakshasas, Pishachas and Pannagas cannot endure the force of my arms.

6. Is it my virtue of any science or by that of any boon conferred on you that you have been able to overpower me inspite of my exertions?

7. Now it appears to my mind that the strength of men is fruitless, since, O serpent, you have overmastered my great strength."

8. When the heroic Bhima of great achievements was saying all this, the serpent seized him and coiled him all round with its gigantic body.

9. Having thus overpowered that one of mighty arms and then liberated his plump hands the serpent said these words.

10. O mighty armed being, I have been hungry for a long time. It is to my good fortune, therefore, that you have been today, destined by the god for my food; for life is dear to all corporeal beings.

11. O tormentor of foes, it should be surely narrated by me today how have I worn this snake-shape. Listen, O virtuous being.

12. I have been brought down to this state on account of the anger of the Maharshis, now desirous of expiating the curse I shall relate to you all about it.

13. It is known (to everybody) that there was a royal sage, named Nahusha and you too, no doubt have heard of him. He was the ancestor of your forefathers, the son of Ayu and the perpetrator of his race.

14. I am he. Owing to my disregard for the Brahmanas I have fallen into this plight by the curse of Agastya. Now behold my fated wretchedness.

15. Though you are my descendant, exceedingly handsome and therefore should not be killed by me, yet I will eat you up today.

16. O the best of mortals, whether it be a cow or a buffalo, whatever comes within my reach during the sixth part of the day, cannot escape (from me).

17. O the best of the Kurus, you have been overpowered not by the strength of an animal of a lower order, but by virtue of the boon that it received.

18. When I was rapidly falling (down on earth) from the throne of Shakra, placed in front of the palace, I besought the divine and excellent sage (Agastya) to free me from the curse.

19. (At which) that energetic sage, filled with pity, replied to me "you will get rid of it after the expiration some time."

20. I then fell down to the earth, but my memory did not fail me. Therefore do I still remember the past, however ancient it might be.

21. That sage (Agastya) told me also however conversant with the relation subsisting between the soul and the Supreme being shall be able to answer your questions shall free you, from the curse.

22. And, O king, beings stronger than yourself if seized by you, shall instantly lose their strength."

23. I heard all these words of those kind-hearted sages who conceived an attachment towards me. (And) those twice-born ones then vanished.

24. (Thenceforth) I, who had committed numerous reprehensible acts, having become a serpent, O highly resplendent being, have been dwelling in filthy hell (anxiously) awaiting (the time of the expiration of my curse).

25. Then the mighty-armed Bhimasena said to the snake "O highly-energetic creature, I am neither angry nor do I blame myself,

26. Because man has sometimes the power of and sometimes becomes powerless in bringing or destroying happiness or sorrow. None should on that account, distress his mind.

27. Who can rise superior to Destiny by self-exertion? I think Destiny is supreme and self-exertion fruitless.

28. For, behold, struck by (the perversity of) Destiny I have today lost the strength of my arms and been reduced to this condition for no evident cause.

29. But this day I do not so much grieve for my death as for my brothers, who have been driven from their kingdom into exile in the forest.

30. This Himalayan (mountain) is inaccessible and full of the Yakshas and the Rakshasas. Here looking about for me they will be dejected and crest fallen.

31. Hearing of my death they will give up all exertions (for the recovery of their kingdom). (For), it was I, who, eager for the recovery of our kingdom, incited those pious ones, by harsh words (to make exertions to regain it),

32. Or, (it may be) that Arjuna (alone) will not grieve (for me); because he is intelligent, versed in (the science of) all weapons and unconquerable by the gods, the Gandharvas and the Rakshasas,

33-34. Not to speak of the son of Dhritarashtra, that deceitful gambler, despised by all men and full of arrogance and ignorance, he (Arjuna) of mighty arms and endued with exceeding prowess is alone no doubt, capable of tearing the lord of the celestial from his throne.

35. And I mourn for my poor mother fond of her children, who is always desirous of our greatness superior to that ever attained by our enemies.

36. And, O serpent, will all the hopes and desires that helpless woman has in me prove fruitless on account of my death?

37. And the twins, Nakula and Sahadeva, ever proud of (my) manliness and always protected by the prowess of my arms and who ever follow (me) their lord,

38. Will, at my death, be dispirited, deprived of strength and energy and smitten with sorrow. This is what I think of now."

39. In this strain Vrikodara gave vent to his grief profusely. But being coiled by the body of the snake could not make any exertions (to extricate himself from its folds).

40. On the other hand, Yudhishtira, the son of Kunti, beholding and thinking of terrible ill omens became uneasy.

41. Alarmed at beholding the points all ablaze, Jackals, stationing themselves in the right of that hermitage, began to send forth dreadful and inauspicious howls.

42. And facing the sun, the ugly and dreadful-looking Vartika, having only one leg, one eye and one wing, was seen to vomit blood.

43. And drawing in (volumes of) grifts the wind began to blow dryly and furiously. In the right all the birds and beasts began to bewail.

44. And at the back the black-crows cried "go, go." And his (Yudhishtira's) right hand began to tremble constantly;

45. And his heart and left leg began to twitch and his left eye auguring evils, began to contract.

46. And, O Bharata, the intelligent Dharmaraja apprehending some imminent danger asked Draupadi "where is Bhima?"

47. The daughter of Panchala answered "Vrikodara has been long out." Then he of mighty arms, accompanied by Dhaumya left (the place),

48. After having given instructions to Dhananjaya for the protection of Draupadi and having directed Nakula and Sahadeva to take care of the Brahmanas.

49. Then the royal son of Kunti left that hermitage and tracing his (Bhima's) foot prints began to search about for Bhimasena in that mighty forest.

50. In the west he found many powerful leaders of elephant (killed) and saw the ground impressed with Bhima's (foot) prints.

51. Then beholding many thousands of deer and hundreds of lions lying (dead) in that forest, the king became aware of his (Bhima's) route.

52. And he behold numerous trees broken by the wind, caused by Bhima's thighs, lying scattered on the way as that hero of fleet as the wind pursued the game.

54. And following those marks he arrived at a brackish inaccessible, rough and dangerous place full of dry winds and leafless trees, covered with thorny plants and abounding in gravels, stumps and bushes: and there in a mountain cave he discovered his younger brother (lying) stupefied in the folds of that best of snakes.

## CHAPTER 180

### (AJAGARA PARVA)-Continued

#### The colloquy between Yudhishtira and the Snake

Vaishampayana said :

1. The intellectual Yudhishtira, beholding his dear brother coiled by the body of the snake addressed him thus.

2. "O son of Kunti, how have you met with this disaster? And who is this best of serpents endowed with a body (huge) as a mountain.

3. beholding his elder brother Dharmaraja, he narrated to him fully as to how he came into the clutches of the serpent.

Bhimasena said :

4. O worshipful brother, this powerful (serpent) has caught me for his food. He is the royal sage Nahusha living in the serpent-shape.

Yudhishtira said :

5. O long-lived serpent, (kindly) liberate my exceedingly powerful brother. We will give you some other food to satisfy your hunger.

The snake replied

6. Having come to my mouth, I have got this son of a king for my food. Do leave this place. You ought not to remain here. For, (if do) I will eat you tomorrow.

7. O mighty-armed child, it is (so) ordained that he who will step into my jurisdiction, shall become my food. You are also in my jurisdiction.

8. After a long period (of abstinence) I have got this your younger brother for my food. I will not (therefore) release him. Nor do I want any other meal.

**Yudhishthira said :**

9. O serpent, Yudhishthira asks you to tell (him) truly whether you are a god or a demon or a *uraga*. What have you seized Bhimasena for?

10. O snake, by obtaining or knowing what will you be satisfied? What food shall I provide for you? Under what conditions will you let him off?

**The snake replied**

11. O sinless being, O monarch, I was your ancestor, the son of Ayu and fifth in descent from Soma and was known by the name of king Nahusha.

12. By sacrifices, asceticism, study of the Vedas, self-control and prowess I easily gained mastery over the three worlds.

13. Having attained to such an eminence I was elated with pride. Thousands of Brahmanas carried my palanquin.

14. Intoxicated with the drink of prosperity I then insulted the twice-born ones; and was, (therefore), O monarch, brought to this (miserable) plight by Agastya,

15. But, O Pandava, even till now I have not lost my memory. And it is by the grace of the high-souled Agastya,

16. That I have got your younger brother in the sixth portion of the day, for my meal. I will neither release him nor do I want any other (food).

17. But if today you answer the questions put by me, I will then liberate your brother Vrikodara.

**Yudhishthira said :**

18. Ask (me), O serpent whatever you like. In order to cause your satisfaction I shall, if I can, answer your questions.

19. You are no doubt aware what ought to be known by the Brahmanas. Therefore, O king of snakes, on hearing your words I shall answer them.

**The snake said :**

20. O king, whom can we call a Brahmana and O Yudhishthira, what is it that ought to be known? From what you have said I deem you to be endowed with very high intelligence.

**Yudhishthira said :**

21. O monarch of snakes, it is said that he is a Brahmana in whom are found (the qualities of) truthfulness, charity, forgiveness, good conduct, benevolence, asceticism and mercy.

22. And, O serpent, that which ought to be known is the Supreme Brahma (universal soul) devoid of (the feelings of) pleasure and pain and attaining access to which creatures are past all misery.

**The serpent said :**

23. O Yudhishthira, even in the Shudras are found truthfulness, charity, forgiveness, benevolence, mercy, kindness and knowledge of the Veda which promotes the welfare of the four orders, which is true and which is the guide in religious matters.

24. And, O king of men, that which is to be known is asserted by you as devoid of pleasure and pain; but I do not find any such thing in which these feelings are absent.

**Yudhishthira said :**

25. The Shudra in whom these characteristics are present is no Shudra (i.e.) something higher, a Brahma and the Brahmana in whom these are wanting is no Brahmana at all (i.e.) a Shudra.

26. And, O serpent, it is asserted that he who is distinguished by these qualities is a Brahmana and he who does not possess them is a Shudra.

27. Again, as regards your remark that the object to be known does not exist, for, nothing that is devoid of these (feelings) of pleasure and pain can have any existence.

28. It seems (at indeed first sight) that existence is impossible without these (feelings). But as cold is characterised by an absence of heat and heat cold,

29. So cannot there exist an object characterised by the absence of both these feelings (of pleasure and pain). O Serpent, this is my opinion, what do you say?

**The serpent said :**

30. If, O monarch, as you assert, a Brahmana is recognised by certain virtues, then, O long-lived one, the distinction of castes is to no purpose so long as he does not possess these qualities.

**Yudhishthira said :**

31. O highly intelligent and mighty snake, I think, here in this world it is very difficult to ascertain one's caste on account of promiscuous intercourse of all the orders.

32. Men of all the four orders are without restriction constantly begetting children on women of all the castes. And speech, cohabitation, birth and death of men of all the orders are similar in all respects.

33. The proof of this, i.e. the difficulty of ascertaining one's caste is found in such expressions, made use of by the Rishis, as "whatever caste may belong to, we celebrate the sacrifice."

It is, on this account, that the wise have asserted that the character is the chief and needful thing.

34. The natal ceremony of a male person is performed even before the severance of the navel chord. On that occasion his mother is designated Savitri and his father Acharya (priest).

35. Before initiation into the Vedas every man is regarded as a Shudra. There being a difference of opinion on the point Svyambhuva Manu has laid down;

36. That if having gone through the purificatory rites (as laid down in the Vedas) the first three orders do not regulate their conduct, according to them, in that case, O mightiest of serpents, the mixed castes should be considered as superior to them

37. O great Snake, O excellent Serpent, I have ere now designated him as a Brahmana who observes the principles of good behaviour.

**The snake said :**

38. O Yudhishthira, I have listened to your words. You are acquainted with what ought to be known. (Therefore) how can I (now) devour your brother Vrikodara?

**CHAPTER 181**

**(AJAGARA PARVA)-Continued**

**The rescue of Bhima**

**Yudhishthira said :**

1. (O Serpent), in this world, you are so superiority versed in the Vedas and the Vedangas, that I should like you will tell me, by what (sorts of) acts men can obtain heaven.

**The Serpent said :**

2. In my opinion, O Bharata, by bestowal of alms on deserving objects, endearing words, truthfulness and unenviousness one can have access to heaven.

**Yudhishthira said :**

3. O Snake, between benevolence and truthfulness, which is more praiseworthy? And tell me as regards unenviousness and good behaviour which is the more and which is the less important.

**The Snake replied**

4. The superiority or inferiority amongst charity, truthfulness, forbearance from malice and sweet speech is estimated at by the benefit which each of these tends to produce.

5. Sometimes truthfulness is considered superior to some charitable acts. And, O king of kings, sometimes charity is deemed more praiseworthy than true speech.

6. And similarly, O lord of the earth, O mighty monarch, abstinence from malice is (sometimes) deemed superior to sweet speech and vice versa.

7. Thus, O monarch, (their superiority or inferiority) depends on their utility. Now if you have anything more to ask, speak out and I shall solve your doubts.

8. (Kindly) tell me O Serpent, how the access of a disembodied being to heaven, how his enjoyment of the rewards and endurance of the punishment consequent on its acts and how its perception through the senses, can be conceived.

**The Snake replied**

9. O king, on account of their own (meritorious or evil) acts men are seen to attain one of the three conditions of rebirth as men,



heavenly existence or birth amongst the lower animals.

10. By charity, unenviousness, absence of slothfulness and by self-exertion one goes to heaven from this state of men.

11. (But) by contrary acts, O king of kings, one is either reborn amongst men or amongst lower animals. (Therefore) O child, it is particularly laid in this subject,

12. That he who is subject to lust, anger malice and temptations, being degraded from the human state again takes his birth amongst the lower animals,

13. And as is laid down in the Vedas, gets rid of the existence amongst the lower animals in order to attain the human state again. And cows, cattle and horses and other animals are (even sometimes) seen to attain to divine life.

14. O child, such is the transmigration of a creature according to his (good or evil) actions. But he that is wise reposes his soul in the everlasting Spirit.

15. The embodied spirit enchained by Fate and enjoying the pleasure or suffering the pain consequent on its acts, takes birth repeatedly. But he that has lost touch of his action is conscious of the destiny of all born creatures.

**Yudhishtira said :**

16. Tell me, O Serpent, truly and without hurry how the spirit (parted from the corporeal frame) becomes cognisant of sound, touch, from, smell and taste.

17. And, O high-minded being, do you not simultaneously feel the sensations of touch, taste, etc., by means of the senses? O best of Snakes, (kindly) answer all these questions of mine.

**The Snake replied**

18. O long-lived being, the thing termed Atman taking refuge in a physical frame and manifesting itself through the organs of sense, enjoys properly the perceptible objects.

19. O the best of the Bharatas, know that the senses, the mind and the intellect assisting the soul in its enjoyment of the perceptible objects are called *Karanas*.

20. O my child, the soul moving out of its proper place and assisted by the mind acting

through the organs of sense-the recipients of all sensations-gradually perceives all the sensible objects.

21. O the most exalted of men the mind of creatures is the cause of all perceptions; and therefore it cannot at one and the same time perceive a plurality of objects,

22. The Soul, O the most valiant of mortals stationing itself between the eye brows, sends the high and the low intellect to different objects (of sense).

23. O best of kings, knowledge which the yogis drive from the operation of intelligence, manifests the action of the Soul.

**Yudhishtira said :**

24. Tell me the (kindly) the prominent characteristics of the mind and the intellect (respectively); (because) the knowledge (of their functions) is said to be the principal requirements of those conversant with the Supreme being.

**The Snake answered**

25. Through cloudiness of understanding the soul becomes subject to intellect. For this reason, though it (intellect) is known to be subordinate to the soul, it guides the latter.

26. The intellect is called into existence by acts of perception; (but) the mind exists of itself; and the mind and not the intellect, has the power of causing the sensations of pleasure and pain.

27. O my child, these are the points of distinction between the mind and the intellect you are also conversant with this subject. What do you say?

**Yudhishtira said :**

28. O the best of those endowed with intelligence, you have a superb intellect. Why (then) do you ask me this question, when you are well acquainted with all that should be known.

29. I am at a great loss to understand how you became subject to illusion who performed excellent deeds and obtained an abode in heaven.

**The Serpent said :**

30. Even a highly intellectual and wise man is inflated with prosperity. And in my opinion those that are given to luxury lose their sense.

31. So, O Yudhishtira, I too, intoxicated with the drink of prosperity, have fallen into this

degraded state and then having recovered my reason am addressing you thus.

32. O tormentor of foes, O mighty monarch, you have rendered me a good service. And by conversing with your pious self I have been freed from this dreadful curse.

33. In days of yore when mounted on a celestial chariot I used to range through the heavens, elated with pride, I thought of nothing else.

34. The Brahmarshis, the celestial, the Gandharvas, the Yakshas, the Rakshasas, the Pannagas and all the inhabitants of the three worlds had to pay me taxes.

35. Such, O king, was the mysmeric power of my eyes, that all whatever creature I cast my looks, I instantly withdrew all his energy.

36. Thousands of Brahmarshis were engaged in drawing my palanquin. And O king, this sin on my part brought about my fall from my exalted position.

37. One day when the sage Agastya was drawing my palanquin my feet touched his body. Thereupon Agastya cursed me in anger saying "ruin overtake you; do you turn into a snake."

38. Thus deprived of my prosperity I fell down from that conveyance. And in the course of my fall I found myself turned into a snake with my head downwards. (Then) I besought that Brahmana "Kindly free me from this curse.

39. O divine sage, graciously pardon me (because) I have been mad through pride. Thereupon, he, moved with pity addressed me while I was falling down, thus

40. Yudhishtira, the best of the virtuous will liberate you from this curse. And O Monarch, when this horrible sin of pride (in you).

41. Will come to an end, you will enjoy the fruits of your virtue." I was then lost in wonder on beholding the strength of his asceticism.

42. And it is for that reason that I have put to you these questions relating to Brahma and the Brahmanas. Truthfulness, self-control, asceticism, benevolence, unenviousness and adherence to virtue,

43. O king and not race nor (illustrious) family, are the means by which persons must attain salvation. May your younger brother Bhimasena be all hail; and O mighty monarch, may you be happy. I shall now go to heaven again.

**Vaishampayana said :**

44. Having said this, the king Nahusha giving up his snake shape and assuming his celestial body returned to heaven.

45. And the virtuous and prosperous Yudhishtira too, accompanied by Bhima and Dhaumya came back to his hermitage.

46. Then Yudhishtira, the best of the virtuous, related, in detail, all that had happened, to the assembled Brahmanas.

47. Hearing all that, O king, all the Brahmanas, his three brothers and the renowned Draupadi were greatly amazed.

48. And those best of the Brahmanas desirous of the welfare of the Pandavas, condemning the rashness of Bhima, told him not to do such an act again.

49. The Pandavas too were greatly delighted at seeing the highly powerful Bhima out of danger and continued to dwell there happily.

## CHAPTER 182

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The return to Kamyaka

**Vaishampayana said :**

1. While they (the Pandavas) were living there, the rainy season, which puts an end to summer and is agreeable to all creatures, made its appearance.

2-3. Then, hundreds and thousands of sable clouds covering the (entire) firmament and the cardinal points, emitting thundering roars and looking like (so many) awnings in the rainy season, incessantly poured down showers night and day. The effulgence of the sun disappeared from the earth; and its place was filled by the stainless splendour of lightning.

4. And the earth, over grown with grass teeming with gnats and reptiles, maddened with joy and saturated with water, looked serene and became delightful to all.

5. When the (surface of the) earth was flooded with water it could not be discerned whether the ground was even or uneven or whether there were rivers, ground.

6. At the close of summer, the streams full of agitated waters and careering violently with a hissing noise like (flight of) arrows, lent a grace to the woods.

7. The boars, the stage and the birds, drenched in water began to utter various sounds that could be heard in the forests.

8. The Chatakas, the peacocks, the male kokilas and the excited frogs all intoxicated (with joy) began to frolic about.

9. Thus, while the Pandavas were wandering about in dry sandy tracts at the neighbourhood of mountains the delightful rainy season so various in aspect and resounding with (the roar of) the clouds passed away.

10. Then came autumn, crowded with ganders and cranes, when the forest tracts were over grown with verdure and the streams became clear.

11. The sky and the stars shone with a stainless lustre and the country was swarmed with beasts and birds. This season of autumn became auspicious to the high-souled sons of Pandu.

12. (Then) the nights free from dust and cool with clouds were adorned with numerous stars, planets and the moon.

13. And (the Pandavas) beheld the rivers and the tanks, full of cool water and beautified with lilies and lotuses and pleasant (to the eye)

14. And they experienced a great delight in wandering along the sacred Sarasvati whose banks resemble the firmament and are covered with canes.

15. And those wielders of strong bows were highly glad at seeing the auspicious Sarasvati full of limpid water.

16. O Janamejaya, while dwelling there they passed the most sacred night of the full moon in the month of Kartika.

17. And in company with the righteous and high-souled ascetics, the Pandavas, the best of the Bharatas, spent that juncture in excellent devotion.

18. And when the dark fort-night set in immediately after, the sons of Pandu together with Dharma and their charioteers and cooks proceeded to the forest of Kamyaka.

## CHAPTER 183

### (MARKANDEYA SAMASYA PARVA)- Continued

**The narration by Markandeya (of the events of by gone times)**

**Vaishampayana said :**

1. Arriving at (the forest of) Kamyaka and being hospitably received by the saints, Yudhishtira and the other Pandavas began to dwell there with Krishna.

2. While those sons of Pandu were securely dwelling at that place they were surrounded by multitudes of Brahmanas.

3. And a certain Brahmana said "Shauri, the dear friend of Arjuna, of mighty arms, possessed of self-restraint and endued with high intellect, will come (here).

4. Because it is known to Hari that you the perpetrators of the Kuru race have arrived here; and he is always desirous of seeing you and seeks your welfare.

5. and Markandeya, who has lived for ages, has performed severe austerities, has studied the Vedas and who is given to devotion, will very soon come and join you."

6-7. And at the very moment when the Brahmana was saying these he saw Keshava coming thither. And that foremost of car-warriors, the son of Devaki, desirous of seeing those most exalted of the Kurus, arrived on a chariot yoked with the horses named Saivya and Sugriva and accompanied by Satyabhama as Indra by the daughter of Puloma (Sachi).

8. Getting down from the car, Krishna following the usual custom, greeted with great delight, the intellectual Dharmaraja and the highly powerful Bhima.

9. He then paid his adoration to Dhaumya and (in his turn) was greeted by the twins. Then embracing Gudakesha (Arjuna of the curly hair) he spoke soothing words to Draupadi.

10. And that tormentor of foes, the descendant of the Dasharhas, having met with his beloved and heroic Arjuna after a long time, embraced him again and again.

11. And similarly Satyabhama, the beloved queen of Krishna, embraced Draupadi, the dear wife of the Pandavas.

12. Then the Pandavas together with their wife and priest paid then respects to the lotus-eyed (Krishna) and surrounded him on all sides.

13. And the learned Krishna being joined with the Partha, Dhananjaya (winner of riches), the slayer of demons looked as, beautiful as that high-souled divine lord of all created beings (Shiva) when united with Kartikeya (his son).

14. Then he who wore a coronet on his head (Arjuna) having related in detail to the elder brother of Gada (Krishna) all the incidents in connection with their forest life asked how are Subhadra and Abhimanyu?

15. And the destroyer of (the demon) Madhu, having, in the usual manner greeted Arjuna, Draupadi and the priest (Dhaumya) and having eulogised the king Yudhishtira took his seat with them and spoke these words.

16. "It is asserted (by the wise), O Pandava, that righteousness is superior to winning kingdoms and, O king, in order to foster it (virtue), asceticism is necessary. And you, who have performed your duties in strict obedience to truth and candour have conquered both this world and the next.

17. You first studied (the Vedas) by observing the proper rites; you have next acquired mastery over the whole science of weapons; and then having obtained wealth by pursuing the methods followed by the Kshatriyas you have performed all the ancient sacrificial rites.

18. You are neither addicted to sensual pleasures, nor, O king of kings, do you perform anything from motives of self-interest nor do you subserve your duties to greed of wealth. It is (for these reasons) that you have been styled the virtuous King.

19. O King, although you have won kingdoms, wealth and are surrounded by all sorts of luxury, you are ever bent on charity, truthfulness, asceticism, faith, meditation, forgiveness and patience.

20. When the inhabitants of Kuru Jangala beheld (the modesty of) Krishna outraged in the assembly hall, O Pandu who but yourself could brook that (bestly) conduct (on the part of the Kurus) so very odious to virtue and custom?

21. It admits of no doubt that with all your desires gratified you will soon creditably govern your subjects. And when your promise (to spend twelve years in exile) will be fulfilled, we will try our utmost to chastise the Kurus."

22. Then, the chief of the Dasharhas said to Dhaumya, Bhima, Yudhishtira, the twins (Nakula and Sahadeva) and Draupadi "it is by your good fortune that Kiriti (Arjuna who wears a coronet on his head) has returned with a merry mind after having been well-versed in the science of weapons."

23. And the lord of the Dasharhas (Krishna) together with friends said to Yajnaseni the daughter of Yagnasena (Krishna) "fortunate it is that you have been again united with Dhananjaya (the winner of wealth) all hale and hearty.

24. O Krishna, O Yajnaseni, these young sons of yours chiefly given to the acquisition of the science of arms are all of good behaviour and always follow in the footsteps of their worthy friends.

25. And, O Krishna, although your father and your brothers try to tempt them with a kingdom and territories, the boys find no pleasure in the abodes of Yajnasena or of their maternal uncles.

26. And, O Krishna, safely proceeding towards the country of the Anartas when your sons, chiefly bent on the acquisition of arms, enter the city of the Vrishnis, they do not even long for celestial happiness.

27. And Subhadra always instructs them carefully to observe good manners as you yourself or the venerable Kunti would do.

28. O Krishna, as the son of Rukmani (Pradyumna) is the tutor and guide to Aniruddha, Abhimanyu Sunitha and Bhanu, so he is to your sons also.

29. And Prince Abhimanyu, an able teacher always gives instructions to them brave and active as they are, in the arts of wielding maces, swords, buckles and other weapons and of driving cars and riding horses.

30. And the son of Rukmani, having thoroughly instructed and having duly conferred weapons upon them, takes much delight in witnessing the valour of your sons and of Abhimanyu.

31. And O daughter of Yajnasena, when your sons go out for field sports, each of them is followed by cars, horses, vehicles and elephants."

32. Krishna, then addressing the Dharmaraja, said "O king, let the Dasharha warrior, the Kukuras and the Andhakas, obeying your orders remain wherever you wish.

33. O monarch, let the army of the Madhus, the strength of whose bows is as impetuous as the wind and led by Halayudha (the wielder of the plough) and consisting of cavalry, infantry, horses, chariots and elephants, prepare to carry out your commands.

34. O Pandava, send Suyodhana, the son of Dhritarashtra, the vilest of sinners together with his friends and followers to the path of the lord of Subha (Soila) the son of the earth.

35. Dwell where you please, O monarch, during the period appointed by you in the assembly hall; but at the end of which let the city Nagpur (Hastina) await your arrival therein when the Dasharha warriors have cut down the forces of your enemies.

36. (During the appointed period) abandoning your sorrow and getting rid of your sin, wander at pleasure wherever you like; and then with a merry heart you will enter the renowned city of Hastina and also your principality."

37. Then the high-souled Dharmaraja, being informed of the views thus clearly expressed by that best of men and praising the same and looking at Krishna spoke these words with joined hands to him.

38. "O Keshava, it admits of no doubt that you are the refuge of the Pandavas; and the Parthas are under your protection. When the time for action will arrive, you will undoubtedly do all that you have just said.

39. We will spend the period of twelve years, as we have promised, in lonely forests. And then having duly completed the period of our

incognito life, O Keshava, the sons of Pandu will place themselves under your protection.

40. May this intention of yours, always remain in you. For O Keshava, the Parthas, the sons of Pandu, firm in truth and devoted to charity and duty, together with their friends, relations and their wives are (always) under your protection."

**Vaishampayana said :**

41-42. O Bharata, when the descendant of the Vrishnis and the Dharmaraja were thus conversing, the high-souled Markandeya, of great devotion, grown wise by austerities, who had lived many thousands of years, was seen to approach (there). Being immortal and without signs of senility, endued with beauty and magnanimity.

43. He looked like a youth of twenty five years old. When that wise saint who had seen many thousands of years made his appearance,

44. All the Brahmanas and the Pandavas together with Krishna paid their adoration to him. And when that most exalted of saints, thus honoured, was peacefully seated, Keshava giving expression to the views of the Brahmanas and the Pandavas thus addressed him.

**Krishna said :**

45. The Pandavas, the assembled Brahmanas, Draupadi, Satyabhama as well as myself are all desirous of hearing your most excellent words.

46. (Graciously) narrate to us (therefore) the sacred events of ancient ages and the eternal rules of righteous conduct by which kings, women and saints should be guided.

**Vaishampayana said :**

47. When they were all seated the divine saint Narada too, of pure soul, came there to see the Pandavas.

48. Then, all those highly intellectual and most exalted of mortals, honoured that magnanimous saint by offering him, according to the usual custom, water to wash his feet and the oblation called *Arghya*.

49. Learning that they were about to hear the words of Markandeya, the divine saint Narada signified his assent to the proposal.

50. Then the eternal Krishna, who knows well what is the convenient moment, spoke to

Markandeya, with a smile "O Brahmarshi, kindly relate to the Pandavas whatever you wish to say"

51. Thus addressed, Markandeya, of great austerities replied " wait a moment. I will relate lots of events."

52. Thus spoken to, the Pandavas together with the Brahmanas waited a little looking at that great saint glorious as the noon-day sun.

**Vaishampayana said :**

53. (Then) the son of Pandu, the king of the Kurus, seeing that the great sage was desirous of speaking, asked him, with the intention of suggesting topics for narration.

54. "You are ancient in age and are therefore conversant with the events relating to all the gods, the demons, the high-souled sages and the royal saints.

55. We consider you deserve all honour and adoration; and we have, for a long time, been desirous of seeing you. This son of Devaki too has come here to pay us a visit.

56-57. When I consider that I have been deprived of happiness for no fault of mine and when I see the wicked sons of Dhritarashtra prospering in every respect it strikes me that man is the agent of his meritorious or wicked acts and that he reaps the fruits of his own deeds. How can then God be the agent?

58. And O the best of those conversant with the Supreme Being, why does man become subject to pleasure or pain? Is it in this world or in another existence that he reaps the fruits of his acts?

59. O best of Brahmanas, how is it that the consequences of the good or evil acts of an embodied being follow him in this world or after his death in the next?

60. Do we reap the fruits of our acts in this life or in another existence? And O descendant of Bhrigu, where do the results of the acts of an animated creature rest after his death?"

**Markandeya said :**

61. "O the best of speakers, this question is worthy of you and is just what you should ask. You are well informed of whatever is fit to be known But it is for the sake of form that you are asking the question.

62. I will now narrate to you how men experience pleasure and pain in this world and in the next. Listen to me with an undivided attention.

63. Prajapati (the lord of all created beings) who first sprang into existence, created for the corporeal beings, bodies, stainless, pure and given to virtue.

64. O the most exalted of the Kurus, the primary men had all their desires gratified, were given to virtuous deeds and were truthful, godly and pure.

65. They were all as good as the gods themselves, could soar to the heavens, come down again and range at pleasure wherever they liked.

66. They had control over their life and death, had few difficulties and no fear had all their desires gratified, were free from troubles.

67. Could visit the high-souled gods and the saints; were well-versed in all the religious ordinances; had self-control and were devoid of envy.

68. They lived for a thousand years and had as many sons. But in process of time their powers, were limited to walking solely on the earth's surface.

69. And they became subject to lust and anger, practised falsehood and duplicity for subsistence and were overpowered by greed and ignorance. And when these (wicked) men died,

70. They were born amongst lower animals or driven to hell and again and again had to suffer the pain of rebirth in this wonderful world on account of their vicious deeds.

71. Then their desires, their aims, their knowledge and their rituals bore up fruit; They were afraid of everything their reason was clouded and they were oppressed with sorrow.

72. And they were generally marked by their wicked deeds, born in low family, afflicted with various diseases and became evil-minded and the terror of others.

73. Their life became short and wicked and they paid the penalty of their terrible deeds; were covetous of everything, became atheists and indifferent in mind.

74. O son of Kunti, the fate of a creature after death depends upon his acts in this world.

As regards your question as to where the treasure of the acts of the wise and the ignorant remains,

75. And where they reap the fruits of their own meritorious or vicious deeds, hear the decisions on the subject.

76. Man by his original subtle frame, made by the creator, accumulates a great store of good and evil deeds.

77. When his days are numbered he leaves this frail body and is immediately born amongst another order of creation; and he never remains disembodied even for a single moment.

78. In that new existence his (good and evil) acts always follow him like his shadow and the consequences thereof make his existence either pleasurable or painful.

79. The wise only by means of spiritual insight know that every creature is chained to an unchangeable fate by the destroyer (Yama) for his virtue or vice and that he is unable to get rid of the consequences of his acts in good or evil fortune.

80. O Yudhishtira, I have related (to you) the fate of those whose intelligence has been clouded with ignorance. Now hear of the excellent state attained to by the wise.

81. These men are of great ascetic merits, learned in all the religious books (i.e. the Vedas and the Tantras), firm in duty, devoted to truth, engaged in ministering to the comforts of their elders;

82. Are well behaved, given to the practice of yoga, of forgiving spirit, self-controlled, energetic, well-born and are endowed with the signs of greatness.

83. Owing to their control over their passions they are well-governed in mind; by practising Yoga they are devoid of disease and by the absence of sorrow and fear they are free from (mental troubles).

84. In course of birth whether timely or premature or while confined in the womb, (in short) in every state, they know the relation subsisting between their own souls and the eternal spirit, by spiritual insight.

85. The high-souled saints gifted with positive and intuitive knowledge being born in this world of actions attain to the celestial regions again.

86. O monarch, by practising Yoga or by Destiny or by their own acts, men attain to (happiness or misery). Do not thing otherwise.

87. O the best of speakers, O Yudhishtira, hear an instance of what I deem to be the highest good in this world.

88. Some men enjoy happiness in this world but not in the next; some attain it in the next world but not in this; while others neither in this world nor in that to come.

89. They, that possess vast wealth, sport themselves every day richly adorning their persons (with ornaments and dresses). Such men, O destroyer of powerful enemies being addicted to physical enjoyment, attain to happiness in this world but not in the next.

90. O slayer of foes, those who are absorbed in spiritual thoughts, devoted to asceticism, engaged in the study of the Vedas and who mortify their bodies, have a control over their passions and abstain from killing animals, enjoy happiness in the next world but not in this.

91. Those that first lead a virtuous life and honestly acquire wealth in due time and then marry and perform sacrificial rites, attain happiness both in this world and in that to come.

92. And those stupid persons who have neither learning nor asceticism, nor charity and who do not multiply their kind and are not given to worldly joys attain to happiness neither in this world nor in the next.

93. You are highly powerful, vigorous, endued with celestial energy, well read and in order to serve the purpose of the gods have come down (from the heavens) and been born in this world for the extirpation (of the wicked people).

94. Having achieved glorious deeds and having gratified all the gods, the saints and the Pitris, you, who are so heroic, devoted to spiritual meditation, self-controlled, given to purity and engaged in self-exertion will at length in due course.

95. Gradually attain to that excellent heavenly region, the abode of the virtuous, by means of your own (meritorious) deeds. O the lord of the Kurus, let no doubt, trouble your mind on account of your misfortune, for this affliction will lead to your (ultimate) happiness.

## CHAPTER 184

### (MARKANDEYA SAMASYA PARVA)-

#### Continued

**The story of the greatness of the Brahmanas**

**Vaishampayana said :**

1. Then the sons of Pandu said to the magnanimous Markandeya “(kindly) narrate to us of the greatness of the Brahmanas which we are very desirous of hearing.”

2. Thus addressed, the highly energetic and divine Markandeya of great austerities and well versed in all the departments of religious writs replied (to them).

**Markandeya said :**

3. Once upon a time a handsome and vigorous young prince of the Haihaya race, conqueror of enemies’ cities, went out to hunt.

4. While he was wandering in the forest covered with grass and creepers he saw near (him) a Muni wrapped up in an antelope’s skin which served as an upper garment.

5. And mistaking him for a deer he killed (the Muni). Afflicted at heart and smitten with grief for what he had done,

6. The lotus-eyed prince went to the distinguished Haihaya Chiefs and informed them of the matter.

7. O child, on hearing of it and seeing the (dead body) of the Muni who lived on fruits and roots they became sick at heart.

8. Then all those (kings) making enquiries here and there as to whose son the Muni was, soon arrived at the hermitage of Arishtanemi, the son of Kashyapa.

9. And bowing down to that high-souled sage constantly engaged in austerities they remained standing there and the Muni too busied himself to welcome them.

10. They then said to that magnanimous sage, “we are no longer worthy of your reception in as much as we have unfortunately killed a Brahmana.”

11. And that Brahmanical sage said to them “how have you killed a Brahmana? Say where he is; and you all behold the power of my devotional exercise.”

12. The chiefs, then having truly related to him all that had taken place and having returned to the place (where the corpse of the Rishi was) did not find it there.

13. And searching about for it they returned covered with shame and devoid of consciousness like one in a dream. Then, O the conqueror of your enemy’s cities, that sage, the son of Kashyapa, said to them.

14. “O kings, is this the Brahmana who was killed by you? He is indeed my son devoted to great austerities.”

15. And O king, beholding that Rishi they were highly amazed and they all exclaimed “it is indeed highly wonderful.

16. How has the dead been restored to life? Is it by the strength of asceticism that he has been brought to life again?

17. O Brahmana, we are (very) curious to hear it, if indeed it can be heard.” (Thereupon) he replied “O kings, death cannot display its power before us.

18. I will relate to you the reason here of briefly and argumentatively. As we strictly adhere to our own duties, we are not afraid of death.

19. We speak well of the Brahmanas and never vilify them; therefore we do not fear death.

20. As we entertain our guests with food and drink and regale our dependents with plenty of food and then eat what is left; so we have no fear of death.

21. We are peaceful, charitable of forgiving disposition, fond of visiting sacred shrines, benevolent and we dwell in holy places; therefore we entertain no fear of death. And as we associate with men of devotional spirit, death has no fear for us.

22. I have told you a bit only (of our devotional power). Now devoid of pride and vanity you all return together (to your homes).

23. O best of the Bharatas, (then) those kings, saying “be it so” and bowing down to that great sage returned cheerfully to their country.



**CHAPTER 185****(MARKANDEYA SAMASYA PARVA)-  
Continued****The story of the greatness of the Brahmana****Markandeya said :**

1-2. Hear from me again of the great glory of the Brahmanas. We have heard that a royal sage Vainya by name was engaged in celebrating the horse-sacrifice and that Atri was prepared to go to him for alms. But at last actuated by religious motives he abandoned his desire for riches.

3. After much deliberation (as to what he should do) that highly energetic (sage) became desirous of living in the forests and calling his wedded wife and sons together spoke to them thus

4. May it be your inclination to go to the forests soon; because (by repairing there) we shall attain the highly blissful and tranquil fulfillment (of our desires).

5. To this his wife, actuated by virtuous motives, also replied "go to the high-souled Vainya and beg of him immense wealth.

6. That royal sage engaged in horse sacrifice will give you the wealth begged by you. Then, O Brahmanic sage, having received from him vast wealth,

7. And having distributed it amongst the sons and the attendants, you may go whither you like. This is the highest virtue as instanced by men versed in religion.

**Atri said :**

8. O highly fortunate (wife), I have been told by the noble-minded Gautama that Vainya is religious, conversant with (the principles of the science of) profit and devoted to truth.

9. But he is surrounded by Brahmanas who are very envious of me. As Gautama has informed me of this I dare not go there.

10. For even if I speak these (highly) beneficial and religious words calculated to bring about the fulfillment of one's desires they will oppose me with speeches productive of no good.

11. But, O highly wise (wife), I relish your proposal and will (therefore) go there. Vainya will bestow on me cows and immense wealth.

**Markandeya continued**

12. Saying this, that sage of great devotion, soon repaired to Vainya's sacrifice. And reaching the sacrificial altar he eulogised the king. With noble speeches and then said these words.

**Atri said :**

13. O king, you are indeed blessed, you are the lord of all beings and are the greatest sovereign on earth.

14. The sages pay their adorations to you. And there is none conversant with religion besides you." Thereupon that sage of great austerities (Gautama) said to him in anger.

**Gautama said :**

15. O Atri, do you not repeat such (foolish words) again. Your understanding is not yet matured. In this world, Mahendra, the lord of all creatures, is the greatest monarch.

16. O king of kings, thereupon, Atri replied to Gautama "this king is as much the dispenser of our destiny as Indra, the lord of all creatures. Your intellect is clouded with ignorance and you have no sense at (all)."

**Gautama said :**

17. I am sure, it is not I but you who are labouring under a misconception in this matter. Desirous of obtaining his favour you are flattering the king before this assembly of men.

18. You are not conversant with what is the highest duty nor do feel any need for it. You are ignorant as a child; why then have you grown so old in years?

**Markandeya continued**

19. When they were thus quarreling before the Munis who were engaged in the sacrifice, the latter enquired "What is the matter with these two men?"

20. Who did admit them to the court of Vainya? What is it that they are clamouring for?"

21. Then the highly righteous Kashyapa versed in all duties stepping between the disputants inquired of them the cause of their quarrel.

22. Thereupon, Gautama addressing that assembly of the most exalted sages said. "O the best of Brahmanas, hear the cause of our dispute.

23. Atri says that Vainya rules over our destiny. But we entertain a grave doubt on the point.

**Markandeya said :**

Hearing this, those high-souled sages soon repaired to

24. The righteous Sanatkumara in order to solve their doubt. And he (Sanatkumara) of great devotional spirit, hearing their words, addressed them with these words of true religious import.

**Sanatkumara said :**

25. As (when) fire united with the wind burns down forests, so (when) a Brahmana's energy is united with that of a Kshatriya and vice versa it consumes all enemies.

26. The king is noted for establishing religion and he is the protector of his subjects. He is (like) Indra (a protector of all beings) like Shukra (a propounder of morals) like Brihaspati (an adviser) and (therefore) he is (justly) styled the ruler of our destiny.

27. Is there (therefore) anybody who considers himself above worshipping the individual to whom such appellations as 'Prajapati' (the lord of all creatures), 'Virata', 'Emperor', 'Kshatriya' (one who preserves from pain), 'lord of earth,' and 'Monarch', are applied in praise?

28. The monarch is further styled 'the prime cause,' (of social order), 'the conqueror of battles,' (and therefore) the preserver of the (peace), 'the watchman', 'the contented', 'the lord', 'guide to heaven,' 'the easily victorious', 'Vishnu like.'

29. 'Of effective wrath,' 'the victorious in wars and 'the introducer of true religion.' The Rishis afraid of committing sins made over the (temporal) powers to the Kshatriyas.

30. Like the sun amongst the gods in heaven who destroys darkness by his rays the king amongst men eradicates sin from the earth.

31. Therefore by the authority of the Shastras the greatness of the king is established. And I declare for him who has spoken in favour of the king.

**Markandeya said :**

32. Then the high minded king, greatly satisfied with the victorious party who first spoke in high terms of him, gladly addressed him with these words.

33. 'O Brahmanic sage, as you have styled me the greatest and best of men, here and have compared me with the gods,

34. I will therefore confer on you immense and various sorts of riches and one thousand well-dressed and well-adorned Shyama maids.

35. I bestow on you one hundred millions of coins and ten Bharas (each *bhara* is equal to 32 *maunds*) of gold. According to my belief you are conversant with everything.

36. And the energetic Atri, thus honored by the king and having rightfully accepted all the wealth returned home.

37. And having distributed that wealth amongst his sons, that self-contained sage gladly went to the forests with the view of performing asceticism.

## CHAPTER 186

### (MARKANDEYA SAMASYA PARVA)- Continued

#### The history of Tarkshya

**Markandeya said :**

1. O conqueror of hostile cities, O hero in this connection, Sarasvati, when asked by that intelligent Rishi Tarkshya, said (the following). Hear it.

**Tarkshya said :**

2. O blessed lady, what is the best thing for a man to do here (on earth) and how he must act so that he may not deviate from (the path of) virtue. O beautiful lady, tell me all, so that being instructed by you I may not deviate from the path of my own duty (Dharma).

3. When and how must one offer oblations to the fire and when must he worship, so that his virtue may not be destroyed? O blessed lady, tell me all, so that I may live in this world without any passion, craving or desire.

**Markandeya said :**

4. Thus questioned by that cheerful Rishi and having seen him eager to learn and at the same time possessed of great intelligence, Sarasvati

spoke these virtuous and beneficial words to the Brahmana Tarkshya.

**Sarasvati said :**

5. He who knows Brahma, he who perceives the Supreme with purity and equanimity goes to the celestial region and obtains the supreme bliss with the immortals.

6. Many large, beautiful and sacred lakes are there, abounding in fishes, flowers and golden lotuses. They are like holy shrines and their very sight drives away all grief.

7. Pious men, specially adored by the Apsaras, who are virtuous, well-adorned and golden-complexioned, live in contentment on the banks of these lakes.

8. He who gives away cows (to the Brahmanas here) goes to the highest region. By giving bullocks he goes to the solar region, by giving clothes he goes to the lunar region and by giving gold he goes to the region of the immortals.

9. He who gives away a beautiful cow with a fine calf, a cow which is easily milked and which does not run away lives in the celestial region as many years as there are hairs on the body of that cow.

10. He who gives a fine, strong, powerful and young bullock which is capable of drawing the plough and of carrying burdens goes to the region obtained by men who give away ten kine.

11. When a man gives away a well-caparisoned Kapila cow with money and with a bronze milk pot, he finds that cow, becoming a giver of boons, has come to his side by her own distinguished qualities.

12. He who gives away cows obtains so many merits as are the number of hair on the body of those cows. He also saves (from hell) his sons, grandsons and ancestors up to the seventh generation (upwards and downwards).

13. He, who presents to a Brahmana sesame made up in the form of a cow having horns made of gold with money and a brazen milk pail, goes easily to the region of the Vasus.

14. A man by his own acts falls into the dark depth of the lower region infested by evil spirits,

as a ship (goes down) tossed by the tempest on the high sea. But gift of kine saves him in the next world.

15. He who gives his daughter in marriage in the Brahma form, who gives away land to the Brahmanas and duly makes other presents goes to the region of Purandara.

16. O Tarkshya, the virtuous man who continually offers oblations to the sacred fire for seven years sanctifies by his this action his seven generations upwards and downwards.

**Tarkshya said :**

17. O beautiful lady, tell me who ask you the rules of the Agnihotra as explained in the Vedas. I shall learn from you the time-honoured rules for perpetually keeping the sacred fire.

18. Goddess Sarasvati explained that "O Sage! the person impure physically and mentally both viz who has unwashed hands, denied of conscious on Vedas and inexperienced to dealing with the essence of Vedas is unentitled to offer the oblation in the fire. The Gods are always interested to know the deposition of others, they prefer sanctity and this is the reason they do not accept the oblations offered by a man without obeisance.

19. A man having no expertise in Vedic hymns should not be appointed in the work of offering the oblations to gods, because it proves merely a futile exercise. O tearkshya! such a man nor properly known to Veda is considered as alien to the offering projects. Hence, he is not entitled to join with Agnihotra.

20. The people sacrosanct in heart by virtues of observing the austerity, who execute offering in their day to day exercise, accept only residual to the offering ; Access to the abode of cows field with pleasing fragrance and their eyes see a supreme soul, the truth.

21. Tarkshya said: O Goddess! having attracting complexion you are in the form of soul and the supreme wisdom inserted in metaphysics and the topics related to the consequence of action. You too are a goddess of conscience . Assuming you in this both forms I ask the real identity of yours.

22. Sa O sage! I am Sarasvati in the form of learning, came duly summon by the offering made by Brahmanas with a purpose of alleviating

your lurking doubts. You are devotee, hence I have explained the above said topics solemnly because I exist in the internal disposition of devotees.

23. Tar enquired again O nice goddess! nobody here is worth comparison with you. You are perceived luminating like goddess Lakshmi. Your complexion with this supreme radiance is a divine one. You also hold the divine conscience concomitant to it. (I am curious to know its reason).

24. Sarasvati replied: O scholar! you really are great man. O great Bhramin! my divine complexion is due to noble deeds of performed by the persons engrossed with offering or accumulating the best thing to their account which automatically satiates and gives radiance to me.

25. O scholar! put it properly in your understanding that the offerings made by Brahmins are consisting of the wooden products like Shruva, fuel, the glittering items like gold etc. and physical items like Brihi etc. These all items as a gross effect provide me with divine complexion and conscience both.

26. O Goddess! kindly describe that supreme position of emancipation where is left no place for agony for which sake the great sages imposed due checks on their sensories and the people of high degree patience inter into. This is because that supreme position as perceived to the yogis having expertise in Samkhya and Karma. I am absolutely alien to that element of emancipation.

27. Sarasvati replied : Position of Brahman all immortal is for which the yogis observed regular perseverance and consider austerity as only wealth and ultimately get-read of the net work of agony as a result of taking over that supreme position. The experts in Vedas shelter to that very supreme position.

28. A huge tree of cane in the form of cosmos within that supreme Brahman is existed. Its branches are unending and represent the luxuries and the words etc. are the fragrant giving the material pleasures added with this tree. The root to that cosmos formed tree is Avidya (ignorance). A number of reverse flowing continuously are in the form of temptation and luxuries. These rivers are emanated from the root

of that ignorance. These rivers appear attractive having pure water with fragrance extraneously and float the satiating matters like water and as sweet as honey.

29. However, these all are incapable to give any fruitful result like fried barley, field with a number of pores like sweet bread, impure as the flesh, void like dry vegetable and generate malice to the heart and mind not lesser than marsh inspite of appearing like sweet dish. These are distinct to each other like sand particles and these flow inside the branches of that cane tree (Calamus).

30. O sage! the supreme position belongs to me which is duly worshipped by Indra, Agni and Vayu and other gods including Maruts through arranging several offerings in order to attain that supreme position known as Brahman.

## CHAPTER 187

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The history of the Vaivasvata

**Vaishampayana said :**

1. Then that son of Pandu (Yudhishtira) spoke thus to the Brahmana Markandeya, "narrate (to me) the history of Vaivasvata Manu."

**Markandeya said :**

2. O king, O foremost of men, there was a mighty great Rishi; he was the son of Vivasvata and he was as effulgent as Prajapati.

3. He far excelled his father and grand-father in prowess, in strength, in fortune and also in religious penances.

4. Standing on one leg and with uplifted arms, that chief of men performed severe asceticism in the extensive Badari.

5. With head downwards and with steadfast eyes he performed these severe austerities for ten thousand years.

6. Once upon a time when he, with wet clothes on and with matted looks on his head, was performing such austerities, there came a fish on the banks of the Chirini and spoke to him thus.

7. "O exalted one, I am a helpless little fish; I am afraid of the large ones; a vow-observing Rishi, you should extend your protection to me,

8-9. Especially when this is the fixed custom amongstst us that the big fishes prey upon the smaller ones. Therefore be pleased to save me from being drowned in the sea of terrors. I shall requite you for your help to me."

10. Having heard these words of the fish, the Vaivasvata Manu was filled with pity and took out the fish from the water with his own hands.

11. The fish which had a body as bright as the rays of the moon, after being taken out of the water, was again put back in an earthen water vessel.

12. O king, thus being reared, that fish grew in size and Manu carefully tended it as if were a child of his.

13. After a long period of time that fish grew to be so large that there was no room for it in that vessel.

14. Manu saw that the fish again spoke to him thus, "O exalted one, appoint a better habitation for me."

15. Then the exalted Manu, that conqueror of hostile cities, took it out of that vessel and carried it to a large tank and put it (into its water).

16-18. The fish began to grow even there for a long period of time, till at last though the tank was two yojanas in length and one yojana in breadth. O lotus eyed son of Kunti, O ruler of men, he had no room (even) there to play about. Manu saw that the fish again spoke to him thus,

19. "O exalted one, O pious one, O sire, take me to the Ganga, the favourite wife of the Ocean or do what you think proper.

20. O sinless one, as I have grown to this size through your favour, I shall cheerfully do what you command me."

21. Having been thus addressed, the up-right, continent and the adorable Manu took the fish to the river Ganga and put it into its water with his own hands.

22. O chastiser of foes, the fish there also began to grow for some time and then seeing Manu it spoke to him thus,

23. "O lord, I am unable to move about in the Ganga on account of my huge body. Therefore, O exalted one, take me soon to the sea."

24. O son of Pritha, Manu took it out of the Ganga and carried it to the sea and put it there.

25. Notwithstanding its huge size Manu easily carried it and its touch and smell were also pleasant to him.

26. When that fish was thrown into the sea by Manu, it smilingly spoke these words to Manu,

27. "O exalted one, you have protected me with special care; hear what you should do in the fullness of time.

28. O exalted one, O greatly blessed one, the dissolution of all this mobile and immobile world is now near at hand.

29. The proper time for purging off this earth is almost come; therefore I tell you what will be good for you.

30. The terrible doom has now come to the mobile and the immobile things of the creation, those that have locomotion and those that have not.

31. You should (at once) build a strong and huge ark and furnish it with a long rope. O great Rishis, get into it with the seven Rishis.

32. Take with you all the different seeds which were enumerated in the days of yore by the twice-born Brahmanas; and you must separately and carefully preserve them.

33. O beloved of the Rishis, while remaining in that ark wait for me; and I shall appear to you in the shape of a horned animal. O ascetic, recognise me then.

34. I now depart, you should act according to my instructions, for without my help, you cannot save yourself from the fearful flood."

35. He (Manu) then thus replied to that fish, "O lord, I do not doubt all that you have said. I shall do all this."

36. Giving instructions to each other, they both went away as they pleased. O great king, then Manu as told by the fish,

37. O chastiser of foes, O hero, procured all the different seeds and set sail in an excellent vessel on the surging sea.

38. O ruler of earth, O conqueror of hostile cities, he thought of that fish and that fish also, knowing his thought,

39-40. O best of the Bharata race, appeared there with horns in its head. O foremost of men, seeing in the ocean that fish with the horn

emerging like a rock (as he was told before, he (Manu) threw the noose (made by the rope) on the head of that fish.

41-44. O foremost of men, O conqueror of hostile cities, fattened by the noose, the fish towed the ark with great force over the salt water. O best of men, it dragged him in that vessel in the roaring and bellowing sea. Tossed by the tempest on the great ocean, the vessel reeled about like a drunken harlot. O conqueror of hostile cities, neither land nor the four cardinal points of the horizon could be then distinguished.

45. O foremost of men, there was water everywhere; the water covered the heaven and the sky. O best of the Bharata race, when the world was thus flooded,

46-48. None but Manu, the seven Rishis and the fish could be seen. O king, for many years it diligently dragged the boat on the flood. Then, O descendant of Kuru, O best of the Bharata race, it then dragged the ark to the peak of the Himalayas. Then that fish smilingly spoke thus to those Rishis.

49. "Without delay bind the ark to peak of the Himalayas." O best of the Bharata race, they soon tied the vessel there.

50. On the Himalayan peak on hearing the words of the fish. Since that day that great Himalayan peak is called Naukabandhana.

51. And is celebrated as such up to date. O son of Kunti, know this. Then that fish thus spoke to those Rishis assembled together,

52. "I am the Lord of creatures, Brahma; none is greater than myself. In the form of a fish I have saved you from this fear.

53. Manu will create all beings, gods Asuras and men and all those who have power of locomotion and who have not.

54. By practising severe asceticism, he will acquire this power. With my blessings, illusion will have no power over him."

55. Having said this, the fish disappeared in a moment. Vaivasvata Manu also became desirous of creating the creatures.

56-57. In this work of creation, illusion overtook him: he therefore performed great asceticism. Having obtained ascetic success, O

best of the Bharata race, Manu again took up the work of creation in proper and exact order. I have thus narrated to you the old story called the Legend of the Fish.

58. He who every day hears this old history of Manu obtains all happiness and all other objects of desires and goes to heaven.

## CHAPTER 188

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The wonderful child

Vaishampayana said :

1. Then Dharmaraja Yudhishtira again asked the illustrious Markandeya in all humility.

2. "O great Rishi, you have seen many thousands of ages pass away. In this world there is none who is seen to be so long lived as you.

3. O foremost of Brahmanas, there is none equal to you in years except the high-souled Brahma Parameshthi.

4. O Brahmana, you worship Brahma at the time of the great dissolution of the universe when this world becomes devoid of sky, the celestial and the Danavas.

5-6. -When that dissolution ceases and the grandsire awakes, you alone, O great Rishi, see the Parameshti (Brahma) duly recreate the four orders of beings after having filled the cardinal points with air and placed the waters in their proper places.

7. O foremost of Brahmanas, you have worshipped in his own presence the great Lord and the grandsire of all creatures with your soul in great Samadhi.

8. O Brahmana, you have many times seen with your eyes, the primeval acts of creation. Being deeply engaged in severe asceticism, you have also excelled the celestial themselves.

9-10. You are considered to be one who is near Narayana in the next world. In the days of yore you had many times seen the supreme creator of the world with spiritual eyes and with renunciation which first opened your pure and lotus-like heart, the only place where the multiform Vishnu of universal knowledge might be seen.

11. Hence through the favour of Parameshti, O Brahmana Rishi, neither death nor old age that causes the destruction of the body has any power over you.

12. When neither the sun nor the moon nor fire, nor earth, nor air, nor sky, remains,

13. When the world with its mobile and immobile creation being destroyed looks like an ocean, when the celestial, the Asuras and the great Nagas are destroyed,

14. When (at such a period) the lord of creatures takes his seat on a lotus and sleeps there, then you alone remain to worship him.

15-16. O foremost of Brahmanas, you have seen with your own eyes all that happened before. You alone have seen many things by your senses. There is nothing in all the world that is not known to you. Therefore, I eagerly desire to hear all about things.

**Markandeya said :**

17-18. Bowing down to that self-existent, primordial Being, who is eternal, undeteriorating and inconceivable who is both endued and devoid of attributes, I shall explain to you all. O foremost of men, Janardana clad in yellow garb,

19. Is the great mover and creator of all; he is the soul and the framer of all things. He is the lord of all; he is called great, incomprehensible, wonderful and immaculate,

20. He is without beginning and without end, he pervades all the world, he is unchangeable and undeteriorating. He is the creator of all. But himself is increate, the cause of all power.

21. His knowledge is greater than that of all the celestial. O foremost of kings, alter dissolution, all this wonderful creation,

22-23. O best of men, again comes to life. It is said Krita Yuga constitutes four thousand years, including its morning and evening which comprise four hundred years. Treta Yuga is said to comprise three thousand years.

24. Its morning and evening comprise three hundred years. The Yuga that follows is called Dvapara and it is said to comprise two thousand years.

25. Its morning and evening comprise two hundred years. It is said that Kali Yuga constitutes one thousand years.

26. Its morning and evening comprise one hundred years. Know that the duration of the morning and evening (of a Yuga) is the same.

27. After Kali Yuga is over, Treta Yuga comes again; and thus it is said that all the Yugas comprise a cycle of twelve thousand years.

28-30. One full thousand of such cycles would constitute a day of Brahma. O foremost of men, when this universe is withdrawn and taken back within its (original) home, (namely) Brahma himself, that disappearance of all things is called by the learned "the universal dissolution." O best of the Bharata race, at the end of the last mentioned one thousand years, men become addicted to falsehood. O son of Pritha, they then perform sacrifices and gifts by representatives.

31. Vows observed by representatives are also introduced. The Brahmanas perform acts that should be performed by the Shudras and the Shudras take to earn wealth.

32-33. The Kshatriyas also adopt the practices of the Brahmanas. In the Kali Yuga the Brahmanas will abstain from sacrifices and the study of the Vedas. They will give up their staff and deer skin and they will eat everything. O child, the Brahmanas will give up prayer and the Shudras will betake themselves to these.

34. O ruler of men, the course of the world then looks subverted, there are the signs of the universal dissolution. Then will rule over the earth many Mlechchha kings.

35. These sinful kings addicted to falsehood will govern their subjects on principles that are false. The Andhras, the Shakas, the Pulandas, the Yavana kings,

36. The Kambojas, the Balhikas and the Abhiras will then O foremost of men, be endued with courage and they will possess the sovereignty of the earth. O descendant of Bharata, at the end of the Kali Yuga such becomes the state of the world. Not a single Brahmana then adheres to the duties of his order.

37. O king, the Kshatriyas and the Vaishyas also follow practices contrary to those of their own orders. Men become short-lived, weak in strength, energy and prowess.

38. They possess little strength and diminutive bodies; and they hardly become truthful. The country becomes deserts and all directions are filled with beasts and wild animals.

39. When the end of the Yuga comes, the uttering of the Vedas become futile. The Shudras address (others) saying "Bho;" while the Brahmanas address (others) saying "Noble Sir."

40. O foremost of men, at the end of the Yuga animals enormously increase. O rulers of men, perfumes even do not become agreeable to our sense of smell.

41. O foremost of men, the tastes of things do not become so agreeable to our sense of taste as at other times. Women give birth to numerous children who become of diminutive body, destitute of good conduct and good manners. O king at the end of the Yuga women's mouth serves the purpose of intercourse.

42. O king, at the end of the Yuga, famine ravages the habitations of men and the highways are infested by women of ill fame. O king, all women become hostile to their husbands and destitute of all modesty.

43. O ruler of men, cows yield little milk; trees are crowded with swarms of crows; they do not produce any fruits and flowers.

44. O ruler of earth, the Brahmanas, polluted with the sin of killing the twice-born, accept gifts from kings who are addicted to falsehood.

45. Filled with covetousness and ignorance; and bearing the outward symbols of religion, the Brahmanas afflicting the people of the earth rove about for alms.

46-47. Men, leading domestic life, being afraid of the weight of taxation, become deceivers; while Brahmanas assuming the disguise of ascetics earn wealth by trade. O foremost of men, many Brahmanas become from their avarice of wealth religious mendicants of the Brahmacharya order.

48. O king, men at such a time behave contrary to the mode of life to which they belong; they become addicted to intoxicating drinks, they become capable of violating even the bed of their preceptors. They are deluded with the desires of this world and they pursue things that only give pleasure ministering to flesh and blood.

49. O foremost of men, at the end of the Yuga the hermitage of ascetics becomes crowded with sinful and insolent wretches who always praise the life of dependence.

50. O descendant of Bharata, the illustrious chastiser of Paka (Indra) never showers rain according to the season. The seeds that are scattered on earth never spring forth.

51. Unholy both in thought and deed, men take pleasure in envy and malice. O sinless one, the earth becomes full of sin and immorality.

52. O ruler of earth, he who becomes virtuous in such periods does not at all live long. The earth becomes devoid of virtue in every shape.

53. O foremost of men, traders, becoming full of deceit, sell their goods with false weights and measures.

54. The virtuous men do not prosper, only the sinful men then exceedingly prosper. Virtue then loses her strength and sin becomes all powerful.

55. Those that are devoted to virtue then become poor and short-lived. At the end of the Yuga those that are sinful become wealthy and long-lived.

56. At the end of the Yuga people behave sinfully even in places of public entertainment, in cities and towns. Men then always seek the accomplishment of their ends by means that are sinful.

57-58. Having earned fortunes that are really small, men become intoxicated with the pride of wealth. O king, many men at the end of Yuga try to rob the wealth that has been secretly deposited with them by others out of trust. Full of sinful practices, they shamelessly declare, "they have nothing in deposit."

59. Beast of prey and other animals and birds are seen to lie down in places of public entertainments, in cities and towns, as well as in sacred temples.

60. O king, girls of seven and eight years of age, give birth to children and boys of ten or twelve years beget offspring.

61. In their sixteenth year men are over-taken by decrepitude. And a man's life is soon run out.

62. O great king, when men become so short-lived, mere youths act like old men, while all that is seen in the youths is seen in old men.

63. Women, prone to impropriety of conduct and distinguished by bad manners, deceive even



the best of husbands and forget themselves with servants and slaves, even with animals.

64. O king, even women who are the wives of good men forget themselves with others even at the life time of their husbands.

65. O king, at the end of those thousands of years and when men become so short-lived, a draught takes place which extends for many years.

66. O lord of earth, then men and (other) creatures, possessing but little strength and vitality, die of starvation by thousands.

67. O ruler of men, seven blazing suns then appear in the sky and drink up all the waters of the earth that are in the rivers and in the seas.

68. O descendant of Bharata, O best of the Bharata race, then everything of the nature of wood and grass, whether dry or wet, is burnt down and reduced to ashes.

69. O descendant of Bharata, then the fire (called) Samvartaka helped by the wind appears on earth which has been already burnt (to ashes) by the seven suns.

70. Thereupon it (fire), penetrating the earth and reaching the nether region, creates great terror to the celestial, the Danavas and the Rakshasas.

71. O ruler of earth, burning down the nether region and also everything on this earth, that fire then destroys all things in a moment.

72. That Samvartaka fire, helped by that inauspicious wind, consume this world which extends for hundreds of thousands of yojanas.

73. That lord of all things, that fire, blazing forth in great effulgence, burns down this universe with the celestial, the Asuras, the Gandharvas, the Yakshas, the Nagas and the Rakshasas.

74. Then there rise in the sky great masses of clouds resembling herds of elephants all adorned with garlands of lightning beautiful to look at.

75. Some of them are of the colour of blue lotus, some like lilies, some like the colour of the filaments of the lotus and some are red.

76. Some are yellow as turmeric, some are of the colour of a crow's egg, some are like that of the lotus leaves and some red as vermilion.

77. Some in shape are like palatial cities, some resemble herds of elephants, some are in

the form of lizards and some of crocodiles and sharks.

78. O great king, the clouds adorned with garlands of lightning that gather in the sky on that occasion, are terrible to behold and they fearfully roar. Those masses of clouds charged with rain soon cover the whole of the firmament.

79. O great king, those masses of clouds then flood with water the whole earth with her mountains, forests and mines.

80. O foremost of men, then commanded by Parameshthi (Brahma) those clouds roaring fearfully soon flood all places.

81. Pouring a great quantity of water and filling the whole earth (with it), they extinguish that fearful, terrible and in auspicious fire.

82. Commanded by the supreme lord, they shower continually for twelve years and fill the earth with their downpour.

83. O descendant of Bharata, the ocean then over-floods it bounds; the mountains fall down in fragments, and the earth sinks under the increasing flood.

84. Then suddenly moved by the wind, those cloud go over the entire expanse of the sky and then disappear from the view.

85. O ruler of men, O descendant of Bharata, the Self Create, lord, the first cause, the deity who so abode is the lotus (Lakshmi) drinks up these fearful winds and goes then to sleep.

86. Then when earth becomes one great ocean, when all mobile and immobile creatures have been destroyed, when the celestial and the Asuras are annihilated, when the Yakshas and the Rakshasas are no more,

87. O ruler of earth, when there is no human being, when trees and wild animals have disappeared, when the firmament itself has ceased to exist, I alone in affliction rove about.

88. O foremost of kings, once thus roving over that one great ocean, my heart was filled with great affliction on not seeing any creature.

89. O ruler of men, then thus roving about for a long time, I became fatigued; but I did not get any resting place.

90. O ruler of earth, thereupon one day I saw in that great expanse of water a great and wide extending banian tree.

91. O great king, O descendant of Bharata, I then saw seated on a cot overlaid with a celestial bed and attached to one of the far-extending boughs of that banian tree.

92. A boy with a face as beautiful as the lotus or the moon, O ruler of men, with eyes as large as the petals of full blown lotuses.

93. O ruler of earth, thereupon I was filled with great astonishment and (I asked myself) "how can this child alone lie here when all the world is destroyed."

94. O ruler of men, though I knew the Present, the Past and the Future and though I took the help of ascetic meditation, I could not learn anything about the boy.

95. Possessing the lustre of the Atasi flower and adorned with the mark of Srivatsa, he appeared to me as if he were the abode of Lakshmi.

96. That lotus-eyed and greatly effulgent boy with the mark of Srivatsa then thus spoke to me in words highly pleasant to the ear.

97. "O child, I know you are fatigued and you are eager for rest. O descendant of Bhrigu, O Markandeya, rest here as long as you like.

98. O foremost of Rishis, enter into my body and rest there. That is the place assigned to you by me. I am gratified with you."

99. O descendant of Bharata, thus addressed by that boy, a sense of total disregard possessed me in respect both of my long life and state of manhood.

100. Then suddenly that boy opened his mouth and as fate would have it, I having lost all power of locomotion, entered his mouth.

101. O ruler of men, thus suddenly entering his stomach, I beheld the whole earth (there within it) with all its cities and kingdoms.

102-106. O foremost of men when wandering about in his stomach, I saw within it, the Ganga, the Satadru, the Sita, the Yamuna, the Kausaku, the Charmanvati, the Vetravati, the Chandrabhaga, the Sarasvati, the Sindhu, the Vipasa, the Godavari, the Vasvokasara, the Nalini, the Narmada, the Tamra, the Vena of fearful currents and sacred waters, the Suvena, the Krishnavena, the Irama, the Mahanadi, the

Vitasta, that large river Kaveri, the Vishalya, the Kimpuna and many others.

107. O chastiser of foes, I saw there also the ocean inhabited by alligators and sharks, that mine of gems, that excellent abode of waters.

108. I saw there also the sky adorned with the sun and the moon, blazing in great effulgence and possessing the lustre of the sun.

109. O king, I saw there also the earth beautiful with the forests and woods. O king, (I also saw) many Brahmanas engaged in many sacrifices,

110-111. Many Kshatriyas engaged in doing good to all the other orders, many Vaishyas engaged in the pursuits of agriculture and many Shudras engaged in serving the Brahmanas. Then wandering in the stomach of that high-souled being,

112. I saw the mountains of Himavat and Hemakuta. I also saw the Nishada and Shveta abounding in silver.

113. O ruler of earth, I saw also the mountain Gandhamadana and O foremost of men, I also saw Mandara and the great mountain Nila.

114. O great king, I saw also the golden mountain Meru, also Mahendra and also that excellent mountain Vindhya.

115. I also saw there the mountains of Malaya and Paripatra. These and many mountains.

116. Were seen by me in his stomach. They were all decked with gems and jewels. O ruler of men, I saw also there the lions, the tigers and the bears.

117. O ruler of the earth, all the other creatures that are on earth were all seen by me in his stomach as I was wandering about there.

118. O foremost of men, having entered his stomach, as I wandered about, I saw the whole race of the celestial, Indra and others,

119. The Saddhya, the Rudra, the Adityas, the Guhyakas, the Pitris, the Nagas, the birds, the Vasus, the Asmas,

120. The Gandharvas, the Rishis, the Daityas, the Danavas, the Nagas,

121. The son of Singhikas and all other enemies of the celestial. Whatever mobile and immobile things I saw on earth.

122-123. O king, I saw them all in the stomach of that high-souled one. O lord, living on fruits, wandering over the entire universe which was there, I lived within his body for many hundred years. But I did not see the end of his body.

124. O king, though I continuously roved about within his body in great anxiety, I could not find the limit of the body of that high-souled one.

125. Then in both thought and deed I sought the protection of that boon-giving and pre-eminently great deity and duly acknowledged his superiority.

126. O king, O foremost of men, then I suddenly came out of the open mouth of that high-souled one by means of a great gust of wind.

127. O king, O foremost of men, I then saw seated on the branch of the banian tree that immeasurably effulgent being in the form of a boy, with the mark of Srivatsa, who had swallowed up the universe.

128. O foremost of men, that greatly effulgent boy with the mark of Srivatsa and with yellow robes on, being gratified with me smilingly thus spoke to me,

129-130. "O foremost of Rishis, O Markandeya, you were living for sometime within my body, I shall however speak to you."

131. As he said to me, within that very moment, I acquired as if new sight; in consequence of which I saw myself possessed of true knowledge and freed from the illusions of the world.

132-135. O child, having seen the inexhaustible prowess of that immeasurably effulgent being, I worshipped his revered and well-shaped feet with soles as bright as the burnished copper and with toes of mild red colour. Having placed them reverentially on my head and joined my hands in humility and having gone to him with all reverence, I saw that Divine Being who is the soul of all things and whose eyes are like the petals of lotus. Having thus bowed to him with joined hands I spoke to him thus, "O God, I desire to know you and also your this wonderful illusion.

136. O excellent one, having entered into your body through your mouth, I have seen the entire universe in your stomach.

137. O god, the celestial, the Danavas, the Rakshasas, the Yakshsas, the Gandharvas, the

Nagas, may the whole universe mobile immobile are all within your body.

138. Though I continuously ran over your body, yet through your grace, O god, my memory did not fail.

139. O great lord, I have come out through your desire and not mine. O lotus-eyed one, I desire to know you who are faultless.

140. Why do you stay here becoming a boy and swallowing up the universe? You should explain to me all this.

141. O sinless one, O chastiser of foes, why does the universe is within your body? How long will you stay here?

142. O lord of celestial, I desire to hear all this in detail and as they all happened. O lotus-eyed one, it is not improper for a Brahmana to desire to know it.

143. lord, what I have seen is wonderful and inconceivable." Having been thus addressed by me, that highly effulgent and blessed god of gods, that foremost of all speakers, duly consoling me, thus spoke to me.

## CHAPTER 189

### (MARKANDEYA SAMASYA PARVA)-

#### Continued

#### Markandeya's words about Narayana

#### The Deity said :

1. O Brahmana, even the celestial do not know me truly. But as I am pleased with you, I shall tell you how I created the universe.

2. O Brahmana Rishi, you have filial piety and you have also sought my protection; you have also seen me with your eyes and your Brahmacharya is also great.

3. In days of yore, I called the waters by the name of Nara and because the waters have ever been my *Ayana* (abode), I am called Narayana.

4. O foremost of Brahmana, I am Narayana, the source of all things, the eternal, the unchangeable; I am the creator of all things and also the destroyer of all.

5. I am Vishnu, I am Brahma, I am Indra, the lord of the celestial. I am king Vaisravana (Kubera), I am Yama, the king of the deceased spirits.

6. O foremost of Brahmanas, I am Shiva, I am Soma, I am Kashyapa, I am the lord of all treated things; I am Dhata, Vidhata, I am the sacrifice embodied.

7. Fire is my mouth, the earth my feet, the sun and the moon are my eyes, the heaven is my head, the sky and the directions are my ears. And the waters are my sweats (of the body).

8. Space with the cardinal points are my body and the air is my mind. I have performed many hundreds of sacrifices in which Dakshina were in abundance.

9. I am ever present in the sacrifices of the celestial; those that know the Vedas offer sacrifices to me. On earth those chief Kshatriyas, those kings who desire to obtain heaven.

10-12. And those Vaishyas who also desire to attain to those blessed region, all worship me. Becoming Shesha it is I who support (on my head) this earth bounded by the four seas and decked by Meru and Mandara. Assuming the form of the boar in the days of yore I raised up this universe sunk in water. O foremost of Brahmanas, becoming the fire that issues forth from the Equine mouth.

13. It is I who drink up the water and create them again. From my mouth Brahmanas, from my arms the Kshatriyas, from my thighs the Vaishyas,

14. From my feet the Shudras, one after the other, sprang up through my great energy. The Rig, the Sama, the Yaju and the Atharva Vedas,

15-17. Issued forth from me and disappear also in me. The Brahmanas, devoted to asceticism, those that value peace as the highest attribute, those that have their souls under complete control, those that are desirous of knowledge, those that are freed from lust and wrath and envy, those that are unwedded to earthly things, those that have their sins completely destroyed, those that possess gentleness and virtue, those that are free from pride, those that have a full knowledge of the soul-all these worship me with profound meditation. I am the fire called Samvartaka, I am the wind called Samvartaka.

18. I am the Samvartaka sun, I am the Samvartaka fire. Those that are seen in the skies in the shape of stars,

19. O foremost of Brahmanas, know them to be the pores of my skin. The oceans, those mines of gems and the four directions.

20. Know, they are my robes, my bed, my abode. They have been spread by me to accomplish the purposes of the celestial.

21. O excellent man, know that desire, anger, joy, fear and ignorance are all different forms of myself.

22-23. O Brahmana, whatever is obtained by men by the practice of truth, charity, asceticism, peace, harmlessness towards all creatures and other such good deeds is obtained through my arrangements. Led by my laws, men rove about within my body, their senses being always overwhelmed by me. They do not move according to their will, they are moved by me.

24-26. The Brahmanas, that have thoroughly studied the Vedas, that have obtained tranquility in their souls and that have subdued their anger, obtain a high reward by performing many sacrifices. But such reward is not obtained by men who are wicked in their acts, who are overwhelmed with covetousness, who are mean and disputable, who have their souls unblessed and impure. Therefore, O Brahmana, know that this reward which is obtained by only self-controlled men and not obtained by ignorant and foolish men-this which is attainable by asceticism alone, produces high merits.

27. O excellent man, at those times when virtue and morality decrease (in the world) and sin and immorality increase, I create myself.

28-29. When fearful and vicious-minded Daityas and Rakshasas, that are incapable of being killed by even the foremost of the celestial, are born on earth, I then take my birth in the families of virtuous men. And assuming a human form, I restore peace by destroying all evils.

30. By my own Maya I create the celestial, the men, the Gandharvas, the Rakshasas and all the mobile and immobile things. And I again destroy them all (when the time comes).

31. For the preservation of virtue and morality I assume a human form and when the times come I assume form that are inconceivable.

32. In the Satya Yuga I become white, in the Treta Yuga I become yellow, in the Dvapara I become red and in the Kali Yuga I become black.

33-34. In that Kali Yuga, the virtue remains only three fourths. When the end of Kali Yuga comes, I assume the fearful form of death and destroy all the three worlds with all their mobile and immobile creatures. I then cover the universe with three steps. I am the soul of the world, I am the source of all happiness.

35. I am the humbler of all pride, I am omnipresent, I am infinite. I am the lord of the senses, I am great in power. O Brahmana, I alone set the wheel of the Time in motion. I am formless.

36. O foremost of Rishis, I am the destroyer of all creatures and I am also the cause of all efforts of all creatures. My soul completely pervades all creatures. O chief of Brahmanas, none knows me.

37. It is I whom the pious and the devoted worship in all the worlds. O Brahmana, whatever pains you have felt within my stomach.

38. O sinless one, know all that was for your happiness and good fortune. Whatever worlds with their mobile and immobile beings you have seen (within my stomach).

39. Everything has been ordained by my soul which is the source of all existence. The Grandsire of all the worlds is half of my body.

40. I am named Narayana, wielding the conch, the discus and the mace. O Brahmana Rishi, for a period of thousand times of the four Yugas,

41. I, who am the soul of the universe sleep, overwhelming all creatures in unconsciousness, O foremost of Rishis, then do I stay here for everlasting time,

42. O foremost of Brahmanas, in the form of a boy, though I am old, stay here until Brahmana wakes up. I who am Brahma have given you boons.

43. I am gratified with you, O the adored of the Brahmana Rishis. Seeing one vast expanse of water and seeing that all mobile and immobile creatures are destroyed.

44. You were afflicted with arrow. I knew this and it is for this reason I showed the universe when you entered within my body.

45. You became astonished and bewildered by seeing the entire universe (within my stomach). O Brahmana Rishi, therefore you were soon brought out by me.

46. I have spoken to you about that Soul which is inconceivable even to the celestial and the Asuras. As long as that great ascetic, the holy Brahma, does not awake,

47. O Brahmana Rishi, till then, live here happily and trustfully.

48-49. O foremost of Brahmanas, when that Grandsire of all creatures will awake. I shall alone create all creatures having bodies, also the firmament, the earth, the light, the atmosphere, the water and also all mobile and immobile creatures on earth.

**Markandeya said :**

50. O child, having said this that greatly wonderful deity disappeared. I then saw this varied and wonderful creation start into life.

51. O king, O best of the Bharata race, O foremost of all virtuous men, I saw all this wonderful sight at the end of the Yuga.

52. The lotus-eyed deity whom I saw in days of yore, that foremost of beings is Janardana (Krishna) who has now become your relative.

53. O son of Kunti, in consequence of the boon bestowed upon me by that deity O my child, memory does not fail, that the period of my life is long and that death itself is under my control.

54. That deity is Krishna, the descendant of Vrishni, the ancient supreme lord, the inconceivable Hari, the mighty-armed hero, who seems to sport (in the world).

55. He is Dhata, Vidhata, the destroyer of all, the Eternal, the bearer of Srivatsa mark on his breast, he is Govinda, the lord of all creatures, the highest of the high.

56. Seeing the chief of the Vrishnis, this Primeval Deity, this victorious God, wearing the yellow robe, my recollections come back to me.

57. This descendant of Madhu (Krishna) is the father and mother of all creatures, O foremost of the Kurus, take refuge in this great protector.

**Vaishampayana said :**

58. Having been thus addressed, the sons of Pritha and those two foremost of men, the twins, with Draupadi, all bowed down to Janardana (Krishna).

59. That foremost of men (Krishna), deserving of all honour, being thus revered by them, comforted them with sweet words.

## CHAPTER 190

### (MARKANDEYA-SAMASYA PARVA)

#### Continued

#### Prophecy for the future

**Vaishampayana said :**

1. The son of Kunti, Yudhishtira again asked the great Rishi Markandeya about the future government of the earth,

**Yudhishtira said :**

2. O Rishi, O descendant of Bhrigu, O foremost of speakers, the account of the destruction and recreation of things at the end of Yuga which we have heard from you is highly wonderful.

3. I am very curious to know what will happen in the Kali Yuga and when virtue will be destroyed, what would remain.

4-5. What will be the power of men then and what will be their food and what their amusements; what will be the length of their life, what their dress and what also will be the limit of time, after attaining which the Krita (age) will again begin. O Rishi, tell me all this. All that you narrate is varied and delightful.

**Vaishampayana said :**

6. Having been thus addressed, that great Rishi again began to narrate, delighting that foremost of the Vrishni race (Krishna) and the Pandavas.

**Markandeya said :**

7. O king, hear all that has been and heard by me and all that has been known to me by intuition through the grace of the god of gods.

8. O best of the Bharata race, hear as I narrate the account of the world when the sinful time would come.

9. O best of the Bharata race, in the Krita age, everything was free from deceit and guile, avarice and covetousness. Virtue like a bull was amongst men with four legs complete.

10. In the Treta sin took away one of its legs; and virtue had then (only) three legs. In the Dvapara, sin and virtue are mixed half and half.

11-14. O best of the Bharata race, in the dark age (Kali) virtue being mixed with three parts of

sin lives by the side of men. Accordingly virtue is said to wait upon men with only fourth part remaining. O Yudhishtira, know that the period of life, the energy, the intellect and the physical strength of men (gradually) decrease in every Yuga. O Yudhishtira, the Brahmanas, the Kshatriyas, the Vaishyas and Shudras will practise morality and virtue with deceit and men in general will deceive their fellow men by spreading the (false) net of virtue. Men with false pride of learning by their acts will make truth concealed.

15. In consequence of the loss of truth the lives of men will be short and in consequence of the shortness of life they will not be able to acquire much knowledge.

16. In consequence of the littleness of knowledge, they will have no wisdom. And for this, covetousness and avarice will overwhelm them all. Men being wedded to avarice, anger, ignorance and desire,

17-18. Will display enmity towards one another and will desire to take one another's life. Thus virtue diminished and their asceticism and truth gone Vaishyas, Brahmanas and Kshatriyas will all be equal to the Shudras. The lowest (orders of men) will rise to the middle (orders of men) and the middle will certainly descend to the lowest.

19. At the end of Yuga such will be the state of the world. The robes made of flax will be considered the best and Koradushaka grain will be considered to be the best.

20-21. At the end of Yuga men will consider their wives as only friends; they will live on fish and milk of goats and sheep's, for cows will then be extinct. At this time even those that always observe vows will become covetous.

22. At the end of Yuga men will be opposed to one another and seek one another's life. They will be atheists and thieves.

23. They will dig even the banks of streams with their spades and sow grains there. But even these places will prove barren to them at this period of time.

24. Those men who are devoted to the rites in honour of the deceased and of the celestial will be covetous and will also appropriate and enjoy what belongs to others.

25. The father will enjoy what belongs to the son and the son what belongs to the father. At such time things forbidden by the Shastras will be enjoyed by men.

26. The Brahmanas will speak ill of the Vedas and they will not observe any vows. Their understanding being clouded by the science of controversy, they will neither perform sacrifices nor Homas. Deluded by the sciences of controversy, their heart will be led away to things mean and low.

27. Men will till low-lands and employ cows and calves that are but one year old in drawing the plough and carrying the burdens.

28. Sons having killed their fathers and fathers having killed their sons will incur no opprobrium by doing it; and they ever will take glory in them.

29. The whole world will be filled with Mlechchha conduct and Mlechchha notions. All (religious) rites and sacrifices will cease; there will be joy no where and general festivities will disappear.

30. Men will rob the possessions of helpless persons, of those that are friendless and of those that are widows.

31-33. Possessing little energy and strength and no knowledge and being addicted to avarice, ignorance and sinful practices, men will accept with joy the gifts made by the wicked-minded people with contemptuous words. O son of Kunti, the kings with their hearts wedded to sin, having no knowledge and always being proud of their wisdom will fight with one another with the intention of taking one another's lives. The Kshatriyas will be at the end of the Yuga the thorns of the earth.

34. Full of avarice, swelling with pride and vanity, unable and unwilling to protect (their subjects) they will take pleasure in punishing (their subjects).

35. Again and again attacking the good and the honest and feeling no pity for them even when they will cry in grief, the Kshatriyas will, O descendant of Bharata, rob them of their wives and wealth.

36. When this Yuga will come, no one will ask for a girl (for marriage) and no one also will

give away a girl. The girls will themselves choose their own husbands.

37. The kings with their mind darkened by ignorance and discontented with what they have, will at such a time rob their subjects by every means in their power.

38. There is no doubt the world will be then Mlechchhafield. When this Yuga would come, the right hand will deceive the left and the left the right.

39. Men with false pride of learning will diminish truth. The old will display the folly of the young and the young will show in them the dotage of the old.

40. The cowards will have the reputation of bravery and the brave will be as melancholy (fools) as the cowards. At this age men will not trust one another.

41. Full of avarice and ignorance all the world will have but one sort of food, sin will increase and virtue will fade away.

42. O ruler of men, the Brahmanas, the Kshatriyas and the Vaishyas will disappear, leaving no trace of their orders. At this time all men will be of one order.

43. Fathers will not forgive their sons and the sons will not forgive their fathers; at this time wives will not serve their husbands.

44. When this age will come men will seek those countries where men's staple food is wheat and barley.

45. O king, men and women will become perfectly free in their conduct. When this age will come, they will not tolerate one another's acts.

46. O Yudhishtira, the whole world will be then Mlechchhafield; men will no more gratify the celestial by performing the Shraddha ceremony.

47. O ruler of men, no one will listen to the words of others and none will be considered as another's preceptor. The whole world will be enveloped by fearful (intellectual) darkness.

48. Then the length of men's life will be sixteen years. When this age would come men will die at this age.

49. Girls of five and six years will give birth to children and boys of seven or eight years of age will be fathers.

50. O king, O foremost of monarchs, when this age would come the wife will not remain content with her husband and the husband also will not remain content with his wife.

51. When this age would come, the possession of men will be small and they will falsely bear the marks of religion. The world will be filled with avarice and jealousy. No one will be a giver to the other.

52. The country will be afflicted with dearth and famine. The roads will be filled with lustful men and unchaste women. Women will also hate their husbands.

53. When this age will come, men will certainly adopt the Mlechchha conduct; they will eat all things; they will be free in their all acts.

54. O best of the Bharata race, led by avarice, men will deceive one another when they will buy and sell.

55. When this age would come, men will perform the ceremonies and rites without knowing the ordinances; they will behave as they would like.

56. When this age would come, led by their nature, men will act with cruelty and will speak ill of one another.

57. People will pitilessly destroy trees and gardens. Men will be filled with anxiety for their livelihood.

58. O king, led away by covetousness, men will kill the Brahmanas and appropriate and enjoy their wealth.

59. The Brahmanas, being persecuted by the Shudras and afflicted with fear and exclaiming "Oh" "Alas" will rove over the world with none to protect them.

60. When men will kill others, when they will be wicked, cruel and destroyers of all animals, then will that (Kali) Yuga would come,

61-62. O perpetuator of the Kuru race, O king, the foremost of Brahmanas, being persecuted by the robbers, will like crows fly in fear and in great speed to rivers, to mountains and to inaccessible regions. Being afflicted with tasks imposed on them by cruel kings,

63. O ruler of earth, they will lose all patience in this fearful age. They will do all improper works and become the servants of the Shudras.

64. The Shudras will explain religion, Brahmanas will listen to them and settle their duties by accepting such interpretations (as made by the Shudras).

65. The low will become the high and all sources of things will appear in contrary shape. Abandoning the celestial, men will worship the bones.

66. At this age, the Shudras will cease to serve the Brahmanas. In the hermitages of the Brahmanas, in their schools and colleges etc.

67. In places sacred to the gods and in sacrificial grounds and in sacred tanks, the earth will be disfigured with tombs and walls containing bones etc. and they will have no temples dedicated to the celestial.

68-70. All this will take place in the (Kali) Yuga. Know these are the signs of the (Kali) Yuga. When men become always fierce, sinful, carnivorous, addicted to intoxicating drinks then does the (Kali) Yuga come. O king, when flowers will be produced in flowers, the fruits in fruits, then does the (Kali) Yuga come. In this Yuga the clouds pour rain unseasonably.

71. Ceremonial rites of men do not follow one another in due order and the Shudras quarrel with the Brahmanas.

72. Soon is the earth filled with the Mlechchhas and Brahmanas for fear of heavy taxes fly in all directions.

73. All distinctions amongst men disappear. With honorary tasks and offices, men go to the forests and live on fruits and roots.

74. When the world will be so afflicted, there will be no rectitude of conduct. Disciples will not heed their preceptors instructions, nay they will even try to injure them.

75. Preceptors impoverished for the want of wealth will be disregarded by men. Friends and relations and kinsmen will perform friendly offices for only the sake of wealth.

76-77. When that age would come, every one will be in want. All the directions will be in a blaze; the stars and the constellations will have no brilliancy and the planets and planetary conjunctions will be inauspicious. The curse of the wind will be confused and innumerable meteors will flash though the sky, foreboding great fear.



78. The sun will appear with six other suns. There will be great noise on every side and everywhere there will be (great) conflagrations.

79. The sun from his rising to setting will be covered by Rahu. The exalted deity of one thousand eyes (Indra) will unceasingly shower rains,

80. When this age will come, crops will not grow in (great) abundance. The women will always be very harsh in speech; they will become pitiless and fond of weeping.

81. They will never obey the orders of their husbands. When this age will come, sons will kill fathers and mothers.

82. Women living uncontrolled will kill their husbands and sons. O great king, Rahu will then devour the sun out of season.

83-84. When this age, will come, fire will blaze up in all directions. Travellers, being unable to obtain food, drink and shelter even, when they ask for them, will lie down on the wayside. Crows, snakes, vultures and kites and other animals and birds will utter discordant cries.

85-87. When that age would come, men will abandon their friends and relatives, servants and followers. When this age will come, leaving the countries, directions, towns and cities that they occupy, men will one after the other seek for new ones. "Oh father, O son," uttering such frightful words,

88. Men in great affliction will rove over the (various) countries. When this terrible age would be over,

89. Creatures would come into existence again beginning with the Brahmanas. When that age will pass away, creation will again increase,

90. Providence will again be propitious at will. When the sun, the moon and the Brihaspati.

91. Will with the constellation of Pushya enter the same, the clouds will incessantly shower rains and stars and planets will be auspicious.

92. The planets, duly revolving in their orbits will be greatly propitious. Abundance, prosperity, wealth and peace will be every where.

93. Impelled by Time a Brahmana named Kalki Vishnuyasha will be born. He will possess great energy, intelligence and prowess.

95. He will be born at a village called Sambhala in a blessed Brahmana family. As soon as thought of, vehicles, weapons, warriors and arms and armours will all be at his command. He will be the imperial sovereign ever victorious by the strength of his virtue.

97. He will restore order and peace in this world overcrowded with creatures and contradictory in its laws. That effulgent and greatly intelligent Brahmana will destroy all things. He will be the destroyer of all and he will be the maker of a new Yuga, That twice-born one surrounded by the Brahmanas, will exterminate all the low and despicable Mlechchhas wherever they will be found.

## CHAPTER 191

### (MARKANDEYA SAMASYA PARVA)-

#### Continued

#### Command to Yudhishtira

Markandeya said :

1. Then exterminating all robbers, he (Kalki) will duly give away this earth at a great horse-sacrifice to the Brahmanas.

2. Having established the blessed rectitude ordained by the Self-create (Brahma), that doer of virtuous and renowned deeds will then enter a charming forest.

3. The people of the earth will imitate his conduct. When thieves and robbers will be exterminated by the Brahmanas, there will be again prosperity (on earth).

4. When the countries will be (all) subjugated, that foremost of Brahmanas, having cast away the deer-skins, lances and tridents and other weapons.

5. Showing his reverence for the excellent twice-born ones was engaged in killing the thieves. That Kalki, will rove over the earth being adored by the foremost of Brahmanas.

6. The heart-rending cries of "O father," "O mother" "O son", will rise when he will exterminate the thieves and robbers.

7. O descendant of Bhārata, when at the appearance of the Krita Yuga sin will thus be completely destroyed and virtue will flourish men will again be engaged in religious rites.

8. Well-planted gardens, sacrificial grounds, large tanks, Vedic schools and colleges, ponds and temples will (all) reappear every where; various sacrifices will also begin to be performed at the appearance of the Krita age.

9. Brahmanas will be honest and good. Being devoted to asceticism, they will be Rishis.

10. The hermitages occupied by the wicked wretches will once more be the homes of men devoted to truth. Men in general will begin to honour and practise truth. All seeds sown on earth will grow.

11. O king of kings, every kind of crop will grow in every season. Men will devotedly practice charity, vows and religious rites.

12. The Brahmanas, devoted to meditation and sacrifices will be of virtuous soul and cheerful disposition. The kings will virtuously govern the earth.

13. In the Krita Yuga, the Vaishyas will devote themselves to trade, the Brahmanas will be devoted to their six duties and the Kshatriyas will be devoted to the display of prowess.

14. The Shudras will be devoted to the service of the other three orders. Such will be the Dharma in Krita, Treta and Dvapara Yugas.

15. O son of Pandu, I have now narrated to you everything. I have told you the periods embraced by the several Yugas, that which is known to all.

16. Thus have I now told you everything appertaining to both the past and the future as narrated by Vayu in his own Purana adored by the Rishi.

17. Immortal as I am, I have many times seen and ascertained the courses of the world. I have now told you all that I have seen and felt.

18. O undeteriorating one, hear now my words with your brothers relating some thing else to clear your doubts about religion.

19. O foremost of virtuous men, O king, you should always fix your soul on virtue; for, virtuous-minded men obtain bliss both here and hereafter.

20. O sinless one, listen to the auspicious words that I tell you (now). You should never humiliate a Brahmana for a Brahmana, if angry, can destroy the three worlds by his vows.

**Vaishampayana said :**

21. Having heard these words of Markandeya, the foremost of the Kurus, the greatly intelligent and highly effulgent king (Yudhishtira) spoke these words of wisdom.

**Yudhishtira said :**

22. O Rishi, if I am to protect my subjects, what course of action must I follow? How should I behave, so that I may not fall away from the duties of my order?

**Markandeya said :**

23. Be kind to all creatures and be devoted to their good. Love all without hating anyone.

24. Be truthful, be self-controlled, be ever engaged in protecting your subjects. Practise virtue and avoid sin and worship the Pitris and the celestials.

25. Whatever you have done from ignorance, expiate it by giving away in charity. Abandoning pride, always possess humility.

26. Conquering all the world, remain in joy and be happy. This is the course of conduct that accords with the rules of virtue. This is and this was what is considered as virtue.

27. Therefore, O child, do not be aggrieved by your this present calamity. There is nothing past of future that is not known to you.

28-29. O child, the wise men are never be overwhelmed when they are persecuted by Time. O mighty-armed hero, Time rises superior even to the dwellers of heaven. O child, time afflicts all creatures. O sinless one, let not doubt come into your mind regarding what I have told you.

30. If doubt comes to your mind, your virtue will be destroyed. O best of the Bharata race, you are born in the celebrated Kuru dynasty.

31. You should practise in thought, in word and in deed that which I have told you.

**Yudhishtira said :**

32-33. O foremost of Brahmanas, the words which you have spoke to me are sweet to hear. O lord, I shall carefully follow them at your command. O foremost of Brahmanas, I have neither avarice, nor lust, nor fear, nor pride. O lord, I shall act according to what you have told me.

**Vaishampayana said :**

34. Having heard the words of the intelligent Markandeya. O king, the Pandavas became exceedingly glad along with the wielder of the (bow) Sharnga (Krishna) and with all those foremost of Brahmanas and with all those that were there.

35. Having heard the blessed words of the ancient history told by the intelligent Markandeya, they were (all) filled with astonishment.

## CHAPTER 192

### (MARKANDEYA SAMASYA PARVA)- Continued

#### The history of the frogs

**Janamejeya said :**

You should speak to me about the greatness of the Brahmanas, as Markandeya told it to the Pandavas.

**Vaishampayana said :**

1. The son of Pandu spoke thus to Markandeya, "You should speak to me about the greatness of the Brahmanas."

2. Markandeya replied, "Hear the account of the Brahmanas in the days of old."

**Markandeya said :**

3. A king of Ayodhya, born in Ikshvaku's dynasty, named Parikshit (once) went out hunting.

4. Pursuing a deer alone on a single horse he went away to a great distance (from his followers and retinue).

5. Fatigued and afflicted with hunger and thirst, he saw in that part of the country where he was (thus) led, a dark and dense forest.

6. He entered it (the forest). Seeing in the deep forest a charming lake, he with his horse bathed there.

7. Thus being refreshed and placing some lotus-stalks before the horse (for him to eat), he sat on the side of the lake. Lying down there he heard a sweet strain of music.

8. Hearing it he reflected, "I do not see any trace of any human being here: whose strain of music is then this?"

9. He then saw a damsel of great beauty and grace gathering flowers and singing (as she was doing it). She soon came near the king.

10. To her said he, "O blessed lady, who are you and to whom do you belong?" "She replied, I am a maiden." The king said, "I ask you to be mine."

11. To him replied the maiden, "Give me a pledge, only then I can be yours." The king asked about the pledge and the maiden said, "I must never see water."

12. The king asked, "Be it so" and he then married her. Having married her, the king Parikshit sported with her in great joy and sat with her in silence.

13. When he was thus living, his soldiers arrived at that spot.

14. Seeing the kings, the soldiers stood surrounded him. Cheered by the arrival of his soldiers, the king entered a *Palakin* and went to his city. Arriving at his own city, he lived with her in privacy.

15-16. Even those who were stationed near him could not see him. Thereupon his chief minister asked those women that waited upon him, "What is your business?" The women said,

17-18. "We see here a matchlessly beautiful damsel and the king has married her giving her a pledge, namely that he would never show her any water." Having heard all this, he (the minister) made an artificial forest containing many trees with numerous fruits and flowers. He excavated a large and deep tank within that forest in one of its corners. He covered it with a net of pearls and its water looked like ambrosia. One day he spoke thus to the king in private. "This is a beautiful forest having no water any where. Sport here in joy."

19. At these words of the minister, he (the king) entered that forest with his beautiful wife. One day when he was sporting in that charming forest, he became tired and fatigued and afflicted with hunger and thirst. He then saw a bower of Madhavi (creeper).

20-21. Entering it with his beloved, the king saw a tank full of water which was transparent

and which was as sweet as nectar. Seeing it with his beautiful wife, he sat down on its bank.

22. Then the king thus spoke to that lady, "Cheerfully bathe in this water." Having heard his words, she got down under the water, but she did not reappear again.

23. When the king searched for her, he did not find any trace of her. He then ordered the water of the tank to be pumped out. He thereupon saw a frog sitting at the mouth of a hole. On seeing this, the king passed the following order in anger.

24. "Kill all frogs wherever they are to be found. Whoever wishes to see me, let him come to me with a dead frog as tribute."

25. When this fearful destruction of frogs went on, the frightened frogs went to their king and told him all that had happened.

26. Thereupon the king of the frogs, assuming the garb of an ascetic Brahmana, came to that monarch and thus spoke to him,

27. "O king, do not allow anger to take possession of you. Be king, you should not destroy the innocent frogs."

**Two slokas here follow**

28-29. O undeteriorating one, do not destroy the frogs. Pacify your wrath. The prosperity and ascetic merit of those that have their souls steeped in ignorance always suffer diminution. Pledge yourself not to be angry with the frogs. What need have you to commit such a sin? what purpose will be served by killing the frogs?"

30. To him the king whose heart was full of the grief for the disappearance of his dear one thus spoke,

31. "I will never forgive the frogs. I will certainly destroy them. My beloved wife has been devoured by one of these wicked wretches. The frogs therefore will always deserve to be killed by me. O learned man, you shall not intercede on their behalf."

32-33. Having heard his words, he (the frog king) thus spoke with his senses and mind much pained, "O king, be kind. I am the king of the frogs, named Ayu. She was my daughter, named Sushobhana. This is but an instance of her bad character. She had deceived many other kings

before. Then the king said, "I desire to have her. Let her be given to me by you."

34. Thereupon her father bestowed her upon him and he spoke to her thus, "Wait upon this king."

35. Having said this, he thus cursed his daughter in anger, "As you have deceived many kings, for your this untruthful conduct, your sons will be haters of Brahmanas."

36. Having obtained her, the king became greatly enamoured of her for her great accomplishments. Feeling that he had, as it were, obtained the sovereignty of the three worlds, he bowed down his head to the king of the frogs. Honouring him in due form he thus spoke with his voice choked with tears of joy, "I have been much favoured."

37. The king of the frogs, then bidding farewell to his daughter, went away whence he had come.

38. After sometime, the king begot on her three sons. They were named, Shala, Dala and Bala. Sometime after, the king, their father, installing the eldest son on the throne, went to a forest with the desire of practising asceticism.

39. One day Shala, when out in hunting, saw a deer and pursued it on his car.

40. He spoke to the charioteer "Drive me faster." Having been thus addressed the charioteer said to the king,

41. "Do not entertain such a purpose. This deer is incapable of being caught by you. If however Vami horses were yoked to your chariot, then you could have caught it." Thereupon the king said to the charioteer. Tell me all about the Vami horses or else I shall kill you," Having been thus addressed by the king, the charioteer became greatly frightened. He was afraid of the king, he was also afraid of the Vamadeva; and therefore he did not tell the king anything. Thereupon the king uplifting his sword again said to him. "Tell me soon or I will certainly kill you." Being afraid of the king, the charioteer said, "Vami horses are those that belong to Vamadeva, they are as fleet as the mind.

42. When he said this, the king thus spoke to him, "go (at once) to the hermitage of Vamadeva." Having gone to the hermitage of Vamadeva, he thus spoke to that Rishi.

43. "O exalted one, a deer shot by me is flying away. You should make me capable of catching it by giving me your pair of Vami horses. The Rishi replied, "I give you my pair of Vami horses; but after accomplishing your object, you must soon return them to me." Having taken those horses and having obtained the Rishi's permission, the king yoked the paid of Vami horses to his car and then pursued the deer. When he had left the hermitage, he thus spoke to his charioteer. "There (two) jewels of horses the Brahmanas (by no means) deserve to possess. They must not be returned to Vamadeva." Having said this and caught the deer, he returned to his capital and kept the Vami horses in the inner apartments of his palace.

44. Thereupon the Rishi reflected, "This prince is young. Having obtained an excellent pair of horses, he is sporting with them in great joy without returning them to me. Alas! What a pity!"

45. Having thus thought in his mind, he spoke to one of his disciples after full one month had passed away. "O Atreya, go and ask the king what he had done with the Vami horses. He should return them to your preceptor.

46. He went to the king and spoke to him as instructed. Thereupon the king replied, "These two horses deserve (only) to be possessed by kings. The Brahmanas do not deserve to possess jewels of such value. What business have Brahmanas with horses? Go back with contentment."

47. Going back he told all to the preceptor. Having heard this sad news, Vamadeva was filled with wrath and he himself went to the king and asked for his horses. But he declined to give him what he asked.

**Vamadeva said :**

48. O king, give me my Vami horses. By them you have accomplished something which was impossible to be accomplished by you. By transgressing the practices of both the Brahmanas and the Kshatriyas, do not cause your own death by the terrible curse of Varuna.

**The king said :**

49. O Vamadeva, these two excellent, well-trained and docile bulls are fit animals for Brahmanas. Go with them wherever you like.

Even the Vedas carry person, like you, (what will you do with horses)?

**Vamadeva said :**

50. O king, the Vedas indeed carry persons like us, but that is in the next world. But in this world animals like these (horses) carry me and also men like me and also all others.

**The king said :**

51. Let four asses carry you or four mules of the best kind or four horses as fleet as the wind. Go away with these, the pair of Vami horses deserve to be possessed only by the Kshatriyas. Therefore, know that those (Vami horses) are not yours.

**Vamadeva said :**

52. O king, very severe vows have been ordained for the Brahmanas. If I have observed them, then let four fearful and mighty-Rakshasas of terrible appearance and iron body pursue you at my command and kill you and then carry you on their sharp lances after cutting up your body into four parts.

**The king said :**

53. O Vamadeva, let those that are armed with bright lances and swords and that know you to be a Brahmana who desires to take life in thought, word and deed, at my command cut you down with all your disciples,

**Vamadeva said :**

54. O king, when you receive from me these Vami horses, you had said, I will return them." Therefore give me back my Vami horses, so that you can save your life.

**The king said :**

55. Hunting is ordained for the Kshatriyas. I do not punish you for your untruthfulness. 'O Brahmana, obeying all your commands, I shall obtain the blessed region.

**Vamadeva said :**

56. A Brahmana can never be punished in thoughts, words or deeds. That learned man who succeeds by ascetic austerities on knowing a Brahmana to be so does not attain to prominence in this world.

**Markandeya said :**

57. O king, when the king had been thus addressed by Vamadeva, there rose four fearful-

featured Rakshasas. As they with up lifted lances in their hands came to the king with the intention of killing him, he thus cried aloud,

58. "O Brahmana, if all the Ikshvakus, if Dala (my brother), if all these Vaishyas tell me, even then I will not give up these Vami horses to Vamadeva, for these men can never (then) be virtuous."

59. When he was thus speaking, they (the Rakshasas) killed him and that lord of earth fell on the ground. Thereupon learning in the death of the king, the Ikshvakus installed Dala on the throne."

60. Then the Brahmana Vamadeva went to his kingdom and spoke thus to the king Dala, "O king, it has been ordained in all the Shastras that men should give away to the Brahmanas.

61. O king, if you fear sin, then give me my Vami horses back without any delay." Having heard these words of Vamadeva, that king spoke thus to the charioteer in anger,"

62. Bring me one of those beautiful but poisonous arrows that are kept with you, so that pierced by it, Vamadeva may lie prostrate on the ground in pain and be torn by the dogs.

**Vamadeva said :**

63. O ruler of men, I know you have a son ten years old, born of Shyenajita, your queen, Urged by my word, soon kill your that beloved boy by these fearful arrows

**Markandeya said :**

64. O king, when Vamadeva had said this, the (arrows) killed the prince in the inner apartment. Hearing that he had been killed by his arrows, Dala spoke these words.

**The king said :**

65. O Ikshvakus, I shall today of your good. I will with great force kill this Brahmana. Bring me another of my greatly effulgent arrows. O rulers of earth, behold my prowess today.

**Vamadeva said :**

66. This fearful and poisonous arrow that you aim at me, O ruler of men, you shall not be able to aim or to shoot,

**The king said :**

67. O Ikshvakus, behold, I am incapable of shooting the arrow that has been taken by me; I fail to kill this Brahmana. Let Vamadeva be blessed with a long life.

**Vamadeva said :**

68. Touching your queen with this arrow, you may cleanse yourself off this sin.

**Markandeya said :**

67. The king did as he was directed and then the princess spoke thus to the Rishi.

**The Queen said :**

68-69. O Vamadeva, let me be able to instruct duly this foolish, husband of mine from day to day imparting to him words of grave import. Let me always wait upon and serve the Brahmanas; and by this, O twice born one, let me acquire the sacred regions after death.

**Vamadeva said :**

70. O princess, O beautiful-eyed lady, you have saved this royal dynasty. Ask of me a matchless boon. I will grant you whatever you ask. O faultless lady, ruler over your these kinsmen and over the kingdom of the Ikshvakus.

**The Queen said :**

71. O exalted one, this is the boon I ask, that my husband may now be freed from his sin and that you may think well of his son and kinsmen. O foremost of Brahmanas, this is the boon I ask.

**Markandeya said :**

72. Having heard her these words, O foremost of the Kurus, the Rishi said, "Be it so " Thereupon that king, becoming exceedingly happy and bowing to the great Rishi, gave him his Vami horses.

## CHAPTER 193

### (MARKANDEYA SAMASYA PARVA)-

#### Continued

#### The colloquy between Baka and Indra

**Vaishampayana said :**

1. The Rishis, the Brahmanas and Yudhishtira then asked Markandeya how the Rishi Baka was (so) long-lived. Markandeya thus spoke to them all.

2. "The greatly ascetic royal sage Baka was long-lived; you need not enquire of its reason."

3. O descendant of Bharata, having heard this, the son of Kunti Dharmaraja Yudhishtira with his brothers thus again asked Markandeya.

4. "We have heard that both the high-souled Baka and Dalbhya were immortal; and these (two) Rishis, held in universal reverence, were the friends of the lord of the celestial (Indra).

5. O exalted one, I desire to hear the account of the meetings of Indra and Baka which is both full of joy as well as grief. Tell me all this in detail.

**Markandeya said :**

6. O king, when the fearful war between the Devas and the Asuras was over, Indra became the lord of all the worlds.

7. The clouds copiously rained and people had an abundance of harvests. They had no malice or ill will, they were devoted to the duties of their own order. They were all devoted to virtue.

8. Adhering to the duties of their own order, people became very happy. Having seen all people happy, the slayer of Bala,

9. O king, the lord of the celestial Indra himself became very happy. Seated on his (elephant) Airavata, he saw his happy subjects.

10. (He also saw) various hermitages and many auspicious rivers, prosperous towns, villages and rural regions, all enjoying plenty in everything.

11-12. (He also saw) kings devoted to virtue and skillful in protecting their subjects; also tanks and reservoirs, wells and lakes and small ponds all full of water and adorned with the foremost of Brahmanas engaged in the observance of various excellent vows. O king, then descending on the charming earth, Shatakratu (Indra).

13. When, O king, towards a blessed country abounding in numerous trees and situated in the region of the east near the sea.

14. It was a charming hermitage frequented by beasts and birds. The king of the celestial saw in that charming hermitage Baka.

15. Baka also seeing the chief of the celestial became exceedingly happy. He received him with the offer of *Argha* and water to wash his feet and also fruits and roots.

16. Having comfortably seated himself, the boon-giving, slayer of Bala, the king of the heaven, asked Baka the following questions.

**Indra said :**

17. O Rishi, O sinless one, you have lived for one hundred thousand years. O Brahmana, tell me what are the sorrows of those who live forever.

**Baka said :**

18. To live with persons who are disagreeable, to be separated with persons that are agreeable and beloved, to associate with the wicked, these are the evils which they that are immortal have to bear.

19. What could be greater evil than (to witness) that death of sons and wives, of kinsmen and friends and than the pain of dependence on others.

20. I believe there is no more pitiable sight in the world than that of men destitute of wealth being insulted by others (who possess wealth).

21. The acquisition of family dignity by those who do not possess it and the loss of family dignity by those who possess it, unions and disunions, these are to be witnessed by one who lives forever.

22. O deity Shatakratu, those that have no family dignity gain wealth, what could be greater reverses of family dignity than this? All this you are to see happening before your eyes (if you live forever).

23. What can be a greater sorrow than (to witness) the reverses of the celestial, the Danavas, the Gandharvas, men, the Nagas and the Rakshasas?

24. They that are nobly born suffer affliction by coming under the subjection of low-born men; the poor are insulted by the rich, what can be a greater sorrow than (all) this?

25. Innumerable instances of such contradictory dispensations are seen in the world (by one who lives forever). The foolish and the ignorant are happy while the learned and the wise are miserable. Many instances of misery are seen amongst men in this world.

**Indra said :**

26. O greatly exalted one, tell me what are the joys of those that live forever, joys adored by the celestial and the Rishis?

**Baka said :**

27. He who cooks even leaves at the eighth and twentieth part of the day.

28. And he who has no wicked friend, who is happier than he? He in whose case the day is not counted is not called voracious.

29-32. O Maghavan, even he is happy who cooks only little leaves (for his food). Earned by his own efforts, he who eats even fruits and leaves in his own house deserves to be respected. He, who eats in another's house the food given to him in contempt, even if that food be rich and palatable, does a thing which is hateful. Therefore the wise cry "fie" on the food that a mean wretch like a dog or a Rakshasa eats at another's house. If after feeding the guests and the servants and offering food to the Pitris, an excellent Brahmana.

33. Eats what remains, there can be none happier than he. O Shatakratu, there is nothing sweeter or holier.

35. Than that food which such a person takes after having fed the guests with its first portion. Each mouthful that the Brahmana eats after having fed the guests produces the fruit of giving away one thousand kine. Whatever sins might have been committed by him in his childhood are all destroyed.

36. If the water that is in the hands of a Brahmana who has been fed and honoured with Dakshina be sprinkled (on the feeder), then all his sins are instantly destroyed.

**Markandeya said :**

37. Having talked over this and various other auspicious things with Baka, the chief of the celestial went to heaven.

## CHAPTER 194

(MARKANDEYA-SAMASYA PARVA)-  
Continued

**The history of Shibi**

**Vaishampayana said :**

1. Thereupon the Pandavas again thus spoke to Markandeya.

2. "You have spoken to us about the greatness of the Brahmanas, we now desire to hear about the greatness of the royal order the Kshatriyas." To them replied the great Rishi Markandeya, "Hear now of the greatness of the royal order." A king of the Kuru dynasty named Suhotra went on a visit to the great Rishis and as

he was returning he saw king Shivi, the son of Ushinara. As they met, they each saluted the other as best fitted to his age. Considering each equal to the other, they did not allow way to each other. At this time Narada came. (He said) why are, you standing here thus blocking each others way?

3. They said to Narada, "O exalted one, you should not speak thus. The sages of old have said that way should be given to one who is superior or abler. We that stand blocking each other's way are equal to each other in every respect. If properly judged, there is no superiority or inferiority between us." Having been thus addressed, Narada recited the following slokas.

4. O descendant of Kuru, he who is cruel behaves cruelly towards even those who are humble and he who is humble behaves humbly and honestly towards even those are wicked. He who is honest behaves honestly towards even those who are dishonest, why then should not he behave honestly with one who is honest.

5. He who is honest considers the service that is done to him, as if it were one hundred times greater than it (really) is. This is the custom amongst the celestial. The ruler of earth, the son of Ushinara, certainly possesses greater goodness than you.

6. One should conquer the mean by charity, the untruthful by truth, the wicked by forgiveness and the dishonest by honesty.

7. Both of you are generous-minded. Let one of you stand aside (giving the way to the other) according to the above words." Having said this, Narada became silent. Having heard this, the descendant of Kuru, (king Suhotra), walking round Shivi and praising his many good deeds, gave him the way and went away.

8. It is thus that Narada has described the greatness of the royal order.

## CHAPTER 195

(MARKANDEYA-SAMASYA PARVA)-  
Continued

**The history of Yayati**

**Markandeya said :**

1. Now hear another story. One day when the king Yayati, the son of Nahusa, was sitting on his throne surrounded by the citizens, a Brahmana



came there for (the purpose of begging) wealth for his preceptor. And he thus spoke, "O king, I beg wealth for my preceptor according to the pledge (I gave him).

**The king said :**

2. O exalted one, tell me what was your pledge.

**The Brahmana said :**

3. O king, in this world when a man asks for alms, men the him who asks for it. I ask you therefore (to tell me) with what feelings you will give me what I ask and on which I have set my heart.

**The king said :**

4. Having given away anything, I never boast of it; I never also listen to the prayers for things that cannot be given. But I (always) hear the prayers for things than can be given. Giving away, I always become happy.

5. I shall give you one thousand kine; the Brahmana who asks me for a gift is always very dear to me. I am never angry with a man who asks of me and I am never sorry for having given away.

**Markandeya said :**

6. Having said this, the king gave one thousand kine to the Brahmanas and the Brahmana also obtained one thousand kine.

## CHAPTER 196

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Seduka and Vrishadarbha

**Vaishampayana said :**

1. The Pandavas again said, "Tell us again of the greatness (of the Kshatriyas).

2. Markandeya said, "O great king, there were two kings, named Vrishadarbha and Seduka. Both of them were learned in the precepts of morality and skillful in the weapons of offence and defence.

3. Seduka knew that Vrishadarbha had from his boyhood a mental vow, namely that he would never give no other metal to a Brahmana except gold and silver.

4. Once upon a time, a Brahmana having completed his study of the Vedas, came to

Seduka; and uttering a benediction upon him he begged (wealth for his preceptor);

5. Saying "Give me one thousand horses." Seduka spoke to the Brahmana,

6. "It is not possible for me to give you this for your preceptor.

7. Therefore go to Vrishadarbha; he is, O Brahmana, a (very) virtuous king; go and beg of him. He will give you, for it is his vow."

8-9. Thereupon the Brahmana went to Vrishadarbha and begged one thousand horses. That king (however) struck him with a whip.

Then the Brahmana said, "I am innocent, why do you strike me thus?"

10. Having said this, he was going to curse the king, when the latter said, "Do you curse him who does not give you what you ask? Is this the conduct proper in a Brahmana?"

**Brahmana said :**

11. O king of kings, sent to you by Seduka I came to you to beg. For your bad conduct, I am going to curse you.

**The king said :**

12. I shall now give by whatever tribute comes to me before the morning is expired. How can I send away a man empty-handed who has been whipped by me?

**Markandeya said :**

13. Having said this, he gave the Brahmana whatever came to him that day which was not than the value of one thousand horses.

## CHAPTER 197

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Shibi

**Markandeya said :**

1. One day the celestial resolved that they should go to the earth and try the virtue of the ruler of earth, Shivi. Saying "very well" Agni and Indra went (to earth).

2. Agni, assuming the form of a region flew away from Indra who pursued him in the form of a hawk.

3. The region fell on the lap of the king Shivi who was seated on a costly seat.

4. Thereupon the priest thus spoke to the king, "Afraid of the hawk, this region has come to you for his life with the intention of saving it.

5. The learned men have said that the fall of region on one's lap forebodes a great danger. The king who understands men should save himself by giving away wealth."

6. Thereupon the region thus spoke to the king. "Afraid of the hawk and desirous of saving my life, I have come to you for the safety of my life. I am a Rishi. Assuming now the form of a region I have come to you to seek the protection of my life. I consider you my life.

7. Know me as one who is learned in the Vedas, as one leading the life of a Brahmachari, as one who possesses self-control and asceticism. Know me also as one who have never spoken a harsh word to his preceptor, as one possessed of every virtue and as one that is sinless.

8. I recite the Vedas, I know their prosody, I have studied all the Vedas letter per letter. I am not a region. Therefore do not given me up to the hawk. Giving up a learned and a noble man is never a good gift."

9. Thereupon the hawk spoke Thus to the king."

10. Creatures are not at once born in their own order. You may have been in a former birth begotten by this region. O king, it is not proper for you to interfere with my food by protecting this region.

**The King said :**

11. Has any one seen before that birds speak the pure speech of man? knowing what the region says and also what the hawk says, what is good for us to do?

12. He, who gives up a frightened creature seeking protection of his enemies, does not get protection when he is in need of it. The clouds do not shower seasonably for him and the seeds, though sown, do not grow for him.

13. He, who gives up an afflicted creature seeking protection of its enemies, sees his offspring die in childhood. The forefathers of such a man can never live in heaven. The very celestial decline to accept his *havya*, the libation of ghi poured by him into the fire).

14. He who gives up an afflicted creature seeking protection of his enemies is struck by the thunderbolt hurled by the celestial with Indra at

their head. Being a very narrow-minded person, the food he eats is unsanctified and he soon falls from the celestial region.

15. O hawk, let Shivis put before you a bull cooked with rice in the place of this region. Let them carry meat in abundance to the place where you like (to take them).

**The Hawk said :**

16. O king, I do not ask for a bull or any other meat or meat more than what is in that region. He (the region) is my food today ordained by the gods. Therefore give him up to me.

**The king said :**

17. Let my men see and carefully carry the bull to you with its every limb entire. Let that bull be the ransom for this frightened creature. Do not kill this region.

18. O hawk, I will give up my own life, but I will not give up this region. Do you not see this creature looks like a sacrifice with the Soma juice? O blessed one, do not take so much trouble for it; I will never give up this region.

19. O hawk, if it pleases you order me to do something which may be agreeable to you and for doing which the Shivi people may praise me and bless me in joy. I promise that I shall do whatever you will tell me to do.

**The Hawk said :**

20. O king, if you give me as much flesh as would be equal in weight to this region, flesh cutting off from your right thigh, then can the region be saved by you, then would you do what would be agreeable to me and what the Shivi people would speak in high terms of praise.

21. Thereupon he cut off a piece of flesh from his right thigh and weighed it with the region, but the region weighed heavier.

22. He cut off another piece of flesh, but still the region weighed heavier. Then he cut off pieces of flesh from all parts of his body and placed them on the scale, but the region still weighed heavier.

23. Thereupon the king himself got on the scale; he did not feel the least grief for it. Seeing this the hawk then and there disappeared exclaiming "saved". Thereupon the king said,

24. "O bird, O region, I ask you, let the Shivi people know who this hawk is. None except the

lord of creation can do what he did. O exalted one, reply to my question.

**The Pegin said :**

25. O son of Suratha, I am the smoke-bannered deity, Vaishvanara (Fire). The hawk is the husband of Sachi, the wielder of thunder (Indra). You are the foremost of men, we came to try you.

26. O king, these pieces of flesh that you have cut off from your body with your sword to save me, have made gashes in your body. I shall make these marks auspicious. They will be handsome, golden-coloured and sweet-scented.

27. Earning great fame and being respected by the celestial, you will long rule over these men. A son will be born to you from your side who will be named Kapotaroma.

28. You will get out of your own body this son named Kapotaroma. You will see him become the foremost heroes of the Saurathas blazing in fame and possessing exceeding bravery and great beauty.

## CHAPTER 198

(MARKANDEYA-SAMASYA PARVA)-  
Continued

**Narrating the Kshatriya greatness**

**Vaishampayana said :**

1. The Pandavas again spoke thus to Markandeya, "Tell us again about the greatness (of the royal order)." And Markandeya said, "In the horse sacrifice of Ashtaka the descendant of Vishvamitra, all the kings came.

2. His brothers, Pratardana, Vasumana and Shibi, the son of Ushinara also came. When the sacrifice was over, he was going with his brother on a car when he saw Narada coming. They saluted him and said, "Come with us on this chariot."

3. Saying "So be it" he got on the car. One of them, having gratified the celestial Rishi, the exalted Narada, said, "All four of are blessed with long life and possess every virtue. We shall therefore go to a certain celestial region and live there for a long time. But who will amongst us fall down first? The Rishi said "This Ashtaka will fall first."

4-5. He asked, "For what cause?" The Rishi said, "I lived for a few days in the palace of Ashtaka. He one day took me out of the city on his car. I saw there thousands of cows each distinguished by various colour. I asked him whose kine are these. He said, "I myself have made gifts of them." By these words he flourished his own praise; for this reason he will fall (first). (He said), "we shall then remain, there who amongst us will fall first?"

6. The Rishi said, "Pratardana." "What is its cause?" "I also lived in the house of Pratardana. One day he took me in his car.

7. While doing so, a Brahmana said to him, "Give me a horse." He said, "After my return, I shall give you." The Brahmana said, "Give it to me without any delay." He then unyoked the horse on the right (side of the car) and gave it to him.

8. There came to him another Brahmana desiring to get a horse. Saying as before, he then unyoked the horse on the left (side of the car) and gave it to him. He then went on. But another Brahmana, desiring to get a horse again, came to him. He then gave him the horse yoked to the left front of his car.

9. When proceeding, another man desirous of getting a horse, also came to him. He said to the Brahmana, "On my return I shall give (you the horse)." But the Brahmana said, "Give it to me without delay." He gave the Brahmana the only horse he had. He, then himself seizing the yoke of the car, began to drag it. He said, "There is now nothing (to give) to the Brahmanas."

10. The king had no doubt given away (in charity), but he did it with detraction. For this reason he will fall (first). (He asked), "We shall then remain two, who amongst us will fall first?"

11. The Rishi said, "Vasumana will fall first."

12. He asked "For what cause?" Narada said, "Wandering about I came to the house of Vasumana.

13. He was engaged in the ceremony of Svastivachana for a flowery car; and at that time I came there. When the Brahmanas finished the Svastivachana ceremony, then the car became visible to them.

14. I praised that car and then the king spoke to me thus, "O exalted one, this car has been praised by you, let this car therefore by yours."

15. Once upon a time, I again went to him. I went there because I was in need of a car and the king said, "It is yours." For the third time I went to the king and praised a car. The king exhibited the flowery car to the Brahmanas and looking at me said, "O exalted one, you have enough praised the flowery car." He simply said this but he did not give it to me. For this he will fall down (from heaven).

16-17: One said, "Between the one thus will go with you and you yourself who will go and who will fall? Narada again said, "Shibi will go, but I shall fall down. "He said "what is its cause?" Narada said-I am not the equal of Shibi. (One day) a Brahmana came to Shibi and spoke to him thus. "O Shibi, I have come to you for food," To him Shibi replied, "What shall I do, command me."

18. The Brahmana then said, "Your son Brihadgarbha should be killed and cooked by you for my food." Thereupon I waited to see. He (Shibi) killed his son and cooking him in the proper way, placed it on a vessel and then taking it on his head he went to search for the Brahmana.

19. When he was thus searching, some one spoke to him thus, "The Brahmana whom you search, having entered the city, is setting fire to your house in anger, setting fire to your treasure house, your arsenal, your apartment for females and to your stables for horses and those for elephant."

20. Shibi heard all this without any change of colour in his face. Entering the city, he thus spoke to the Brahmana, "O exalted one, the food is ready." Hearing this the Brahmana stood silent. From surprise he stood with down-cast looks.

21. He then gratified the Brahmanas and said "O exalted one, eat." Looking at Shibi for a moment he said.

22. "Eat it yourself." Thereupon Shibi said, "Be it so", He then without the least hesitation took down the meat.

23. The Brahmana then caught hold of his hand and thus spoke to him, "You have (really)

conquered anger. There is nothing which you cannot give to a Brahmana." Then the Brahmana worshipped that greatly exalted one.

24. And as he (Shibi) looked in front, he saw his son standing before him like a celestial boy adorned with ornaments and full of fragrance all over his body. The Brahmana having done all this disappeared.

25. It was Vidhata himself who had thus come to try in disguise that royal sage. When he (Vidhata) had disappeared, the ministers thus spoke to the king, "You know everything, why did you then do all this?"

**Shibi said :**

26. It was not for fame or for wealth or from desire of acquiring any object of enjoyment that I did all this. This path is (never) sinful; it is for this I do all this.

27. The path trodden by the virtuous is laudable; my heart is always inclined to such a path. I know this noble example of Shibi's greatness; and therefore I have narrated it to you.

## CHAPTER 199

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The history of Indradhyumna

**Vaishampayana said :**

1. The Rishis and the Pandavas again asked Markandeya, "Is there any who possesses longer life than you?"

2. He told them, "Yes, there is a royal sage named Indradhyumna. His virtue being diminished, he fell from heaven crying "my achievements are lost." He came to me and asked, "Do you know me?"

3. To him said I, "From our eager desire to acquire virtue we do not stay at one place. We live for one night only in one village or in one town. A man like us therefore can not possibly know who you are. The fasts and vows that we are to observe make us weak in body, therefore we are unable to follow worldly pursuits to earn wealth."

4. He said to me, "Is there any one who possesses a longer life than you?" I replied,

"There lives an owl named Pravarakarna on the Himalayas. He is older than I. He may know you. The part of the Himalayas where he lives is far from this place."

5. He became a horse and carried me to the place where that owl lived. Then he asked it, "Do you know me?"

6. It reflected for some time and then said, "No, I do not know you". Having been thus addressed, the royal sage Indradhyumna asked the owl,

7. "Is there any one who possesses a longer life than you?" Having been thus addressed, it said, "Yes, there is a lake called Indradhyumna; in it lives a crane named Nadijangha. He is older than we. You can ask him," Thereupon Indradhyumna taking both myself and the owl went to the lake where Nadijangha lived.

8. We asked the crane, "Do you know this king Indradhyumna." He reflected for a moment and then said, "I do not know the king Indradhyumna." Thereupon we asked him, "Is there any one more long-lived than you?" He said, "Yes. Here lives in this lake a tortoise named Akupara. He is older than I. He might know something of this king. Therefore ask Akupara."

9. Then that crane asked the tortoise Akupara. He said, "Our intention is to ask you something. Please come to us." Hearing this, the tortoise came out of the lake to the bank where we all were. When he came, we asked him, "Do you know this king Indradhyumna?"

10. He (tortoise) reflected for a moment. His eyes were filled with tears and his mind was much agitated. He trembled all over his body and became almost senseless. Then with joined hands he said, "Why don't I know this king? He placed sacrificial stakes one thousand time when kindling the sacrificial fire.

11. This lake was made by the feet of the king given away by this king to the Brahmanas as Dakshinas when the sacrifice was completed. I have lived here ever since.

12. When we were hearing all this from the tortoise, a celestial car came there from the celestial region and an invisible voice was heard which said, "Come and go to the place, you desire to obtain in heaven. Your achievements are

great. Therefore cheerfully come to the place (set apart) for you."

13. Here occur these Slokas, "The report of virtuous acts spreads all over the earth and it reaches heaven. As long as the report lasts so long it is said that he lives in heaven.

14. The man, the report of whose evil deeds is talked about, is said to fall down; and he lives in the lower region as long as that evil report lasts.

15. Therefore a man should be virtuous if he desires to obtain heaven. Abandoning a sinful mind, he should seek refuge in virtue."

16. Having heard this, the king said, "Let the car stay here so long I do not take back the old persons from the places whence I brought them."

17. Having brought me and the owl Pravarakarna to our respective places, he went away in that car to the place which was a fit region for him. Long-lived as I am saw all this.

**Vaishampayana said :**

Thus Markandeya told all this to the Pandavas.

**The Pandavas said :**

18. O blessed one, you acted properly in causing king Indradhyumna who had fallen from heaven to regain it. He (Markandeya) said, "The son of Devaki Krishna also had thus rescued the royal sage Nriga who had fallen into hell. He caused him to regain heaven.

## CHAPTER 200

(MARKANDEYA-SAMASYA PARVA)-

Continued

**The merits of charity**

**Vaishampayana said :**

1. Having heard from the highly exalted Markandeya the story of the royal sage Indradhyumna's regaining heaven, the king Yudhishthira, the great monarch, again asked the Rishi,

2. "O great Rishi, tell me how a man should practice charity to go to the regions of Indra.

3. Is it by practicing charity when leading the domestic life or in boyhood or in youth or in the old age (that one goes to Indra's abode)? Tell me the respective merits of charity in different stages of life.

**Markandeya said :**

4. The life, that is useless, is of four kinds and the charity which is useless is of sixteen kinds. That life is useless in which there is no son born, in which one has no virtue. In which one lives on food given by another and in which one cook (food) for himself only, without giving to the Pitris, the celestial and the guests and one who eats before all these.

5-6. The gift to one who has fallen away from the path of virtue and the gift of wealth which has been earned wrongly and dishonestly are both useless. The gifts to a fallen Brahmana, to a thief to a false preceptor, are also useless.

7-8. The gift to an untruthful man, to one who officiates at sacrifices performed by all classes of people residing in a village, to one that sells the Vedas to a Brahmana who cooks for a Shudra, to one who is by birth a Brahmana, but who does not perform the duties of his order, is all in vain. The gift to one who has married a girl already in her puberty, to a woman, to one who sports with a snake and to one who is engaged in minimal services, is also in vain. These are the sixteen useless charities.

9-10. He who gives away wealth out of fear or anger. Enjoys the fruits of that charity when he remains in the womb of his mother. The man who gives away (wealth) to the Brahmanas, enjoys its fruits while he is in old age.

11. O king, therefore, the man who desires to get to the path of heaven should under all conditions give away (wealth) to the Brahmanas.

**Yudhishtira said :**

12. By what means do the Brahmanas, who receive gifts from all the four orders, save others as well as themselves?

**Markandeya said :**

13. By Japa, by Mantras by Homa and by the study of the Vedas, they (Brahmanas) build a Veda boat and with it they save others as well as themselves.

14. The celestial themselves are gratified with that man who gratifies the Brahmanas. At the command of a Brahmana a man obtains heaven.

15. O king, you will certainly go to heaven for your worshipping the Pitris and the celestial

and for your showing great reverence to the Brahmanas,

16. Even if your body be dull and weak and full of phlegm. He who desires to obtain virtue and heaven should worship the Brahmanas.

17-18. One should with great care feed them at the time of Shraddha ceremonies, but those amongst them (Brahmana) that are cursed or fallen, that are either exceeding handsome or excessively black, that have diseased nails, that are lepers, that are deceitful, that are bastards, born of widows or of women with their husbands in exile and that support themselves by the profession of arms, all these should be excluded. A censurable Shraddha consumes the performer as fire consumes the wood.

19. If those that are to be employed in a Shraddha happen to be dumb, blind or deaf, care should be taken to employ them with the Brahmanas who are learned in the Vedas.

20-21. O Yudhishtira, hear now what you should give away. He who knows the Vedas should give away to only those Brahmanas who are able to save both the giver and himself, for he only is to be considered a competent (Brahmana) who can save the giver and himself.

22. O son of Pritha, the sacred fire does not become so much gratified in receiving the libations of Ghee, the offering of flowers and sandal paste and other perfumes as by the entertainment of guests.

23. Therefore with all care entertain guests. O king, those that give to his guests water to wash his feet, butter to rub over his tired legs, light in darkness and food and shelter, do not (at all) go before Yama.

25. The removal of garlands of flowers offered to the gods, the removal of the remnant of a Brahmana's food, serving with prepared pastes, the shampooing of a Brahmana's legs, O foremost of kings, each of these gives better fruits than the giving away of kine.

26. A man certainly rescues himself (from hell) by giving away Kapila cow, therefore a Kapila cow, decked with ornaments, should be given to a Brahmana.

27. One should make gifts to a person nobly born, one who is learned in the Vedas, one that is fair, one who leads a domestic life, but who is burdened with wife and children, one who duly

worships the sacred fire and one who has done you no service.

28. O best of the Bharata race, O descendant of Bharata, you should always give away to such men and not to those who are wealthy. What merit is there to give (wealth) to one who is wealthy?

29. One cow must be given to one Brahmana. One single cow must not be given to many Brahmanas. If that cow is sold, three generations of the giver's family would be lost. Such a gift will neither rescue the giver nor the Brahmana who takes it.

30. He who gives away eighty *Ratis* of pure gold, obtains the everlasting fruit of giving away one hundred pieces of gold.

31. He who gives away a strong bull capable of drawing the plough, does not certainly meet with any calamity; he finally goes to heaven.

32. He who gives away land to a learned Brahmana, has all his desires fulfilled.

33-36. The tired traveller, with weakened limbs and with feet besmeared with dust, asks for the name of him who gives him food. There are men who answer him by telling him the name. That wise man who informs the toil-worn travellers the name of the persons who give them food is certainly considered equal in virtue as the giver of food himself.

36-37. O Yudhishtira, Therefore (even) abstaining from other kinds of gifts, give away food. There is no virtue so great as that of giving well-cooked and pure food to the Brahmanas according to one's ability. That man by his this act obtains the companionship of Prajapati.

38. There is no gift superior to that of food. The food is the foremost and the first of all things. It is said that food is Prajapati. Prajapati (again) is considered as year and the year is sacrifice.

39. From sacrifice all mobile and immobile creatures take their birth. For this reason it has been heard by us that food is the foremost of all things.

40. Those, that give away lakes and large tanks, wells and ponds, shelter and food with sweet words, have not to bear the up-braiding of Yama.

41. Earth is always satisfied with that man who gives rice and wealth earned by his own labour to the Brahmanas whose behaviour is good. She pours upon such a man showers of wealth.

42. The giver of food walks first, then follows the speaker of truth; and then the man who gives away to a person who does not ask. But all these three go to the same place.

**Vaishampayana said :**

43. Being filled with curiosity, Yudhishtira, with his brothers, again asked the illustrious Markandeya.

**Yudhishtira said :**

44. O great Rishi, what is the distance of the region of Yama from that of men? What is its measurement? How does a man pass over it and by what meant? Tell me all this.

**Markandeya said :**

45. O king, O foremost of all virtuous men, your this question relates to a great mystery. It is sacred and it is much praised by the Rishis. I shall speak to you about this Dharma.

46. O ruler of men, the distance of the region of Yama from the abode of men is eighty-six thousand yojanas.

47. The way is over space. There is no water there and it is terrible to look at. There is nowhere in that region any shade of any tree, any water and any resting place, in which the traveller when fatigued, may take rest for some time.

48. Along this path are forcibly taken by messenger of Yama, obedient to his command, all men and women and all creatures that have life.

49-50. O ruler of earth, O king, those that have given horses and other good conveyances to the Brahmanas, go along (this path) on those animals and conveyances. Those that have given umbrellas thus (to the Brahmanas) go along this path with umbrellas, warding off the sun's rays.

51. Those that have given food go along without any hunger and those that have not given food go along afflicted with (great) hunger. Those that have given cloths go along attired in cloths and those that have not given cloths to along naked,

52. Those that have given gold go along in happiness, well adorned in ornaments. And those that have given land go along with their every desire completely gratified.

53. Those that have given grains go along without being afflicted with any want; and those that have given houses go along on cars.

54. Those that have given king go along with cheerful hearts without ever being afflicted by thirst. Those that have given lights go along in great happiness lighting the way before them.

55. Those that have gives kine go along in happiness, their sins being all destroyed. Those that have fasted for a month, go along on cars drawn by swans.

56-57. O son of Pandu, those that have fasted for six nights, go on cars drawn by peacocks. O son of Pandu, he who fasts for three nights taking only one meal without a second goes to a region free from disease and anxiety. The water has this excellent property that it produces happiness in the region of the dead.

58. There they see a river named Pushpodaka. They there drink cool water which is like the very ambrosia.

59. He who is of evil deed drinks there puss which is the thing that has been ordained for him. O great king, that river fulfills one's all desires.

60-61. O king of kings, worship there these (Brahmanas) in all due form. Weakened with travelling and besmeared with the dust on this way, the traveller asks for the name of him who gives food and comes in hope to his house to worship him with all care, for he is a great Brahmana.

62. As he proceeds all the celestial with Vasava (Indra) follow him. If he is worshipped, they are gratified; and if he is not worshipped they become cheerless.

63. O king of kings, therefore duly worship these (Brahmanas). I have thus spoken to you on one hundred subjects. What do you desire to hear from me more?

**Yudhishtira said :**

64. O lord, O virtuous man, I desire to hear you again and again on sacred subjects relating to virtue and morals.

**Markandeya said :**

65. O king, I shall now speak on another sacred subject relating to eternity which destroys all sins. Listen to me with all others.

66. O best of the Bharata race, the merit equal to that of giving away a Kapila cow in Pushkara (Tirtha) is obtained by washing the feet of the Brahmanas.

67. As long as the earth remains moist with the water touched by the feet of a Brahmana, so long do the Pitris drink water from the lotus leaves.

68. If a guest is welcomed, Agni is gratified. If he is offered a seat, Indra is gratified. If his feet are washed, it is the Pitris who are delighted. If he is fed, it is Prajapati (Brahma) himself who is gratified.

69-70. One should with subdued soul give away a cow when the feet and the head of her calf are visible. Before her delivery is complete, a cow with her calf in the air in the course of falling from the uterus to the earth is to be considered as equal to the earth herself.

71. O Yudhishtira, he is adored in the celestial region as many thousand Yugas as there are hairs on the bodies of that cow and the calf.

72. The person who donets a black cow duly ornamented with jewels including nose-ring made of gold and the hoof made of silver.

74. O descendant of Bharata, he who, having accepted a gift, gives it away immediately to a person who is virtuous and honest, obtains great merit. He certainly obtains the fruit of giving away the whole earth to her utmost limits with her oceans, seas and caves, her mountains and forests and woods.

75. The Brahmana, who eats in silence from a plate, keeping his hands between his knees, succeeds in saving others.

76. Those Brahmanas who abstain from drink and who are never spoken by others as having any fault and who daily read the Samhitas are capable of saving others,

77. Havya (libation of ghee) and Kavya (edible offerings) should all be presented to a Brahmana who is learned in the Vedas. As an offering of ghee to Agnis is never in vain, so a



gift to the Brahmanas learned in the Vedas is never in vain.

78. The Brahmanas have anger as their weapon; they never fight with weapons made of iron or steel. The Brahmanas kill their enemies with anger, as the wielder of thunder killed the Asuras.

79. O sinless one, the theme relating to virtue and morality is now over. Having heard them, the Rishis, in the Naimisha forest, greatly delighted.

80. O king, (hearing them) they were freed from grief, fear and anger and they were cleansed of their sins. Those men who hear them are freed from the bondage of rebirth.

**Yudhishtira said :**

81. O greatly wise one, O foremost of virtuous men, what purification is there by which a Brahmana might always be pure. I desire to hear it.

**Markandeya continued**

82. There are three kinds of purity, namely purity in speech, purity in deed and purity by water. He who takes to these certainly obtains heaven.

84. That Brahmana who adores (the goddess) Sandhya in the morning and in the evening and who recites the sacred Gayatri, who is the mother of the Vedas, is cleansed from all his sins after being sanctified by the latter. Even if he accepts in gift the entire earth with her oceans, he does not suffer the least unhappiness.

85. Those planets in the sky including the sun that may be inauspicious and hostile towards him soon become favourable and auspicious towards him for his these acts. And those that are auspicious and favourable become more auspicious and favourable.

86. The terrible Rakshasas who feed on animal food and who have gigantic and fearful appearances, all become incapable of doing any injury to a Brahmana who practices these purifications.

87. They incur no fault in consequence of teaching, of officiating at sacrifice and of accepting gifts from others. The Brahmanas are like the blazing fire.

88. Whether learned in the Vedas or not, whether pure or impure, they should never be

insulted, for Brahmanas are like fires, covered with ashes.

89. A fire that blazes forth in a place of cremation is never impure, so is a Brahmana either learned or ignorant is always pure. He is superior to a celestial.

90. Cities adorned with walls and gates and palaces lose their beauty if they are not inhabited by Brahmanas.

91. O king, that is really a city in which live Brahmanas learned in the Vedas, who duly observe the duties of their order and who possess learning and ascetic merit.

92. O son of Pritha, whether it be a forest or a pasture ground where learned Brahmanas live is called a city. It is also a Tirtha.

93. By going to a king who protects (his subjects) and to a Brahmana who possesses ascetic merits and also by worshipping them both, one may be immediately cleansed off all his sins.

94. The learned men have said that ablutions in the sacred Tirthas, recitations of the names of holy ones and conversations with the good and the virtuous are all praiseworthy acts.

95. Those that are virtuous and honest always consider themselves sanctified by the holy companionship of persons like themselves and also by the water of pure and sacred conversation.

96-97. Carrying of the three stays, the vow of silence, matted locks (on head), shaving of the head, wearing barks and deer skins, observing vows, practicing ablutions, worshipping of fire and living in the forest emaciating the body, all these are useless to one if his heart be not pure.

98. O king of kings, the indulgence of the six senses is (very) easy if purity be not its aim. Abstinence is itself difficult to acquire and it is more so if purity be not its aim. Among all the senses mind is the most dangerous.

99. These high-souled, men who do not commit sin in word, in deed, in heart or in soul, are said (really) to perform asceticism; but not those who make their bodies emaciated by fasts and penances.

100. He who has no feeling of kindness for his relatives even if his body be pure cannot be free from sin. That hard-heartedness of his mind is his great enemy to asceticism.

101. He who is always pure, who is endued with virtue and who practice virtue all his life, even if he leads a domestic life, is a (real) Rishi. He is freed from all sins.

102. Fasts and other penances, however they may weaken and dry up the body which is made of flesh and blood, cannot destroy sins.

103. The man whose heart is without holiness suffers torture by undergoing penances only being ignorant of their meaning. He is never freed from sins of such acts. The fire he worships does not consume his sins.

104-106. Through holiness and virtue alone men can go to the regions of bliss and their vows and fasts can become efficacious. Living on fruits and roots, observing the vow of silence, living on air, shaving one's head, abandoning a fixed home, having matted locks on head, lying under the sky, observing daily fasts, worshipping the fire, bathing in water and lying on the ground, these alone cannot lead one to heaven.

107. Those only that are endued with holiness succeed by knowledge and by (virtuous) deeds to conquer disease, decrepitude and death and they alone obtain a very high state.

108. As seeds that have been scorched by fire do not produce the plant, so the pains that have been burnt by knowledge cannot affect the soul.

109. The inert body, which is like a block of wood when destitute of soul, is certainly very short-lived like the forth in the ocean.

110. He who obtains a view of his soul that dwells within every one's body by the help of one or the half of a rhythmic line (of the Vedas) has no need for anything else.

111. Some, by obtaining a knowledge of the identity of the supreme soul from but two letters (of the Vedas) and some, from hundreds and thousands of slokas, acquire salvation; for the knowledge of one's identity with the supreme soul is the sure sign of salvation.

112. The learned old men have said that neither this world, nor that hereafter, nor bliss can come to one who is full of doubts. Faith is the certain sign of salvation.

113. He who knows the true meaning of the Vedas also understands their true use. He is frightened at the Vedic rites as man at a conflagration.

114. Abandoning dry discussion, take to Smriti and Shruti. Seck with the help of your reason the knowledge of the undying one who is without a second. One's search (for a thing) becomes in vain from the defect of means.

115. Therefore one should carefully try to obtain knowledge by means of the Vedas. The Vedas are the supreme soul, they are his body, they are the truth. The soul, that is bound by the animal organism belonging to a man in whom all the Vedas are manifest, can (only) know Him.

116. The existence of the celestial as stated in the Vedas, the efficacy of (religious) acts and the capacity for action of beings furnished with bodies are noticeable in every Yuga.

117. Independence from and the annihilation of these are to be sought by means of the purity of the senses. Therefore the suspension of the function of the senses is the true fasting.

118. One may obtain heaven by asceticism, one may obtain objects of enjoyments by the practice of charity, one may have his sins all destroyed by bathing in Tirthas, but complete emancipation cannot be obtained without knowledge.

**Vaishampayana said :**

119. O king of kings, having been thus addressed, the greatly illustrious (Yudhishtira) replied, "O exalted one, I desire to hear about the rules of charity which is (really) meritorious.

**Markandeya said :**

120. O king of kings, O Yudhishtira, O monarch, the rules of charity which you desire to hear from me are highly valued by him.

121. Hear about the mysteries of charity as they have been expounded in the Shrutis and Smritis. O Yudhishtira, he who performs a Shraddha in the conjunction of Gajachhaya at a place fanned by the leaves of an Ashvattha tree enjoys its fruits one hundred thousand Kalpas.

122. O ruler of earth, he who gives food to one who is dying of hunger and he who founds a home of charity with a person to look after it both acquire the fruits of (performing) all sacrifices.

123. He who gives away a horse at a Tirtha where the current of the water runs in an opposite direction obtains merits that are inexhaustible. A

guest who comes for food is Indra himself. If he is entertained with food, Indra confers on the feeder merits that are inexhaustible. As men cross rivers and seas by boats, so is he saved from all his sins (by giving board to guests).

124. Therefore what is given to the Brahmanas produces, like the gift of curds, inexhaustible merits. A gift on a particular festive day produces twice the merit and on a particular season produces ten times the merit.

125. And in a particular year produces one hundred times the merit (than gifts made at any other time). A gift made on the last day of the month produces inexhaustible merit. A gift made when the sun is on the sollicit points, a gift made on the last day of the sun's path through Ubra, Asris, Gemini, Vrigo and Pisces and a gift made during the eclipses of the sun and the moon produce merits that are inexhaustible.

126. The learned men say that gifts made during the seasons produce merit that is ten times, those made during the change of seasons one hundred times and those made during the day when Rahu is visible one thousand times greater than what is produced at other times. A gift made on the last day of the sun's course though Libra and Aria produces merit that is everlasting.

127. O king, no one can enjoy landed property who does not give away lands; no one can drive on cars and conveyances who does not give them away. With whatever, desire one gives away to the Brahmanas, one enjoys the fruition of that gift in the next birth.

128. Gold has been produced from fire, the earth from Vishnu and the kine from the sun. Therefore he who gives away gold, land and kine obtains all the regions of Agni, Vishnu and the Sun.

129. There is nothing so everlasting as a gift. Is there any thing in the three worlds that is more auspicious? It is therefore that they who are greatly intelligent say that there is nothing higher in the three worlds than making gifts.

## CHAPTER 201

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Dhundhumara

**Vaishampayana said :**

1-2. O great king, having heard from the high-souled Markandeya the account of the attainment of heaven by the royal sage Indradhymna, that foremost of the Bharatas, Yudhishtira, again thus asked that sinless great ascetic and long-lived Markandeya.

**Yudhishtira said :**

3. O virtuous one, you know all the celestial and the Danavas, the Rakshasas, also various royal dynasties and many everlasting dynasties of the Rishis.

4-5. O foremost of Brahmanas, there is nothing in this world which you do not know. O Rishis, you know also excellent stories of men, of the Nagas, of the Rakshasas, of the celestial, the Gandharvas, the Yakshas, the Kinnaras and the Apsaras.

6. O foremost of Brahmanas, I desire to hear from you all these accounts. Why did that invincible descendant of Ikshvaku, known by the name of Kuvalashva change and assume another, namely Dhundhumara?

7. O best of the Bhrgu race, I desire to know in detail why the name of the highly intelligent Kuvalashva underwent a change.

8. O descendant of Bharata, having been thus addressed by Yudhishtira, the great Rishi Markandeya narrated the story of Dhundhumara.

**Markandeya said :**

9. O king Yudhishtira, I shall tell you all. Listen to me. The story of Dhundhumara is a moral story, hear it.

10. O ruler of earth, hear why the royal sage Kuvalashva of the race of Ikshvaku came to be known as Dhundhumara.

11. O descendant of Bharata, O child, there was a celebrated great Rishi named Uttanka. He had his hermitage in a charming forest.

12. O great king, Uttanka performed server asceticism. In order to secure the grace of Vishnu

that lord (Uttanka) performed that severe penance for many hundreds of years.

13. Being gratified with him that exalted deity (Vishnu) appeared before him in his embodied form. As soon as the Rishi saw him, he gratified him in all humility and with many hymns.

**Uttanka said :**

14. O god, all mobile and immobile creatures with the celestial, the Asuras and the human-beings have been all created by you.

15. O greatly effulgent one, Brahma himself, the Vedas and all things that are capable of being known, have been all created by you. O lord, the sky is your head and the sun and the moon are your eyes.

16. O undeteriorating one, the winds are your breaths, the fire is your splendour, the directions are your arms and the great ocean is your stomach.

17. O god, O slayer of Madhu, the hills and the mountains are your thighs, the atmosphere is your hips, the goddess earth is your feet and the plants are the down of your body.

18. Indra, Soma, Agni and Varuna, the celestial, the Asuras and the great Nagas, all wait upon you and adore you with various hymns.

19. O lord of earth all created things are pervaded by you. The great Rishis and the greatly effulgent Yogis all adore you with hymns.

20. O foremost of men, when you are pleased the universe enjoys peace; when you are angry, a great fear pervades all. You are the only great dispeller of all fears; you are the supreme one.

21. O god, you are the cause of happiness of both the celestial and the human beings. By your three steps you covered all the three worlds.

22. It was you who destroyed the Asuras when they were in their great affluence. Through your prowess the celestial obtained peace and happiness.

23. O greatly effulgent one, it was your anger that vanquished the great Daitya chiefs. You are the creator, you are the destroyer of all the creatures of this world. Adoring you, the celestial have obtained happiness and bliss."

24. There was Hrishikesha (Vishnu) praised by the high-souled Uttanka. Vishnu then thus

spoke to Uttanka, "I am gratified, Ask for a boon."

25. (Uttanka said), "It is (already) a great boon to me that you have become visible to me, you who are Hari, the eternal being, the celestial creator, the lord of the universe."

26. Vishnu said, "O excellent one. I am pleased with your this littleness of desire and great devotion. O Brahmana, O twice-born one, you should certainly accept some boon from me."

27. Thus requested by Hari to ask for a boon, O best of the Bharata race, Uttanka with joined hands asked for a boon.

28-29. "O lotus-eyed deity, if your exalted self is pleased with me, O lord, then let my heart be always devoted to virtue, truth and contentment. Let my mind be always devoted to you."

29. (The deity replied), "O Brahmana, all this will happen to you through my favour. A Yoga will be manifest in you. Through its power you will perform a great act for the dwellers of heaven as also for the three worlds.

30. A great Asura, named Dhundhu, is now undergoing severe austerities in order to destroy the world. Hear who will kill him.

31-33. O child, a mighty and invincible king of the race of Ikshvaku, known by the name of Brihadashva, will be the ruler over earth. His son will be very illustrious, self-controlled and holy; he will be known by the name of Kuvalashva.

34. O foremost of Brahmanas, that best of kings will be endued with Yoga power derived from me. Commanded by you he will be the slayer of Dhundhu." Having said this to that Brahmana Vishnu disappeared.

## CHAPTER 202

(MARKANDEYA-SAMASYA PARVA)-

Continued

### The history of Dhundhumara

**Markandeya said :**

1. O king, when Ikshvaku died, the greatly virtuous Shashada, becoming the king of Ayodhya began to rule over this earth.

2. Shashada had a powerful son, named Kakutstha. Kakutstha had a son named Anenas. Anenas had a son named Prithu.

3. Prithu had a son named Vishvagashva and Vishvagashva begot a son, named Adri. Adri had a son called Yuvanashva and Yuvanashva begot Shrivasta.

4. From this Shrivasta, the city called Shrivasti was founded. The son of Shrivasta was the greatly powerful Brihadashva.

5. The son of Brihadashva was known by the name Kuvalashva; Kuvalashva had twenty one thousand sons.

6. All these sons were powerful and fierce, but they were learned. Kuvalashva became superior to his father in all qualifications.

7. O great king, in due time his father Brihadashva installed that foremost of heroes and virtuous men, Kuvalashva, on the throne.

8. Having thus made over the royal dignity to his son, that ruler of earth, that chastiser of foes and the greatly intelligent Brihadashva retired into a forest to perform asceticism.

9. O rulers of men, O king, when the royal sage Brihadashva was about to go away into the forest, that best of Brahmanas, Uttanka, heard of it.

10. The greatly effulgent and the high-souled Uttanka came to that foremost of all wielder of arms, that best of men, (Brihadashva) and asked him not to do it.

**Uttanka said :**

11. O king, your duty is to protect men. You should perform your that duty. Let us be freed from all anxieties through your favour.

12. O king, the earth, being protected by your august self, will be freed from all anxieties. Therefore you should not retire into the forest.

13. Great merit is the fruit of protecting men in this world. Such merit can never be acquired in a forest. Therefore, let not your heart have such an inclination.

14. O king of kings, such a (great) merit is not seen in anything else as it is seen in the protection of men as done by the royal sages in the days of yore.

15. O ruler of earth, the subjects should (always) be protected by the kings; you should therefore protect your people. I shall not be able to perform asceticism in peace.

16. Near my hermitage there is a large desert, a sea of sand, known by the name of Ujjalaka. It occupies a level country and it has no water.

17-18. It extends many yojanas in length and breadth. There lives a fearful and greatly powerful Danava chief. He is the fearful son of Madhukaitabha and his name is Dhundhu. O king, this immeasurably powerful one lives underneath the ground.

19. O great king, kill him and then retire into the forest. He is now engaged in the severe penances with the intention of destroying the world and as well as the celestial.

20-21. O king, he has become incapable of being killed by the celestial, the Daityas, the Rakshasas, the Nagas, the Yakshas and the Gandharvas for his obtaining. O king, a boon from the Grandsire of all creatures.

22. Kill him and be blessed. Let not your heart be led away to any other course. By killing him you will certainly achieve a great thing and also eternal and undying fame.

23-26. O king, when at the end of every year that wicked Asura, lying covered with sands, wakes up and begins to breathe, then the whole earth with her mountains, forests and woods begins to tremble. His breath raises up clouds of sands and covers the very sun. For seven days continually the earth trembles and sparks and flames of fire mixed with smoke spread all over the ground. For all this, O king, I cannot enjoy peace in my hermitage. O king of kings, kill him therefore for the good of the world.

27. When this Asura will be killed, the three worlds will be in peace and happiness. My opinion is that you are quite competent to kill him.

28-29. Your energy will be increased by that of Vishnu, the ruler of earth. A boon was granted by Vishnu in the days of yore. Namely that he who will kill this fearful and great Asura would be pervaded by the matchless energy of Vishnu himself.

30. O king of kings, bearing that (Vishnu) energy which is hardly to be borne by any other on earth, kill this Daitya of fearful power.

31. The greatly powerful Dhundhu, O ruler of earth, is incapable of being killed by any other man, even if that man tries for one hundred years to kill him.

## CHAPTER 203

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The history of Madhu-Kaitabha

##### Markandeya said :

1. Having been thus addressed by Uttanka, O foremost of the Kurus, that invincible royal sage spoke thus to Uttanka with joined hands.

2-3. "O Brahmana, your this visit will not be in vain. O lady one, my this son, known by the name of Kuvalashva, is both active and steady; and he is also matchless in prowess on earth.

4. He will certainly accomplish that which is pleasing to you. Surrounding by his brave sons all of whom possess arms like maces. O Brahmana, give me leave to depart, for I have now abandoned all weapons."

5. Having been thus addressed by him, that immeasurably, effulgent Rishi said, "So be it." And the royal sage, after ordering his son to obey the command of the high-souled Uttanka, retired into an excellent forest.

##### Yudhishthira said :

6. O exalted one, O great ascetic, who was this greatly powerful Daitya? Whose son and whose grandson was he? I desire to know all this.

7-8. O great ascetic, I never heard of this greatly powerful Daitya. O exalted Rishi, O greatly wise one, O great acetic, I desire to know all this in detail with all its true particulars.

##### Markandeya said :

9. O king, O ruler of men, O greatly wise one, hear all this as I narrate it in detail with all its true particulars.

10. O best of the Bharata race, when the world became one great ocean and all mobile and immobile creatures were killed,

11-12. He who is the source and creator of the universe, the eternal and undeteriorating Vishnu, whom the Rishis endowed with ascetic success call the lord of all the worlds, that being of great sanctity, then lay in Yoga sleep on the wide hood of the snake Shesha of immeasurably energy.

13. The creator of the universe, the greatly blessed one, the exalted and undeteriorating Hari, lay on the hood of the snake encircling the whole world.

14. When he (thus) lay asleep, a lotus as beautiful and effulgent as the sun sprang from his navel. From the sun-like effulgent lotus sprang the Grandsire.

15. That lord of the worlds, Brahma, who is the four Vedas, who has four forms and four faces and who possesses great strength and prowess.

16-19. Once upon a time the two greatly powerful Danavas, Madhu and Kaitabha saw the lord Hari of great effulgence adorned with a crown and the Kaustubha gem and clad in purple silk robe, lying stretched for many yojanas on that excellent celestial bed furnished by the hood of the snake which itself lay extended far and wide blazing in its own beauty and lustre which resembled like one thousand suns concentrated in one mass.

20-22. Madhu and Kaitabha became greatly astonished on seeing the lotus-eyed Grandsire sitting on the lotus. They then began to terrify Brahma of immeasurable prowess. The illustrious Brahma, frightened by them, began to tremble on his seat. At his trembling, the stalk of the lotus began to tremble and thus Keshava awoke and he saw those two greatly effulgent Danavas.

23. Seeing them the deity said to them, "O mighty heroes, be welcome. I am gratified with you. I shall therefore give you some excellent boons."

24. O great king, those two greatly proud and powerful Danavas then laughingly replied to Hrishiksha, that slayer of Madhu,

25. "O deity, O foremost of the celestial, ask some boons from us. We are inclined to grant you some boons that you think proper.

##### The Deity said :

26-27. I shall accept a boon from you. There is a boon which I desire (to have from you). Both of you are indeed endowed with very great prowess. There is none equal to you (on earth). O heroes of matchless prowess, allow yourselves to be killed by me. This is what I desire to do for the good of the world.

##### Madhu Kaitabha said :

28. O foremost of Purushas, we have never before spoken an untruth, not even in joke, what to speak of the other occasions? Know that we are always firm in truth and morality.

29. There is none equal to us in strength, in appearance, in beauty, in virtue, in asceticism, in charity, in conduct, in goodness and in self-control.

30. O Keshava, a great danger has overtaken us. Therefore do what you say. None can prevail over Time.

31. O deity, O lord, O foremost of all the celestial, there is one thing, however, which we want to be done by you. You must kill us at a place which is absolutely uncovered.

32. O exalted one, O deity, O divine being, we desire to become your sons. Know this is the boon that we desire to get from you. Let not that which you spoke first be false.

**The Deity said :**

33. Be it so. I shall do as you desire. Every thing will happen as you wish.

34-35. Then Govinda (Vishnu) reflected; but he could not find any uncovered place. When the slayer of Madhu could not find such a place, either in heaven or on earth, that foremost of the celestial then saw his thighs absolutely uncovered. And there, O king, the slayer of Madhu, cut off the heads of Madhu and Kaitabha with his sharp discus.

## CHAPTER 204

(MARKANDEYA-SAMASYA PARVA)-

Continued

**The story of Dhundhumara**

**Markandeya said :**

1. O great monarch, they (Madhu and Kaitabha) had a son, Dhundhu by name, who was most illustrious and possessed of immense power and energy; and who also observed severe asceticism.

2. He remained for a time, standing on one leg; and became lean as the skeleton. Much pleased Brahmana granted him a boon, which he asked of the Lord in the following way:

3. "Such a boon is asked by me, as will render me incapable of being killed by either the celestial, the Danavas the Yakshas or by the snakes, Gandharvas or Rakshasas."

4. The grandsire answered him, saying, "So be it and do you go away". Having been thus addressed, he touched his feet by his head and went away.

5. The most courageous and energetic Dhundhu, too, speedily advanced to Vishnu, after gaining this boon and also recollecting the murder of his father (by that god).

6. The unconquerable Dhundhu at first defeated all the celestial as well as the Gandharvas; and then he began to cruelly oppress the other celestial with Vishnu at their head.

7-8. O foremost of the Bharata race, that wicked-minded one came to a country where there was an ocean of sands, known by the name of Ujjalaka. O illustrious one, he, lying in an under-ground cave excavated in the bed of sands, greatly harassed the asylum of Uttanka.

9. The fearfully powerful son of Madhu and Kaitabha, Dhundhu, laid himself there (in that cave), performing severe religious austerities, with a view to destroy the three worlds.

10-11. While, at this time, he was taking his breath, resting very close to the asylum of the Uttanka, who was like the fire in effulgence, then O ruler of the earth, O foremost of the Bharata race, the great king Kuvalashva departed to that country with the Brahmanas, Uttanka and all his sons.

12. The repressor of enemies, the ruler of men, Kuvalashva was accompanied by the most powerful sons, who were twenty-one thousand in number.

13. Thereupon at the injunction of Uttanka, the omnipotent Lord Vishnu, imparted to him his own energy, with the object of doing good to the three worlds.

14. When the haughty one was gone away, a loud noise was heard in the heaven, uttering the words-'this invincible hero will this day be the slayer of Dhundhu.'

15. The celestial showered heaven-grown flowers upon him from the sky; as also the divine kettle-drums played spontaneously without cessation.

16. While that intelligent one was proceeding onwards, cool breezes began to blow and showers

were poured forth by the chief of the gods, making the earth free from dusts.

17. O Yudhishtira, the cars of the gods were seen on the sky just when the great Asura, Dhundhu, was below the heaven.

18. Propelled by curiosity the celestial with the Gandharvas, as well as the great sages, beheld from heaven the combat between Kuvalashva and Dhundhu.

19. O son of the Kuru race, thereupon that ruler of men, supplied with the energy of Narayana went speedily in all directions with all of his sons. Kuvalashva, excavated that sea of sands.

20. While the sons of Kuvalashva were digging that sea, they found out, after seven days, the greatly powerful Dhundhu.

21. O foremost of the Bharata race, the monstrous body of that hero lay in the interior of those sands and shone as the sun in splendour.

22. Thereupon O great monarch, Dhundhu lay asleep, occupying the whole of the western point of the horizon; and he looked effulgent like the all-destroying fire.

23-25. Then the ruler of the earth, and entirely surrounded as he was by all the sons of Kuvalashva. He was also assaulted with the sharp arrows, the maces and clubs, as well as with the axes, iron spikes, shafts and sharp and bright swords. Having been thus wounded, the greatly powerful one rose up in anger; and swallowed up all the various sorts of weapons in great excitement.

26. Thereupon he vomited from his mouth the fire, that was like the Samvartaka (appearing at the end of the Yoga); and he burnt the sons of the king by these his own flames.

27. Surrounding the three worlds with the fire emitted from his mouth, the wrathful one seemed in a moment to be a miracle like Lord Kapila of old, who consumed the sons of Sagara (by the fire of his wrath).

29. O foremost of the Bharata race, after the sons were thus consumed by the fire of wrath, the ruler of earth, Kuvalashva, endued with great energy, approached that high-souled one (Asura) who, now awake, was like a second Kumbhakarna.

30. O great king, a current of water flowed copiously from the body of the monarch, who now extinguished those flames, O king, by that stream of water endued with the Yuga prowess, he extinguished the fire by the stream of water flowing from his body.

31-32. O best of kings he then repressed the evil-spirited Daitya by the weapon, called Brahma, with the object of benefiting the three worlds. O best of the Bharata race, thus having been repressed by that weapon the great Asura, who was the enemy of the gods, as well as the chastiser of all foes, the sage-like king, Kuvalashva became a second chief of the three worlds.

33. And from that day the lofty-minded king Kuvalashva became known by the name of Dhundhumara and was thought to be unconquerable on account of his slaying Dhundhu.

34-35. Thereupon all the celestial as well as the great sages became highly gratified with him. Having been solicited by them to take a boon from them, he folded his hands and bowed down to them; and, O king, being highly delighted, he addressed them, saying,

36. 'Grant me the boon that I may give wealth to the best of the Brahmanas and that I may be unconquerable in respect to all enemies; and I may have friendship with Vishnu; and that I may not entertain any animosity against any body.

37-38. That I may have heart always turned towards virtue; and also that I may have an everlasting abode in heaven.' Thereupon the celestial, with the sages and Gandharvas, as also with the intelligent 'Uttanka, highly gratified, said to the king "So be it," O monarch, then they also saluted him with various other blessings.

39. The celestial as well as the great sages departed to their respective residences. O Yudhishtira, then the king (Kuvalashva) had still three son left.

41. O descendant of the Bharata race, they (the sons) were called Dridhashva, Kapilashva and Chandrashva, from whom, O king, has sprung the line of greatly powerful kings belonging to that most illustrious race of Ikshvaku.



42. O blessed one, O the most excellent, thus was slain by Kuvalashva. The great Daitya, Dhundhu, the son of Madhu and Kaitabha. The king Kuvalashva, too, came to be known by the name of Dhundhumara.

43. By his assuming this appellation, he really became, from that time forward, one of innumerable virtues. Now I have related to you the whole account, which you asked me. By this act of his (Kuvalashva's) the story of Dhundhu's death has become famous.

44-45. For it has been associated with the glory of Vishnu. The person, who listens to this history becomes virtuous; and also father of children; and listening to it on the holy days, he becomes blessed with longevity and good fortune. Becoming delivered from all diseases, he even gets no fear of indisposition.

## CHAPTER 205

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of chaste women

**Vaishampayana said :**

1. O best of the Bharata race, thereupon king Yudhishtira asked the most enlightened Markandeya a question that is too difficult to be understood.

2. O you that are possessed of great energy, I desire to listen to the best account of a woman's greatness. O Brahmanas, you relate to me in detail the principles of pure morality.

3. O Brahmanical sages, O foremost of men, the sun, the moon, the earth and the fire look like the deities in their embodied forms.

4. O holy one, O excellent one, O descendant of the Bhrigu race, the father, the mother and the preceptor-these and others, as ordained by the celestial, also appear as deities.

5. All venerable persons are to be respected, as also the women who are devoted to one husband. The service, that chaste women offer to their husbands, seems to me to be very difficult.

6-8. O lord, it behoves you to relate to us the excellency of chaste women, who, O blameless one, putting a check upon all their senses and even restraining their minds, always think their

husbands as gods. O holy one, O lord, O Brahmana, the worship that sons offer to their fathers and mothers and also what wives render to their husbands, appears to me be fraught with difficulty. In fact, I do not find anything more difficult than the duties of chaste women (to their husbands).

9. O Brahmanas, what the wives of good behaviours perform carefully (in respect to their husbands) and also what the sons do to their father and mother, are indeed, highly difficult.

10. To those women who are attached to one lord; and those who speak the truth; and those who conceive in their womb a child for full ten months;

11. And to those women also who in due time are subject to great troubles and suffer extraordinary pains, what is more wonderful than these?

12. O worshipful one, women give birth to their children with great pain to themselves; and, O foremost of the Brahmanas they bring them up with great affection.

13. That the persons, who are desirous of doing evils to others and who are always engaged in cruel deeds, discharge their duties, is, in my opinion, highly difficult.

14. O twice-born one, relate to me the detailed account of the virtue of the Kshatriya race. O Brahmana, the acquisition of virtue becomes very difficult for the lofty-minded ones, for they have to perform certain cruel deeds (in obedience to their racial duties).

15. O worshipful one, O you that do know answers to all questions, I desire to listen to the answers that you will relate; for, O foremost of the Bhrigu race, O you of excellent vows, I always worship you.

**Markandeya said :**

16. O the best of the Bharata race, I will relate to you in detail the whole history of your question, although it is too difficult to state; you listen to me, as I tell you.

17. Some consider the mother to be superior and some again consider the father as such. The mother, however, performs the most difficult thing; for she propagates the species.

18. The fathers, too, by observing severe asceticism, by the adorations of the celestial and

by chanting their praises, by undergoing the rigour of heat and cold, by repeating incantations and also by other expedients desire to possess children.

19. O hero, thus having obtained a child after having recourse to these painful expedients, a child which is difficult of attainment, they always think what the child would do in the future.

20. O descendant of the Bharata race, both the father and the mother aspire that the son is possessed of fame and celebration, wealth and subjects, as also virtue.

21-22 O best of kings, the son who satisfies these aspirations of the parents, is considered to be virtuous. The son, whose father and mother are always satisfied with him, establishes everlasting reputation and virtue both in this world and the next.

23. She needs no sacrifices, nor she is required to perform Shraddha or to observe abstinence. When the wife offers all her services to her husband. In fact, thereby he alone obtains heaven.

24. O king, O Yudhishtira, remembering this fact, listen to the virtue of chaste women with as much attention as possible.

## CHAPTER 206

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The history of a chaste woman

##### Markandeya said :

1. O descendant of the Bharata race, there was a high class Brahmana, known by the name of Kaushika, who was a student of the Vedas and was rich with the wealth of devotion, himself a great devotee and possessed of virtuous behaviour.

2. That foremost of the Brahmanas had finished the study of the Vedas with the Angas and the Upanishadas. On a certain day, he was reciting the Vedas, seated on the root of a tree.

3. On that occasion there sat on the top of the tree a female crane, which at the time voided excrement on the body of the Brahmana.

4. Thereupon the twice-born one, who was greatly enraged, beholding the female crane, intended to do her an injury. The crane was

looked by him, when he became insensible with great rage.

5. Having been injured by the Brahmana, the crane fell down upon the ground; and as she fell, the Brahmana, seeing her insensible and lifeless,

6. Became oppressed with compassion and lamented for her, saying, 'I have committed a crime forced by passion and anger.'

##### Markandeya said :

7. Having uttered these words several times, the educated Brahmana entered a village for alms and O foremost of the Bharata race, after having gone round the sacred families in the village.

8. He, at last entered a house where he used to come before. There he asked by saying- 'Give'. Thereupon he was answered by a female, saying, 'wait'.

9. While the matron was cleansing the vessel for giving the alms, then, her husband entered the house all of a sudden. O foremost of the Bharata race, oppressed with great hunger.

10-11. The chaste house-wife, seeing her husband and neglecting that Brahmana, gave to her husband water for rinsing the feet and mouth, as also a seat.

12. Then the black-eyed matron served her husband with sweet food and drink and stood by his side, as if to attend to all what he would want. O Yudhishtira, that lady, devoted to her husband, daily ate the remnants of her husband's dish.

13. That lady, always pursuing the thoughts of her husband, regarded the husband, as a celestial; and either in action, thought or speech, she never considered her husband otherwise.

14. Her thoughts all turned towards her husband; and she was always engaged in serving her lord. She was virtuous and was skillful in good behaviours; and also was ever beneficent to her relatives.

15. She was always attentive to what was beneficial to her husband and with her controlled passions she daily attended to the service of the gods, the guests, the mother-in-law, the father-in-law and the servants.

16. While thus engaged in the service of her husband, she of beautiful eyes saw the Brahmana, who was still waiting for alms.

17. Remembering this she was ashamed. Then, O foremost of the Bharata race, that chaste and famous lady went away to give alms to the Brahmanas.

**The Brahmana said :**

18. O the most excellent of women, what was this, that you requested me to wait and that you have not dismissed me?

**Markandeya said :**

19. O foremost of individuals, seeing that Brahmana greatly enraged and effulgent in energy, the chaste lady addressed him in friendly expressions.

**The Woman said :**

20. O learned one, it behoves you to grant me forgiveness. My husband is my chief god. He was very hunger and fatigued. Finding him thus, I served him.

**Brahmana said :**

21. The Brahmanas are not regarded by you to be superior, rather you supposed your lord to be superior to all. Living a domestic life you disrespect the Brahmanas.

22. Not to mention the men on earth, even Indra bows down to them. O proud one, do you not know or have you not heard from old men that really the Brahmanas are like fire and even can burn the wheel earth.

**The Woman said :**

23. O sage-like Brahmana, O you who are possessed of the wealth of asceticism, do not consider that I am the female crane. Wrathful as you are, what will you do to me by this your wrathful look? Really I never disrespect the Brahmanas, who are like the celestial themselves, possessed of great energy.

25. O Brahmanas, O sinless one, you should forgive this fault of mine. I know the energy of the Brahmanas, as also the superior position of those who are possessed of great intelligence.

26. By their wrath the ocean was made brackish and undrinkable. (I know also the energy of) the sages, blazing with asceticism. and who are possessed of restrained souls. The fire of their wrath has not been appeased us yet in the woods Dandaka.

27. Owing to his disregard of the Brahmanas, the evil-minded Vatapi, the crooked, but great Asura, having advanced to the sage, Agastya, was digested by him.

28-29. Thus the superior energy of the high-souled Brahmanas has been heard. O Brahmana, the high-souled ones possess immense wrath, as also a good deal of forgiveness. O Brahmana, O sinless one, it behoves you to grant me forgiveness in this matter of my transgression.

30. O regenerate one, the merit, that is derived from the worship of my husband, is liked by me. Of all the gods, my husband is my highest deity.

31. O the most excellent of the Brahmanas, I cultivate that special virtue viz., the serving of my husband as the highest god. O Brahmana, you observe what results from the worship of one's husband.

32. It is known to me that the female crane was consumed by you with your wrath. But, O best of the Brahmanas, the wrath of persons, that resides in their body, is their mortal enemy.

33. The gods know him to be a Brahmana, who forsakes his wrath and spiritual ignorance; and who also speaks the truth here and comforts the preceptor, who having himself injured, never injures others.

34. Who again, possesses passions all controlled; and who is holy, virtuous and ever devoted to the studies of the Vedas and who has a control over the wrath and desires. The gods know him to be a Brahmana.

35. Who again, acquainted with virtue and possessed of energy, consider man to be equal to him. Who is conversant with all systems of religion. The gods know him to be a Brahmana.

36. Who himself studies and teaches others; and who, again, performs sacrifices himself and presides at the sacrifices performed by others, who gives away according to his means. The gods know him to be a Brahmana.

37. Who that foremost of the Brahmanas, is a Brahmachari, possessed of liberality and always attends to the studies, who carefully studies (the Vedas). The gods know him to be a Brahmana.

38. What is agreeable to the Brahmanas repeats before them. The mind of those, who always walk in the path of truth, never takes pleasure in untruth.

39. The virtue of the Brahmana is said to consist in the study of the Vedas, in the repression of all passions and in the simplicity of manners.

40-41. O best of the Brahmanas, the persons, who are versed in morality, consider the subduing of the senses, truth and simplicity of behaviours to be the eternal and highest virtue. Virtue is eternal and difficult of attainment. It is established upon truth. Virtue, again, rests entirely upon Shruti, which is the saying of old men.

42. O foremost of the Brahmanas, virtue seems to be varied and fine. You, too, are holy, virtuous and devoted to the study of the Vedas.

43. O all-powerful one, in my opinion, you do not know the real essence of virtue. O Brahmana, O regenerate one, if you do not know that highest virtue, go to the city of Mithila and there you ask the virtuous Fowler.

44-45. That fowler lives in Mithila, who is ever ready to serve his father and mother, who is truthful and who has a control over his passions. O foremost of the twice-born ones, He will explain to you the different systems of religion. If you like, you, O blessed one, may go there.

46. Whatever I tell you, is merely an exaggeration; and, therefore, O sinless one, you should excuse me. For to them, who really learns virtue, the women are incapable of being injured.

**The Brahmana said :**

47. O beauteous lady, be happy. I am much satisfied with you. My wrath has been appeased. The chiding's uttered by you will prove most beneficial to me. O beautiful one, be happy. I shall go there and perform what is advantageous to me.

**Markandeya said :**

48. Thus dismissed by her, Kaushika, the foremost of the twice-born ones, came out; and, chiding himself, returned to his own house.

## CHAPTER 207

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The colloquy between the Brahmana and the Fowler

**Markandeya said :**

1. Continuously mediating upon that wonder, which the woman had told and reproaching himself very often, he appeared as if he was a criminal.

2. Thus meditating upon the fine way of virtue, he said, I should, indeed, respectfully agree to her speech; and, therefore, go at once to Mithila.

3. Surely there lives in that city a fowler, who possess a soul under complete control and who also is thoroughly versed in the principles of morality. This day I will go to him, who possesses wealth of asceticism in order to ask him about the principles of morality.

4-5. Thus meditating in his mind and relying upon the statement of the woman, which was ensured by her knowledge of the death of the female crane, as also by her happy discourse bearing upon the principles of virtue, he (Kaushika), being filled with curiosity.

6. (He) departed to Mithila and crossed over forests, villages and cities. Then at last he came to Mithila, which was governed by king Janaka. The city was decorated with the flags hoisted by men of various creeds. It was echoed with the sound of sacrifices and festive celebrations. Also the city looked most beautiful.

7. Having entered that beautiful city, he saw that it was adorned with magnificent porches, buildings and splendid palaces; and protected on all sides by lofty walls and also filled with numberless cars.

8. The city was traversed by several broad roads, lined with innumerable shops. It was also covered over with innumerable horses, cars, elephants and warriors.

9. The Brahmana saw the town full of men, who were enjoying health and cheer and were always engaged in the celebration of festivities; as also he saw there various other things.

10. Having entered the city, he searched after the virtuous Fowler. Some regenerate persons pointed out to him the place, where he repaired and saw the Fowler seated in the midst of a butcher's yard.

11. The twice-born person stood at a distant corner; for the fowler, devoted to asceticism, was then selling venison and the flesh of the buffalo; and a large number of buyers gathered round him in right earnest.

12. Understanding that the twice-born one had come to him, he (fowler) suddenly got up

from his seat and went to the place, where the Brahmana was standing in seclusion.

**The Fowler said :**

13. O virtuous one, O foremost of the regenerate ones, I salute you. You are welcome! I am the fowler. Indeed, be you happy! Command me what I will do for you.

14. The words, that a woman told to you, viz., you go to Mithila, are all known to me. I know also with what object you have come here.

15. Hearing these words of his, the Brahmana became greatly astonished. The regenerate person went on meditating—Oh! this is the second marvel!

16. The fowler then addressed the Brahmana, saying—Indeed, you are now staying at a place, that is not at all proper for you. O holy one, O faultless one, should you like, let us go to my own abode.

**Markandeya said :**

17. The Brahmana, highly gratified, addressed him, saying, "So be it". Making the Brahmana proceed before him, he (fowler) departed towards his own abode.

18. Having entered his beautiful abode, he honoured him with a seat. Accepting the water that was given to him for washing the feet and face, the foremost of the regenerate ones.

19. Seated himself at his ease. Thereupon he addressed the fowler, saying, "It appears to me that this business is not really suitable to you. O father, I greatly regret that you should adopt such a dishonourable profession".

**The Fowler said :**

20. This profession belongs to my race; and it has descended to me from my father and grandfather. O twice-born one, do not be sorry for the reason of my adopting the profession that belongs to my own family.

21. Fulfilling the duties of my own trade, to which I am already destined by the creator, I carefully devote myself, O best of the regenerate ones, to the service of my superiors as well as the old men.

22. I always speak the truth; and I never envy other persons. As also I give away to the best of my power; and live upon what is left after the

service of the gods, the guests and my own dependents.

23. I never speak evil of anything; neither I hate anything, however great. O best of the twice-born persons, the actions done in the past existence always follow the doer.

24. In this world the chief professions of men are agriculture, the rearing of cows and trade. But in the next world, the acquaintance in ethics and the three special branches of knowledge (the three Vedas) prove most conducive.

25. Service of other three classes has been the fixed duty of the Shudra. Agriculture has been fixed for the Vaishyas; and fighting has been ordained for the Kshatriyas. The vow of Brahmacharya, devotion, repetition of the mantras and truthfulness are always to be observed by the Brahmanas.

26. The king should govern, in accordance with the dictates of virtue, the subjects, who always stick to their fixed profession. He should also appoint men to their own profession, who have really fallen from it.

27. The king should always be feared by his subjects; because he is their lord. The kings, again, should check their subject, who has gone away from his fixed profession, even as they restrain the deer by the arrows.

28. O twice-born sage, O best of the Brahmanas, there is none here in the kingdom of king Janaka, who has fallen from his ordained duties. In fact, all the four classes strictly follow their respective duties.

29. Janaka is such a king that, even if his son be a cruel and a criminal one, he puts him under punishment. But he never inflicts penalty upon the virtuous.

30. With the assistance of the spies appointed by him, he casts a virtuous look upon all things. O best of the regenerate ones, prosperity, kingdom and the power of inflicting punishment rest with the Kshatriyas.

31. Indeed, the kings, practising their own special virtues, crave for immense prosperity. In fact, the king is the preserver of all the four classes.

32. O regenerate one, I never slay the hogs and buffaloes myself. They are slain by others. O twice-born sage, only I always sell their flesh afterwards.

33. I never eat flesh myself. Really I have an intercourse with my wife during her season. O twice-born one, I always fast during the day and eat only during the night.

34. A person, being born bad, may be of good character. Again, he may turn out virtuous, even if he be a slayer of animals by birth or profession.

35. Virtue diminishes in strength on account of the misconduct of the kings; and sin becomes predominant. Thereon the subjects grow less.

36. Then also the formidable monsters, dwarfs and those, who have crooked backs and wide heads and those, who have lost the power of procreation, the dead and blind persons as also those, who have their eye-sight paralysed, begin to take birth.

37. In consequence of the criminality of the rulers of the earth, the subjects undergo continuous harms. But Janaka is such a monarch, that he looks upon his subjects with virtuous eyes.

38. He is ever kind to all his subjects, who perform their fixed duties. As for myself, those who praise me or those men who blame me, all of them I satisfy with deeds well done.

39. But those kings, who lead their lives in the strict observance of their duties and are ever busy (in the performance of honest deeds) and who can bear austerity and possess smartness and promptitude, never depend upon anything for their support.

40-41. Giving away food incessantly to the best of one's power, patience and firm belief in virtue, necessary regard for all creatures always, these virtues are present only in that person, who has wholly abandoned the world (the worldly pleasures); but in none else.

42. One should do away with falsehood. He should render good to all without being asked. He should never forsake virtue out of lust or anger or malice.

43. One should not express unnatural joy at good fortune or succumb under calamities. He should not grow dispirited, when overpowered by poverty or forsake his virtue when so overpowered.

44. If on a certain occasion one commits a wrong, he should not commit it again. One should direct his soul to what contributes to the happiness of others.

45. There should be no wrong over wrong; rather one should deal honestly. The sinful person, who desires to commit a crime, is slain by himself.

46-47. By committing a crime one becomes wicked and dishonest. Those who consider that there is no virtue or those, who laugh at the pure and good, these vicious men undoubtedly find decay in the long run. The wicked person daily grows flatulent, even as the leather bag inflated with wind.

48. The ideas of those, who are destitute of all sensibilities and who also are most worldly, are worthless. The inner soul points him out (as a fool), even as the sun discovers all features during the day.

49. The fool cannot shine in this world only by praising himself. Rather the learned man, even if he be dirty and anointed, shines gloriously in this world.

50. He never speaks ill of any one; nor does he utter his own praise. No person is found on earth, who shines with all the excellent qualities.

51. The person, who repents for his sins, is freed from them. If one declares that he would not commit the sin again, he is delivered from committing a second one.

52. O best and foremost of the Brahmanas, he may also be saved from sin by the performance of any one of the ordained acts. O Brahmana, this is Shruti, which may be referred to as one this relating to virtue.

53. A person, who was formerly virtuous, having committed sins out of ignorance, can destroy those sins afterwards. O monarch, the virtue of persons shines again (drives off all sins), if sins are committed out of mistake.

54. After having committed a sin, one should consider that he is no longer a man. The gods behold his sin, as also the monitor that is within him.

55. The person, who with piety and without detestation, hides the faults of the honest, like holes in his own garment surely desires to provide for the means of salvation.

56. After having committed the sin, if a person really seeks salvation, he is delivered from all his sins, even as the moon looks bright after it has come out of the clouds.

57. Thus seeking salvation, a man is freed from all his sins, even as the sun, upon rising, displays its lustre after it has driven off all darkness.

58. O best of the twice-born ones, do you know that temptation forms the ground-work of all sins. Men, that are destitute of enough of knowledge, having been given to temptation, commit sins.

59. Sinful persons hide themselves under the guise of virtue, even as the wells remain undiscovered on account of the grasses growing over and covering them. The self-control, which they seem to possess, their holiness, their speeches regarding virtue, all these are witnessed in them. But good behaviours are hardly found in them.

**Markandeya said :**

60. Indeed, that greatly wise Brahmana asked the virtuous flower, saying, "O foremost of men, how shall I know the virtuous behaviours?"

61. O best of virtuous persons, you are blessed! I desire to hear this from you. O lofty-minded one, O Fowler, tell me the details of it truly.

**The Fowler said :**

62. O foremost of the regenerate ones, sacrifice, gift, austerity, the study of the Vedas and truthfulness, these five holy things are always noticed in a virtuous conduct.

63. Having control over desires, anger, haughtiness, avarice and wickedness, those who take pleasure in virtue because it is virtue, are, in the opinion of the honest and wise, really reckoned to be virtuous.

64. Those persons who perform sacrifices and are ever devoted to the study of Vedas, have no behaviours other than what are practised by the virtuous. Indeed good behaviours form the second attribute of the pious.

65. O Brahmana, rendering services to the superiors, truthfulness, worthlessness and gift, these four are ever present in those, who are really virtuous.

66. Once can wholly obtain credit by directing the heart towards virtuous behaviours. This he gains only by practising the above four; otherwise to gain this becomes impossible.

67. Truth constitutes the essence of the Vedas. Control over passions constitutes the

essence of truth. And self-denial (refraining from the worldly enjoyments) forms the essence of self-control. These attributes are always present in a virtuous conduct.

68. Those persons, who, being intelligent and full of delusions, hate these virtues, surely tread in the sinful path. The men who follow them fall in the abyss of decay.

69. They, who are virtuous and are devoted to the observance of the vows, to the Shrutis and to self-denial; and they who have ascended the paths of virtue and are engaged in speaking truth and observing virtues;

70. They, who are endued with the virtuous behaviours; they, who follow the orders of the preceptors; and they, who minutely observe the import of the scriptures, obtain the highest intelligence.

71. Forsake the atheists, who are notorious, wicked and always entertain cruel ideas. Take shelter under knowledge and always worship those, that are virtuous.

72. By means of the boat of endurance you cross over that river, which is replete with such creatures as the desires and temptations. Its waters are the fine senses and the shoals found therein are the successive births.

73. As great is virtue or as it consists in the practice of intelligence and yoga, it looks very beautiful, when acquired and added to a virtuous behaviour, like the dye on a white garment.

74. Absence of malice and truthfulness are most beneficial to all creatures. Absence of malice constitutes the chief virtue, which, again, is founded upon truth. Indeed, all our desirabilities find their scope, when they are all based upon truth.

75. Truth is the supreme virtue, which is specially adopted by the pious. Good behaviour forms the peculiar virtue of the honest and the wise. Those, that are holy, possess good conduct.

76. Every creature frames principles of his own according to his inherent tendency. The vicious man, who can not restrain his own self, becomes subject to these vices, viz., desires, wrath and others.

77. It is an immortal maxim that justice constitutes virtue. The virtuous say that evil behaviours constitute sin.

78. Those men are reckoned to be virtuous, who never show wrath, pride or haughtiness and malice or whose conduct is ever marked by simplicity and quiet due.

79. Those again, are said to possess virtuous conduct, who carefully follow the rites laid down in the three Vedas; who are holy; who possess piety and sacred character; who serve the superiors; and who also have the power of restraining the self.

80. The actions and behaviours of those great men are difficult of acquisition. The sins of those men, who are made pure by means of their own actions, die out of themselves.

81. This pious behaviour is most wonderful, ancient, inchangeable and eternal. The wise men's who with sanctity lead a virtuous life secure heaven.

82. The holy men, who are atheists, as also who are unaustentatious and who are respectful towards the degenerate persons and who, again, are familiar with the holy rites, are deserved to live in heaven.

83. The explanation of virtue is threefold. The first is called the supreme virtue, which is inculcated in the Vedas. The second is what is laid down in Dharmashastras. The third is called the honest behaviour, which is observed by the pious.

84. Crossing over (the ocean of) knowledge, the performance of ablutions in the places of pilgrimage, forgiveness, truthfulness, simplicity, sacredness are the characteristics of virtuous conduct.

85. Those who, are kind to all creatures and who are never malignant and who never speak ill of anybody, are always dear to the twice-born ones.

86. Who are familiar with the results of good or evil actions, are reckoned by the wise to be virtuous. Again, those who are just and virtuous and well disposed towards all and who are honest and have obtained heaven, who possess sacred characters and constantly tread in the path of virtue.

87-88. Who are liberal in gifts and unselfish, who show favour to the distressed and who are revered by all, who possess the wealth of knowledge, who are devotees and who are kind to all creatures, are virtuous according to the honest and wise.

89-90. The persons, who are charitable, secure prosperity in this world and abodes of happiness, in the next. The virtuous men, if approached and solicited by the honest and wise, give away alms to them with the best of his power, even at the denial of the comforts of his wife and dependents. Looking to their own interest and having an eye upon virtue and the ways of the world.

91-93. The men, who thus practise virtue, obtain the greatest amount of virtue through eternal ages. Persons, who possess the attributes of truthfulness, abstention from injuring others, modestly and simplicity and who are not malicious and proud, who are mild and self-sacrificing, who have self-control and forbearance, intelligence and patience, who are kind towards all creatures and who are free from desires and malice, are said to be the witnesses of the world.

94. These three are reckoned to constitute the highest way of the pious, viz., a man must not offend anybody. He must be charitable. Also he must speak the truth always. Those great men of highest virtue.

95. Who are kind on all occasions and who are filled with compassion, obtain the greatest contentment and ascend the superior path of virtue; and whose acquisition of virtue is most certain.

96-97. Harmlessness, forgiveness, peacefulness, contentment, agreeable speech, giving away passions and excitements, the service of the virtuous characters and actions performed in accordance with the dictates of the Shastra constitute the superior path of the honest and the wise.

98. Those who constantly follow the path of virtue and daily worship the virtuous, can ascend the palace of knowledge. It is they only who are freed from that greatest terror (rebirth). O best of Brahmanas, it is they only who have the power of observing the several aspects of human nature.

99. O foremost of Brahmanas I have thus related to you all about the virtuous as well as the vicious, behaviours according to my own knowledge or as I have heard on the matter. O Brahmana, O foremost of the twice-born ones, I have done justice to the subject of virtuous conduct, which I had introduced.



**CHAPTER 208****(MARKANDEYA-SAMASYA PARVA)-****Continued****History of Pativrata**

**Markandeya said :**

1. O Yudhishtira, that virtuous fowler then said to that Brahmana, "The acts that I perform are certainly cruel, there is no doubt.

2. O Brahmana, Destiny in all powerful; it is difficult to overcome the consequences of our past actions. This is the Karma, evil arising from sins committed in a former life.

3. O Brahmana, I am always assiduous in eradicating this evil. The Destiny has already killed one when he is killed by another, the executioner is but an instrument.

5. O foremost of Brahmanas, we are but such agents in consequence of our Karma, O twice-born one, those animals that are killed and the most of which are sold, also acquire Karma, for the celestial the guests and servants are entertained and Pitris are gratified with this dainty food.

6. It is mentioned in the Shruti that herbs, vegetables, deer, birds and the wild animals are the ordained food for all creatures.

7. O foremost of Brahmanas, the son of Ushinara, Shibi of great forbearance, obtained heaven which is very difficult to obtain, by giving away his own flesh.

8. O foremost of Brahmanas, knowing this to be the duty of my order, I do not give it up. Knowing this to be the result of my own acts, I earn my livelihood by doing it.

9. O Brahmana, to abandon one's own duty is considered to be sin. To stick to one's own duty is certainly a meritorious act.

10. The acts done before (in one's own former birth) never leave any creature. In determining the various effects of Karma, the Creator did see it.

11. A man, being under the influence of evil Karma, must always consider 'how he can done for his Karma and how he can extricate himself from an evil doom.'

13. There are various ways in which evil Karma might be expiated, such as, by making gifts, by speaking truth and by serving the

preceptor, by worshipping the order of the twice-born, by becoming devoted to virtue, free from pride and idle talk. O foremost of Brahmanas, I do these things.

14. Agriculture is considered to be a praiseworthy occupation, but it is well-known that even in it great harm is done to animal life. In ploughing the ground, various creatures and animal lives are destroyed. What is your opinion on this matter?

15. O foremost of Brahmanas, Vrihi and other so called seeds of rice are all living organisms, what is your opinion on this matter?

17. O Brahmana, Men hunt wild animals and kill them to eat their meat; they also cut up trees and plants. O Brahmana, there are innumerable animal organisms in trees and fruits and also in water, do you not think so?

19. O Brahmana, the whole universe is full of animals and animal organisms. Do you not see that fish preys upon fish and various other species of animals prey on various other animals and there are also some who prey upon one another.

20. O Brahmana, a man kills innumerable animals that live in the ground by trampling them by their feet. What have you to say to this?

21. Even wise and learned men kill many animals in various ways when sleeping or resting. What have you to say to this?

22. The earth and the sky are all full of animal organisms. Which are unconsciously killed by men from ignorance, what have you to say to this?

23. O foremost of men, who is there on earth who does not do harm to any creature? After full consideration, this is the conclusion (that I have come to) that there is none who has not killed an animal.

24. O foremost of Brahmanas, even the Rishis whose vows are not to destroy animals, (do destroy animals). Only on account of their very great care, they commit less destruction (of animals).

25. Men of noble birth and great accomplishment perpetrate wicked acts in defiance of all and they are not ashamed of it.

26. Good men acting in an exemplary way are not praised by other good men, nor bad men

acting in a contrary way are praised by other wicked men.

27. Friends are not agreeable to friends, however accomplished they might be. Foolish pedantic men (ever) find fault with the virtue of their preceptors.

28. Such reverses of the natural orders of things, O foremost of Brahmanas, are always seen (in this world). What is your opinion as to the virtuousness or otherwise of this state of things?

29. There can be said many things as regards the goodness or the badness of our actions. But he who sticks to the Dharma of his own order acquires great fame.

## CHAPTER 209

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The colloquy between the Fowler and the Brahmana

**Markandeya said :**

1. O Yudhishthira, that foremost of all virtuous men, that pious fowler, then skillfully thus again spoke to that best of Brahmanas.

**The Fowler said :**

2. It is ordained by the old as found in the Shruti that the ways of virtue are subtle, diverse and infinite.

3. In life being at risk and in marriage, it is proper to speak an untruth. Sometimes by untruth, truth is maintained and by truth untruth is maintained.

4. Whatever conduces to the greatest good of all creatures is considered to be the truth. Virtue is thus perverted. Do you mark its subtle ways?

6. O excellent one, man's actions are either good or bad and he undoubtedly reaps their fruits. The ignorant man, having attained to an object state, grossly abuses the gods, not knowing that it is the result of his own evil Karma.

7. O foremost of Brahmanas, the foolish men, designing men and the fickle men attain the very reverse of happiness or misery.

9. Neither learning nor good morals, nor personal exertion can save them. If the fruits of one's exertions were not dependent on any thing else, men would have obtained the object of their

desire by their own exertions. Able, intelligent and diligent men.

11. Are seen to have been baffled in their efforts; and they attain the fruits of their actions. Persons who are always active in injuring others and in practising deception lead a happy life in this world. There are many who obtain prosperity without any exertion.

12. There are other again who with the greatest exertion are unable to obtain what is their own dues. The miserly persons with the object of having sons worship the celestial and perform asceticism.

13. These sons, remaining for ten months in the womb, (when born) become the stains of their family. Other enjoy luxury, wealth and coins amassed by their ancestors.

16. The diseases from which men suffers are certainly the result of their own Karma. They then behave like small deer in the hands of the hunters. They are afflicted with mental troubles. O Brahmana, as deer are stopped by the hunters, so these diseases are checked by able and skillful physician with their many drugs. Those that have objects of enjoyments suffer from severe bowl complaints.

17. Behold, O foremost of all virtuous men, he cannot enjoy. O those who possess great strength of arms suffer from misery.

18. O foremost of Brahmanas, they are enabled to earn their livelihood with (only) good deal of difficulty. Thus men are helpless, afflicted with grief and illusion and

20. Again and again tossed and overpowered by the powerful current of his own actions. If there were absolute freedom of action, then no creature would die and none would be subject to decay or await his evil doom. Every body would then attain the object of his desire. All persons try to excel their neighbours; they try to do it with the utmost of their power, but the result becomes the reverse.

21. Many persons are born under the influence of the same star and the same auspicious good luck, but a great diversity is observed in all their actions.

22. O Brahmana, O excellent one, none can be the dispenser of his own destiny. The actions done in a former life is seen to produce fruits in this life.

23. O Brahmana, it is said in the everlasting Shruti that the soul is eternal and everlasting, but the bodies of all creatures are liable to be destroyed here (in this world).

24. Thereupon when death occurs, only the body is destroyed, but the spirit bound in the bonds of actions goes elsewhere.

**The Brahmana said :**

25. O excellent one, learned in the mystery of Karma, O foremost of speakers, how does the spirit become eternal? I desire to hear this in detail.

**The Fowler said :**

26. The spirit does not die, in death it simply has a change of abode. They are mistaken who foolishly say that all creatures are to die. The soul only goes to another body and its this change of abode is called the Death.

27. In the world of men none reaps the fruits of another man's Karma. Whatever one does, he is sure to reap the fruits of his own actions, for the consequences of Karma are never destroyed.

28. The virtuous become endued with great virtue and the sinful become the perpetrators of wicked deeds. Men's actions follow them and influenced by these (fruits of his actions) they are born again.

**The Brahmana said :**

29. Why does the soul take its birth and how does it become sinful or virtuous? O excellent one, how does it come to belong to a sinful or virtuous man?

**The Fowler said :**

30-31. This mystery belongs to the subject of procreation, but I shall briefly describe it to you. O foremost of Brahmanas, the soul is again born with its accumulated load of Karma, the virtuous ones in the virtuous and the sinful ones in the sinful.

32. By performing (only) virtuous actions, it attains to the state of the celestial. By a combination of good and bad (actions), it acquires the state of human beings. By indulging in sensuality and similar vicious propensities, it is born as lower animals and by sinful acts it goes to hell.

33. Afflicted with the miseries of birth, death and dotage, man is destined to rot here (on earth)

from the evil effects of his own actions (in a previous birth).

34. Passing through hell and also through thousands of various births, our souls bound by the bonds of their own Karma travel (for everlasting time).

35. Animate creatures become miserable in the next world from their own actions and as the result of those miseries they are (again) born as lower animals.

36. Then they again accumulate a new store of actions and consequently they suffer misery over again, as does a diseased man who eats unwholesome food.

37. Although they are thus afflicted with misery, they consider themselves to be (very) happy and comfortable; and consequently their bonds (of Karma) are not loosened and new Karma thus again arises.

38. Suffering from various miseries, they turn in this world like a wheel. If they cast off their bonds (of actions) and if they purify themselves by their actions,

39. If they perform asceticism and practise religious meditation, then, O foremost of Brahmanas, men by their these acts can attain to the region of bliss.

40. By casting off their bonds (of Karma) and by purifying Karma, men attain those regions of bliss where misery is unknown.

41. The sinful man who is addicted to vices never comes to the end of his course of inequities. Therefore we must do what is virtuous and forbear from doing what is sinful.

42. Whoever with a heart full of gratitude and free from malice try to do what is good, obtain wealth, virtue, happiness and heaven.

43. Those who are freed from sin, those who are wise, forbearing, righteous and self-controlled enjoy continuous bliss in this world and in the world next.

45. O Brahmana, man must follow the standard of virtue of the good; and in his acts he must imitate the example of the virtuous. There are virtuous men learned in the holy Shastras and conversant in all moralities. Man's proper duty consists in his following his own proper avocations such being the case, these avocations never become confused and mixed up.

46-47. The wise man delights in virtue and he lives by virtue. O foremost of Brahmanas, such a man with the wealth of virtue which he thus acquires waters the root of the plant (particular righteousness) in which he finds most virtue. The virtuous man thus acts and his mind becomes thus calm.

48-49. He is pleased with his friend, in this world and he also enjoys happiness in the world next. O excellent one, know, virtuous men acquire sovereignty over all and obtain (the pleasure) of beauty, flavour, sound and touch according to their desire. O Brahmana, (an enlightened) man is not satisfied with the fruits of virtue.

50-52. Not satisfied with it, he with the light of spiritualism becomes indifferent to pain and pleasure; the worldly vices cannot influence him. Of his own free will, he becomes indifferent to all worldly pursuits, but he does not forsake virtue. Observing every thing worldly as transient, he tries to renounce everything and not calculating on mere change, he devises means for the attainments of salvation. Thus does he renounce all worldly pursuits and shuns all sins.

53. He thus becomes virtuous and he thus finally attains salvation. Tara (meditation) is the chief requisite for obtaining salvation, resignation and forbearance are its roots.

54. By this means he obtains all the objects of his desire. By subduing his senses and by means of truthfulness and forbearance, O foremost of Brahmanas, he obtains the supreme state of Brahma.

**The Brahmana said :**

55-56. O foremost of all virtuous and vow-observing men, you talk of the senses; what are they? How might they be subdued? What is the good of subduing them? How does a creature obtain the fruits of doing it? I eagerly desire to know all about these matters.

## CHAPTER 210

**(MARKANDEYA-SAMASYA PARVA)-  
Continued**

**The colloquy between the Fowler and the Brahmana**

**Markandeya said :**

1. O Yudhishtira, O ruler of men, hear what the virtuous fowler said to that Brahmana when he was thus asked by him.

**The Fowler said :**

2. O foremost of Brahmanas, men's minds are first bent towards acquiring knowledge. When that is acquired, they indulge in their desires and anger.

3. For that end, they labour and perform great works and indulge in their much desired pleasures of beauty, of flavour.

4. Then follows attachment, then follows envy, then avarice and then illusion (extinction of all spiritual light).

5. When men are thus influenced by avarice, envy and attachment, their understanding does not lean towards virtue; and they then practise the very mockery of virtue.

6-7. O foremost of Brahmanas, practising virtue with hypocrisy, they remain satisfied in acquiring wealth by dishonourable means. And with the wealth thus acquired, their intelligence becomes attached to the evil ways; they were then filled with the desire to commit sins. O foremost of Brahmanas, when their friends and the learned men remonstrate.

8. They are ready with various answers which are neither sound nor convincing. From their attachment for evil ways, they are guilty of threefold sins.

9. They commit sin in thought, in word and also in action. Addicted to evil ways, all their good qualities are destroyed.

10. These men of evil deeds form friendship with men of similar character and therefore as its result, they suffer misery in this world as well as in the next.

11-12. All sinful men are of this nature. Now hear about the virtuous man. He discerns evils by means of his spiritual sight. He is able to discriminate between happiness and misery. He is

full of respectful attention to men of virtue; and by practising virtues, his mind becomes inclined to virtue.

**The Brahmanas said :**

13. You have given a true exposition of virtue which none else is able to do. Your spiritual power is great and you appear to me to be a great Rishi.

**The Fowler said :**

14. The greatly powerful Brahmanas are worshipped with the same honours as our ancestors. They are before others always propitiated with offerings of food. Wisemen in this world do what is pleasing to them with all their heart.

15. O foremost of Brahmanas, after having bowed down to Brahmanas as a class I shall now tell you what is pleasing to them. Learn now the Brahma Philosophy,

16. This whole universe, which is unconquerable and which abounds in great elements, is Brahma (himself). There is nothing high than this.

17. Earth, air, water and sky are the great elements. Form, flavour, sound, touch and taste are their characteristic properties.

18. These latter also have their (own peculiar) properties correlated to each other. Of the three qualities they are characterised by each in order of priority.

19. The sixth property is consciousness which is called mind. The seventh is intelligence and then follows Egoism.

20-21. Then are the five senses, then the soul, then the moral qualities, called, Sattva, Raja and Tama. These seventeen are said to be the unknown or incomprehensible qualities. I have told you all this, what else do you wish to know?

## CHAPTER 211

(MARKANDEYA-SAMĀSYA PARVA)-

Continued

**The colloquy between the Fowler and the Brahmana**

**Markandeya said :**

1. O descendant of Bharata, having been thus addressed by that Brahmana, the virtuous fowler again began to speak (on things) so pleasing to the mind.

**The Brahmana said :**

2. O foremost of all virtuous men, it is said that there are five great elements. Will you describe to me in detail the properties of those five (elements)?

**The Fowler said :**

3. The earth, water, fire, air and sky, all have properties enter-lapping each other. I shall describe them to you.

4. O Brahmana, the earth has five qualities, water four, fire three and the air and the sky together three.

5. Sound, touch, form, flavour and taste, these five qualities belong to earth.

6. O foremost of Brahmanas, O twice-born one, O vow-observing Rishi, sound, touch, form and taste have been described to you as the properties of water.

7. Sound, touch and form are the three properties of fire; sound and touch are the two properties of the air; and sound is the property of the sky.

8. O Brahmana, these fifteen properties inherent in five elements, exist in all substances of which this universe is composed.

9-10. O Brahmana, they are not opposed to one another; they exist in proper combination. When this universe is thrown into a state of chaos then every corporeal being in proper time assumes another body. It perishes also in due order.

11-12. There (everlastingly) exist the five elementary substances of which all the mobile and immobile world is composed. Whatever is perceptible by the senses is called Vyakta (manifest) and whatever is not perceptible by the senses is called Avyakta (not manifest).

13-14. When a person engages in Tapa after having duly subdued his senses which have their own proper objective play in the external conditions of sound, form, then he sees that his own spirit pervades the whole universe and the universe is also reflected in him.

15-17. He who is bound to the bonds of his previous Karma, although learned in the highest spiritual wisdom, is cognizant only of his own soul's objective existence, but the person whose soul is never affected by the objective conditions around is never subject to ills, owing to its

absorption in the primal spirit of Brahma. When a person has overcome illusion, his manly virtues consisting the essence of spiritual wisdom turn to spiritual enlightenment which illuminates the intelligence of all beings. Such a being is called by the omnipotent, the intelligent one who is without beginning and without end, self-existence, immutable, incorporeal and incomparable.

18. O Brahmana, what you have enquired of me is the result of self-discipline. This self-discipline can only be acquired by subduing the senses. It can not be acquired by any other means.

19. Heaven and hell both are dependent on our senses. When subdued, they lead us to heaven and when indulged in, they lead us to hell.

20. This subjugation of the senses is the highest means of attaining spiritual advancement; it is also at the root of all our spiritual degradation.

21. By indulging in them, a person contracts vices and by bringing them under control, he attains salvation.

22. The self-controlled man who acquires over his six senses is never tainted with win; and consequently evil has no power over him.

23. Man's body has been compared with a chariot, his soul with a charioteer and his senses with the horses. A skillful man drives about without confusion, like an able charioteer with well-broken horses.

24. That man is an excellent driver who knows how to patiently wield the reins of these and horses, namely the six senses inherent in our nature.

25. When our senses become ungovernable like horses on the road, we must patiently rein them in, for with patience we are sure to get the better of them.

26. When man's mind is overpowered by any one of these senses running wild, he loses his reason and becomes like a ship tossed by the tempest in the sea.

27. Men are deceived by illusion in hoping to reap the fruit of those six things the effects of which are studied by persons of spiritual insight who thereby reap the fruits of their clear perception.

## CHAPTER 212

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The colloquy between the Fowler and the Brahmana

**Markandeya said :**

1. O descendant of Bharata, when the fowler expounded these abstruse points, the Brahmana with great attention asked about other subtle points.

**The Brahmana said :**

2. Truly describe to men who duly now ask you the respective virtues of the three qualities, namely Sattva, Raja and Tama.

3. I shall tell you what you ask me. I shall separately describe to you their respective virtues. Listen to them.

4. Tama is characterised by illusion, Raja incites men to action, Sattva is of great splendour and therefore it is called the greatest of them all.

5. He who is greatly under the influence of spiritual ignorance, who is foolish, senseless and given to (day) dreaming, who is idle, unenergetic, full of anger and haughtiness, is said to be under the influence of Tama.

6. O Brahmana Rishi, that excellent man who is agreeable in speech, thoughtful, free from envy, industrious in action from an eager desire to reap its fruits and of warm temperament, is said to be under the influence of Raja.

7. He who is resolute, patient, not subject to anger, free from malice and is not skillful in action from want of a selfish desire to reap its fruits and who is wise and forbearing, is said to be under the influence of Sattva.

8-10. When a man endued with Sattva quality is influenced by worldliness he suffers misery but he hates worldliness when he realises its full significance. Then a feeling of indifference to worldly affairs begins to influence him. And then his pride decreases and uprightness becomes more prominent. His conflicting moral sentiments are reconciled and then self-restraint in any matter (for him) becomes unnecessary.

11-12. O Brahmana, a man may be born as a Shudra but if he is endued with good qualities, he may attain to the state of a Vaishya. Similarly that

of a Kshatriya and if he is steadfast in rectitude he may even become a Brahmana. I have described to you all these virtues, what else do you wish to learn.

## CHAPTER 213

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The colloquy between the Fowler and the Brahmana

##### The Brahmana said :

1. How is it that the (vital) fire in combination with the earthly elements (matter) becomes the corporeal (living creatures)? And how does the (vital) air (the breath) according to the nature of its seat excites to action (the corporeal living creatures)?

##### Markandeya said :

2. O Yudhishthira, this question being put to the fowler by the Brahmana, the fowler thus replied to that high-souled Brahmana.

##### The Fowler said :

3. The vital spirit manifesting itself its seat the consciousness causes the action of the corporeal frame. The soul being present in both of these acts.

4. The past, the present and the future are inseparably associated with the soul. It is the highest of the possessions of all creatures. It is the essence of Supreme Spirit and we adore it.

5. It is the animating principle of all creatures, it is the eternal Purusha. It is great, it is the intelligence and it is the Ego, it is the seat of all elements.

6. Thus while seated here (in the corporeal form), it is sustained in all its external or internal relations by the subtle eternal air called Prana and afterwards each creature goes its own way by the action of another subtle air called Samana.

7. This (Samana) transforming itself to Apana air and supported by the head of the stomach carries the refuse matter of the body, such as urine to the kidneys and intestines.

8. It is present in the three elements of actions, exertion and power and then in that state is called Udana by men learned in the physical science.

9. When it manifests itself by its presence at all the junction points of the system, it is known by the name of Vyana.

10. The internal heat is diffused over all the tissues of our system and supported by these kinds of air, it transforms our food and the tissues and the humours of our system.

11. By the coalition of Prana and other airs, a reaction ensues and the heat generated thereby is known as the internal heat of the human system which causes digestion of food.

12. The Prana and the Apana airs are interposed within the Samana and the Udana airs. The heat generated by their coalition causes the growth of the body.

13-15. That portion of its seat extending to as far as the rectum, is called Apana and from that, arteries arise in the five airs Prana. Prana acted on by the heat, strikes against the extremity of Apana region and then recoiling, it reacts on the heat. Above the navel is the region of undigested food and below it, the region of digestion. Prana and all other airs of the system are seated in the navel.

16. The arteries issuing from the heart run upwards and downwards and also in oblique directions, they carry the best essence of our food and are acted upon by the ten Prana airs.

17. This is the way, by which go to the highest state, the Yogis who have overcome all difficulties who are patient and self-controlled and who have their souls seated in their brains. The Prana and Apana are thus present in all creatures.

18-21. Know that the soul is embodied in the corporeal disguise, in the eleven alloteopus conditions (of the animal system) and that though eternal, its normal state is apparently modified by its accompaniments even like the fire purified in its pan, eternal yet with its course altered by its surroundings; and that the divine thing which is kindred with the body is related to the latter in the same way as a drop of water to sleek surface of a lotus leaf on which it rolls; know that Sattva Raja and Tama are the attributes of all life. Life is the attribute of spirit and spirit again is the attribute of the Supreme Soul.

22. Inert and insensible matter is the seat of the living principle which is active in itself and

induces activity in others. That by which the seven worlds are incited to action is called the most high by men of high spiritual insight.

23. Thus in all these elements the eternal spirit does not show itself, but is perceived by the learned in spiritual science by reason of their high and keen perception.

24. A pure-minded man, by purifying his heart, is able to destroy the good and evil effects of his actions and obtains eternal bliss by the enlightenment of his inner spirit.

25. This state of peace and purification of heart is likened to the state of a person who, in a cheerful state of mind, sleeps soundly or to the brilliance of a lamp trimmed by a skillful hand.

26-27. Such a pure-minded man living on frugal diet perceives the supreme spirit reflected in his own mind and by practising concentration of mind in the evening and early in the morning sees the Supreme Spirit which has no attributes, in the light of his heart, shining like a dazzling lamp and thus he obtains salvation.

28. Avarice and anger must be subdued by all means, for this constitutes the most sacred virtue that people can practice. It is considered to be the means by which men cross over to the other side of this sea of misery and pain.

29. A man must preserve his virtue, being overcome by anger, his righteousness by pride, his learning by vanity and his soul by illusion.

30. Leniency is the best of virtues and forbearance is the best of the powers; the knowledge of the spirit is the best of all knowledge and truthfulness is the best of religious vows.

31. To tell the truth is good and the knowledge of truth also is good, but what conduces to the greatest good of all creatures is known as the highest truth.

32. He whose actions are performed not with the object of securing any reward or blessing, who has sacrificed all to the requirements of his renunciation is a real Sanyasi and is really wise.

33. Communion with Brahma cannot be taught to us even by our spiritual preceptor; he can only give us a clue to the mystery; renunciation of things of the material world is called Yoga.

34. We must not do harm to any creature and must live in amity with all. In this our present existence we must not avenge ourselves on any creature.

35. Self-abnegation, peace of mind, renunciation of hope and equanimity, these are the ways by which spiritual enlightenment can always be secured. The knowledge of self is the best of all knowledge.

36. In this world as well as in the next, renouncing all worldly desires and assuming a stolid indifference, in which all suffering is at rest, people should fulfill their religious duties with the aid of their intelligence.

37. The Rishi who desires to obtain salvation which is very difficult to obtain, must always perform austerities, must be forbearing, self-controlled and must give up that longing fondness which binds him to the things of the earth.

38-39. The attributes that are perceptible in us become non-attributes in Him. He is not bound by anything. He is perceptible only by the expansion and development of our spiritual vision. As soon as the illusion of ignorance is dispelled, this supreme and unalloyed bliss is obtained. By foregoing the objects of both pleasure and pain and by renouncing the feeling which binds him to the things of the earth, one attains to Brahma.

40. O excellent Brahmana, I have told you in brief all that I have heard. What else do you desire to hear.

## CHAPTER 214

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The colloquy between the Fowler and the Brahmana

**Markandeya said :**

1. O Yudhishtira, when all this about the mystery of salvation was told to the Brahmana, he was highly pleased. He then thus spoke to the virtuous Fowler.

**The Brahmanas said :**

2. All this that you have told me is rational. It appears that there is nothing in connection with the mysteries of religion which you do not know..

**The Fowler said :**

3. O foremost of Brahmanas, chief of the twice-born, behold with your own eyes all the virtues that I possess and by reason of which I have attained to this success (blissful state).



4. O exalted one, arise, soon enter this inner apartment. O virtuous one, you should see (first) my father and my mother.

**Markandeya said :**

5-6. Having been thus addressed, he went in and saw a magnificent and charming house, divided in suits of rooms, resembling the abode of the celestial adorned by the gods. It was furnished with seats and beds and filled with excellent perfumes.

7. His adorable parents, after their meal, were comfortably seated there on excellent seats, with white robes on. Seeing them the Fowler prostrated himself before them with his head at their feet.

**The Aged ones said :**

8. O virtuous one, arise, arise, may virtue protect you. We are much pleased with your virtue. Be blessed with a long life,

9. And with knowledge, high intelligence and fulfillment of your desires. O son, you are good and dutiful son, we are always taken care by you.

10. There is not even amongst the celestial such a one as to deserve worship from you. By always subduing your senses you have acquired the self-control of the twice born.

11. Your father, grand-father and great grand-fathers are, O son, always pleased with you, for your (great) self-control and for your reverence for us.

12. In thought, in word or in action, your attention to us never flags and it appears, even at present, that you have no other thought in your mind.

13. O son, as the son of Jamadagni, Rama tried to serve his old parents, so have you done to please us, nay you have done more.

14. Then the virtuous Fowler introduced the Brahmana to his parents; they received him with the usual salutation of welcome.

15. The Brahmana accepting their welcome, enquired if they with their children and servants were well and if they were always enjoying good health.

**The aged ones said :**

16. O Brahmana, we are all well in our home with all our servants. O exalted, one, have you come here without any difficulty?

**Markandeya said :**

17. The Brahmana replied in gladness by saying, "Yes, I am not face any difficulty". Then the virtuous Fowler thus spoke to the Brahmana.

**The Fowler said :**

18. O exalted one, these my father and mother are the idols I worship with whatever adoration due to the gods.

19. Thirty three million gods with Indra at their head, are worshipped by all men, so are these aged parents of mine worshipped by me.

20. As the Brahmanas try to procure offerings for their gods, so do I, with diligence for these two (my aged parents).

21. O Brahmana, these my father and mother are my supreme gods. O twice-born one, I always try to gratify them with the offering of fruits, flowers and gems.

22. To me they are like the three sacred fires mentioned by the learned. O Brahmana, they are to me as the sacrifices in the four Vedas.

23. My five vital airs, my wife, children and friends are all for them. With my wife and my children, I always serve them.

24. O foremost of Brahmanas, with my own hands I assist them in bathing; I also wash their feet, I give them food.

25. I speak to them only what is agreeable, avoiding all that is unpleasant and disagreeable. I even do that which is not virtuous, to please them.

26-28. O foremost of the twice-born, O Brahmanas, I am always diligent in always waiting upon them. The parents, the sacred, fire, the soul, the preceptor, these five. O foremost of Brahmanas deserve the highest worship from a person who seeks prosperity. By properly serving them, one acquires the merit of perpetually keeping up the sacred fires. It is the eternal and invariable duty of all who lead domestic life.

## CHAPTER 215

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The colloquy between the Fowler and the Brahmana

##### Markandeya said :

1. Having introduced both of his parents to that Brahmanas as his highest Gurus that virtuous-minded fowler again thus spoke to the Brahmana.

##### The Fowler said :

2-3. Behold the power of my this virtue by which my spiritual vision has extended. For this reason you were told by that self-controlled and truthful and chaste lady, 'Go to Mithila, there lives a Fowler who will explain to you the mysteries of religion.'

##### The Brahmana said :

4. O virtuous and vow-observing man, thinking of what that truthful, well-behaved and chaste lady told me, I am of opinion, that you really possess very high qualities.

##### The Fowler said :

5. O foremost of Brahmanas, O Lord, what that chaste lady told you about me, was certainly said with full knowledge of the facts.

6. O sire, I have explained to you all this as a matter of favour. O Brahmana, hear what will be good for you.

7. O foremost of Brahmanas, O faultless one, you have wronged your father and mother, for you have left home for learning the Vedas without their permission.

8. You have not properly acted in this matter, for your ascetic and aged parents have become completely blind from grief at your loss.

9. Go back to please them. May this virtue never forsake you. You are an ascetic, you are high-souled; you are always devoted to your religion,

10. But all has become in vain, therefore soon go back to console your parents. Have regard for my words and do not act in any other way. I tell you what is good for you, O Brahmana return even today.

##### The Brahmana said :

11. O man of virtuous practices, what you have said is certainly true. Be blessed, I am much pleased with you.

##### The Fowler said :

12-13. O foremost of Brahmanas, as you assiduously practice these divine, ancient and eternal virtues which are so difficult to be acquired even by pure-minded men, you seem to be a divine being. Return soon to the side of your parents and be quick and diligent in honouring your father and mother, for I do not know, if there is any virtue higher than this.

##### The Brahmanas said :

14. By good luck, I have come here and by good luck I have met with you. Such expounders of religion are difficult to get in this world.

15. There is hardly one man amongst one thousand, who is leaned in the mysteries of religion. O foremost of men, I am highly pleased with you. Let prosperity and good fortune be yours.

16. O sinless one, I was at the point of falling into hell, but I have been saved by you. It was ordained and therefore I did meet you.

17. O foremost of men, as the fallen king Yayati was saved by his virtuous grandson, so have I now been saved by you.

18. I shall serve my father and mother at your command. No vicious-minded man can ever expound the mysteries of virtue and vice.

19. As it is very difficult for a Shudra to learn the mysteries of eternal religion. I do not consider you to be a Shudra. There must be some reason for all this.

20. You must have been born as a Shudra as a result of your past Karma (in a previous birth). O high-souled one, I eagerly desire to learn truth of this matter. Tell this to me with attention and according to your inclination.

##### The Fowler said :

21. O foremost of the Brahmanas, O sinless one, Brahmanas are worthy of all respect from me, hear about the story of my previous existence.

22. O son of the best of Brahmanas, I was a Brahmana previously (in my another birth); I was well-read in the Vedas and earned in the Vedangas.

23. Through my own fault I have been degraded to my present state. A certain king learned in the science of arms was my friend.

24. O Brahmana, from his companionship, I too became proficient in archery. Once upon a time the king went out hunting,

25. Surrounded by his ministers and followed by his best warriors. He killed many deer near a hermitage.

26. O foremost of Brahmanas, I too shot a swift and fearful arrow. A Rishi was wounded by that arrow with head bent.

27. The Brahmana fell down on the ground and screaming aloud said "I have done no wrong, what wretch has done this?"

28. O lord, taking him for a deer I soon went near him and saw that Rishi pierced by my that arrow with head bent.

29-30. For my wicked deed I was very much aggrieved in my mind. I said to that Rishi of severe austerities who was loudly crying lying on the ground, "I have unconsciously done this." I again said to that Rishi "you should pardon me for this sinful act."

31. But the Brahmana, becoming exceedingly angry said, "You shall be born as a cruel fowler in the Shudra order."

## CHAPTER 216

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### The colloquy between the Fowler and the Brahmana

##### The Fowler said :

1-2. O foremost of the best of Brahmanas, having been thus cursed by the Rishi, I said "Pardon me, O Rishi, I have unconsciously done this wicked act. You should pardon all (my fault). O exalted Rishi, be graceful (to me).

##### The Rishi said :

3. The curse that I have pronounced can never be falsified. This is certain. But for kindness I shall do you a favour.

4. Even taking your birth as a Shudra, you will be virtuous, you shall certainly serve and wait upon your parents.

5. By (thus) serving them, you will acquire great success. You shall also remember the events of your past life and shall go to heaven.

6. On the expiration of this curse, you shall again become a Brahmana. I was thus in the days of yore cursed by that greatly effulgent Rishi.

7. O foremost of men, thus was he propitiated by me. O best of men, I extricated the arrow from his body.

8-9. I took him to the hermitage, but he was not deprived of his life, (he recovered from the wound). I have thus narrated to you all that happened to me before. O foremost of men and also now I can go to heaven hereafter.

##### The Brahmana said :

10. O greatly intelligent one, all men are thus subject to happiness or misery. You should not therefore grieve for it.

11. O virtuous man, O man learned in the ways of the world, in obedience to the customs of your present caste (Fowler), you have pursued these wicked ways.

12. These being the duties of your profession, the stain of evil Karma will not attach to you. After living here for sometime you shall again become a Brahmana.

13. There is no doubt that even now I consider you to be a Brahmana, for the Brahmana who is vain and haughty who is sinful and evil-minded and who is fond of degraded practices, is no better than a Shudra.

14. The Shudra who is, endued with righteousness, self-control and truthfulness, is considered by me as a Brahmana. A man becomes a Brahmana by his own good act.

15. By his own evil Karma a man meets with an evil and terrible doom. O foremost of men, I believe that all your sin is destroyed.

16. You must not grieve for it, for men like you, who are so virtuous and learned in the ways and mysteries of the world, can have no cause of grief.

##### The Fowler said :

17. The bodily disease should be cured with medicines and the mental ones by spiritual wisdom. This is the power of knowledge. Knowing this, the wise should not behave like boys.

18-20. Men of low intelligence are overpowered with grief at the occurrence of something which is not agreeable to them or non-occurrence of something which is good or much desired. Every creature is subject to this (law). It

is not merely a single creature or a class, that is subject to misery. Congnisant of this evil people quickly mend their ways, if the perceive it at the very out-set, they succeed in curing it altogether.

21-22. Whoever grieves for it, only makes himself miserable. Those wise men whose knowledge has made them happy and contented and who are indifferent to happiness and misery, are really happy. The wise are always contented and the foolish are always discontented.

23-24. There is not end to discontent and contentment is the highest happiness. The man who has attained the highest state does not grieve. They are always conscious of the final destruction of all creatures. One must not give way to discontent, for it is like a virulently poisonous snake. It kills persons of undeveloped intelligence just as a child is killed by an enraged snake.

25. That man has no manliness whose energies do abandon him and who is overpowered with perplexity, when an occasion for displaying vigour presents itself.

26. Our actions are with certainty followed by their effects. Whoever merely gives himself up to passive indifference (to worldly affairs) accomplishes no good.

27. Instead of grumbling, one must try to find out the means by which he can be freed from all misery.

28. He who has attained the highest state, being conscious of the great deficiency of all matter and seeing before him the final doom, never grieves.

29. O excellent man, O learned one, I too do not grieve. I wait abiding my time. For this reason I am not confined (in any way).

**The Brahmana said :**

30. You are wise great in knowledge and vast in your intelligence; O virtuous one, you are content with your wisdom. I have nothing to complain in you.

31. O foremost of all virtuous men, (now) farewell. May prosperity come to you, may virtue protect you and may you be ever steady in the practice of virtue.

**Markandeya said :**

32. The Fowler with joined hands said to him, "So be it." That foremost of Brahmanas then walked round him and went away.

33. When the Brahmana returned home he assiduously and duly began to serve his old father and mother.

34. O Yudhishtira, O child, O foremost of virtuous men, I have thus told you in detail all that you asked me:

35. The virtue of women's devotion to their husbands and the filial piety as described to the Brahmana by the virtuous fowler.

**Yudhishtira said :**

36. O foremost of all virtuous men, O best of Rishis, O Brahmana, wonderful is this excellent moral story.

37. Listening to you, O learned man, O exalted one, my time has passed away as if it were but a (fleeting) moment. But I am not as yet satiated with hearing about Dharma.

## CHAPTER 217

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Angiras

**Vaishampayana said :**

1. Having heard this excellent discourse on religion, Dharmaraja (Yudhishtira) again asked the Rishi Markandeya thus-

**Yudhishtira said :**

2. Why did in the days of yore, Agni hide himself in water and why did the greatly effulgent Angirasa convey the oblations by becoming Agni, when Agni had disappeared?

3. O exalted one, there is but one fire, but it is seen, according to the nature of its actions as many. I desire to hear all this.

4. How Kumara (Kartikaya) was born, how he came to be known as the son of Agni and how he was begotten by Rudra (Shiva) on Ganga and Krittika?

5. O best of the Bhrigu race, O great Rishi, I desire to hear all this in detail. I am filled with great curiosity.

**Markandeya said :**

6. This is the old history cited as an instance, in which (is related) why Agni in wrath went to the forest to perform asceticism.

7. And why the exalted, Angirasa, transforming himself into Agni, destroyed all the darkness and distress (the world) by his splendour.

8. O mighty-armed hero, in the days of yore Angiras performed severe asceticism in his hermitage. That highly exalted one even excelled Agni. Becoming such he illuminated the whole universe.

9. Agni was then performing asceticism and he became greatly aggrieved with that effulgence. That greatly powerful deity was greatly sorry, but he did not know what to do.

10. The exalted one thus reflected, "Another Agni was created by Brahma.

11. As I am practising asceticism my services as Agni have been dispensed with." He then considered how he could again become the deity of fire.

12. Seeing the great Rishi giving heat to the entire universe, he came to him with fear; thereupon Angiras said.

13. "Soon become Agni, the protector of the world, you are celebrated over the three stable worlds.

14. You Agni was first created by Brahma to dispel darkness. O destroyer of darkness, do you quickly occupy your own place."

**Agni said :**

15. My reputation has been destroyed in this world, you have become the fire, people will know you as Agni and not me.

16. I have relinquished my god-hood of fire, do you become primeval fire. I shall act as the second Prajapatya fire.

**Angiras said :**

17. O deity of fire, do you become the fire-god and the destroyer of darkness. Do you attend to your sacred duty of clearing people's way to heaven. O god, make me your first child.

**Markandeya said :**

18. O king, having heard the words of Angiras, Agni did as desired; Angiras had a son, named Brihaspati.

19. O descendant of Bharata, knowing him to be the first son of Angiras by Agni, the celestial came and enquired about the mystery.

20. Having been thus addressed by the celestial, he told them the reason; and the celestial accepted the explanation of Angiras.

21. I shall (now) describe to you various sorts of fire of great effulgence which are known to the Brahmanas by their respective names.

## CHAPTER 218

### (MARKANDEYA-SAMASYA PARVA)

Continued.

#### The history of Angiras

**Markandeya said :**

1. O perpetuator of the Kuru race, he who was the third son of Brahma had a wife named Subha. Hear about her sons.

2. O King, his son Brihaspati was very famous, high-souled and vigorous. His genius and learning were very great. He was highly renowned as a counsellor.

3. Bhanumati was the name of his eldest daughter; she was the most beautiful of all his children.

4. Angira's second daughter was called Raga, she was so named because she was the source of all creatures' love.

5. Sinivali was the third daughter of Angiras. Her body was of such slender make, that she was visible at one time and invisible at another and therefore she was likened to the daughter of Rudra.

6. Archishmati was his fourth daughter, she was so named because of her great effulgence; the fifth was Havishmati, so named from her accepting Havish (oblations); the sixth daughter of Angiras was named Mahishmati, who was very pious.

8. O high-minded one, his seventh daughter was named Mahamati; she was always present at sacrifices of great splendour and that adorable daughter of Angiras whom they called matchless and about whom we cried *kuhu, kuhu*, in wonder was called Kuhu.

## CHAPTER 219

### (MARKANDEYA-SAMASYA PARVA)-

Continued

#### The history of Angiras

**Markandeya said :**

1. Brihaspati had a celebrated wife belonging to the lunar world. He begot on her six sons, all of them by different fires and one daughter.

2. The fire in which oblations of ghee are offered at the Purnamashya and at other sacrifices was a son of Brihaspati and that high-souled one is called Shanyu.

3. At the Chaturmasya and the Ashvamedha sacrifices, animals are first offered in his honour; this powerful fire is indicated by numerous flames.

4. Shanyu's wife was called Satya; she was of matchless beauty; she sprang from Dharma for the sake of truth, the blazing fire was his son and he had three daughters of great religious merit.

6. The fire which is honoured with the first oblations at sacrifices is his first son called Bharadvaja, the second son of Shanyu is called Bharata in whose honour oblations of Ghee are offered with the sacrificial laddle at all the Purnamasya sacrifices.

7. Besides these, there were then other sons, of whom Bharata was the eldest. He had a son named Bharata and a daughter called Bharati.

8. The Bharata Agni was the son of Prajapati Bharata Agni. O best of the Bharata race, because he was greatly honoured, therefore he was called "great".

9. Vira was the wife of Bharadvaja, she gave birth to Vira. It is said by the Brahmanas that he is worshipped like Soma with offering of Ghee.

10. He is joined with Soma in the secondary oblations of Ghee and is called Rathaprabhu and Rathadhvana and Kumbhareta.

11. He begot a son on his wife Sarayu named Siddhi and covered the Sun with his splendour. As he is the presiding genius of fire, he is always mentioned in all fire hymn.

12. The fire Nischyavana only praises the earth; he never suffers in reputation, splendour and prosperity.

13. The sinless fire Satya blazing with pure flame was his son. He is free from all stain, he is not defiled by sin, he is the regulator of time.

14. That fire has another name called Nishkriti, because he accomplishes the Nishkriti of all creatures; when properly worshipped, he gives good fortune.

16. Satya son is called Svana who is the generator of all diseases, he inflicts severe sufferings on men for which they loudly cry. He moves in the intelligence of all creatures; the

other fire is called Vishvajit by men of spiritual wisdom.

17. O descendant of Bharata, the fire, which is known as the internal heat by which all foods are digested, is called Sarvabhuk and was begotten by him.

18. He is self-controlled, he is of great religious merit, he is a Brahmachari and he is worshipped by the Brahmanas at the Paka sacrifice.

19. The sacred river Gomati was his wife and by him all religious-minded men perform their sacrifices.

20. That terrible water-drinking sea fire called Vadava has the tendency to go upwards and hence it is called Urdhvabhaga, It stands in the Prana.

21. The sixth son is called the Svishtakrit, for him oblations became Shveta; Udagdvava oblations are always made in his honour.

22. When all creatures are calmed the fire named Brihaspati becomes full of fury. This inexorable, fearful and highly wrathful fire is the daughter of Brihaspati. He is known by the name of Svaha and is present in everything.

23. He had a son like whom there was none in heaven in personal beauty. And therefore he was called by the celestial "Kama Agni".

25. He had another son, called Amogha, who was the destroyer of all his enemies in battle. Assured of success he controls his wrath. He is armed with a bird, he is seated on a chariot and is adorned with garlands of flowers; she had another son named Uktha, praised by the three Uktha. He is the originator of the great words (the Vedas) and he is therefore called Samasvasa.

## CHAPTER 220

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Angiras

Markandeya said :

1-3. He performed severe asceticism lasting for many hundred years with the desire of getting a virtuous son equal to a Brahmana, in reputation when invocation was made with Vyahriti hymns and with the aid of the five sacred fires, namely Kashyapa, Vasishtha, Pranaka, the son of Prana,

the son of Angira, Chyavana and Trivarcha, there was a bright fire full of the animating principle and of five different colours.

4. Its head was brilliant as the flaming fire, its arms were as bright as the sun; its skin and eyes were gold coloured and its feet, O descendant of Bharata, were black.

5. Its five colours were given to it by these five men, by reason of their great penance. This celestial being is therefore described as appertaining to five men and he is the progenitor of the five tribes.

6. Having performed asceticism for ten thousand years, that being of great merit, produced the terrible fire appertaining to the Pitris in order to begin the work of creation and from his head and mouth respectively.

7. He created Brihat and Rathantara, who quickly steal life away. He created Shiva from his naval, Indra from his prowess and wind and fire from his soul.

8. And from his two arms and hymns Udattha and Anudatta. He also created the mind and the five senses and other creatures. Having created these he produced the five sons of the Pitris.

9. Of these Pranidhi was the son of Brihadratha, Mahattara the son of Kashyapa, Bhanu was the grand son of Chyavana and Saubhara, the son of Varcha.

13. Anudatta the son of Prana. These twenty five beings were created by him. Tapa also created fifteen other gods who obstruct sacrifices. (They are) Subhima, Bhima, Atibhima, Bhimabala and Abala, Sumitra, Mitra van, Mitrajna, Mitravardhana, Mitradharman, Surapavira Vira, Suresha, Suvarchas and Surahanta.

14. These deities were divided into three classes of five each. Placed here in this world, they destroy the sacrifices in heaven.

15. They frustrate their objects and spoil their oblations of Ghee; they do this only to spite the sacred fires carrying oblations to the celestial.

16. If the priests are careful, they place the oblation in their honour outside the sacrificial altar; to that particular place where the sacred fire may be placed, they cannot go.

17. They carry the oblations offered by the votaries by means of wings. When appeased by hymns they do not frustrate the sacrificial rites.

18. Brihaduktha, another son of Tapa belongs to the earth. He is worshipped in the world by virtuous men who perform Agnihotra sacrifices.

20. Of the son of Tapa, who is known as Rathantara, it is said by the priests that oblation offered in his honour is offered to Mitravinda. The celebrated Tapa was thus very happy with his sons.

## CHAPTER 221

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### The history of Angiras

Markandeya said :

1. The fire named Bharata was bound by severe rules of asceticism; Pushtimati is his another name; when he is satisfied he grants *pushti* (development) to all creatures and therefore he is called Bharata.

2. The fire named Shiva is ever engaged in worshipping the force (of nature). As he always relieves the sufferings of creatures, he is called Shiva.

3. When Tapa acquired great ascetic merit, an intelligent son, named Purandara was born to him to inherit all these ascetic merits.

4. Another son was also born to him, named Ushma. This fire is seen in all vapours. Another son named Manu was also born; he officiated as Prajapatya.

5. The Brahmanas learned in the Vedas then speak of the deeds of the fire named Shambhu. Then the Brahmanas speak of the greatly effulgent fire (called) Avasathya.

6. Tapa thus created the five Urjaskara fires, they were as brilliant as gold. They all partake of the Soma in sacrifices.

7. The greatly exalted sun, when fatigued is known as the Prashanta (fire). He created the fearful Asura and various other creatures of the earth.

8. Angira also created the Prajapati Bhanu, the son of Tapa. He is also called Brihadbhanu by Brahmanas learned in the Vedas.

9. Bhanu's wife was Supraja and Brihadbhanu, the daughter of Supraja; they gave birth to six sons, hear about their progeny.

10. The fire who gives strength to the weak is called Balada. He is the first son of Bhanu.

11. The fire, who appears as terrible when all the elements are in tranquility, is called the Manyuman fire; he is the second son of Bhanu.

12. The fire in whose honour oblations of Ghee are poured in the Darsha and Purnamasya sacrifices is known as Vishnu in this world. He is called Dhritiman or Angira.

13. The fire to whom with Indra, the Agrayana oblation is made is called Agrayana fire. He is the (fourth) son of Bhanu.

16. The fifth son of Bhanu, is Agraha who is the source of the oblations which are daily made for the performance of the Chaturmasya rites. Stubha is the sixth son of Bhanu, Nisha was the name of another wife of that Manu who was known under the name of Bhanu. She gave birth to one daughter, the two Agni-somas and also five other fire deities. The effulgent fire, who is honoured with the first oblations with the deity of clouds, is called Vaishvanara.

17. The fire who is called the lord of all the worlds is named Vishvapati, the second son of Manu.

18. The daughter of Manu is called Svistakrit, for by offering oblations to her, one acquires great merit. That damsel named Rohini was the daughter of Hiranyakashipu;

19. But on account of her evil deeds, she became his wife. That fire was however a Prajapati. The other fire which sits on the vital airs of all creatures is called Sannihita. It is the cause of our perception of sound and form.

21. The divine spirit whose course is marked by black and white stains, who is the supporter of the fire, who though free from sin is the accomplisher of tainted Karma, whom the wise man consider to be a great Rishi, is the fire named Kapila, the propounder of that system of (Yoga) called Sankhya.

22. The fire, through whom the elementary spirits always receive the offering called Agra made by other creatures at the performance of all the peculiar rites in the world, is called Agrani.

24. Those other effulgent fires, celebrated all over the world, were created for rectification of the Agnihotra rites when marked by any defect. If the fires inter-lap each other by the action of the

wind, then the rectification must be made with the Ashtakapala rites in honour of the fire named Suchi.

25. If the southern fire comes in contact with the two other fires, then rectification must be made by the performance of the Ashtakapala rites in honour of the fire named Viti.

26. If the fire named Nivasa comes in contact with the fire called Davagni, then Ashtakapala rites must be performed in honour of the fire called Suchi.

27. If the perpetual fire is touched by a woman in her monthly course, then for rectification the Ashtakapala rites must be performed in honour of the fire named Vasumana.

28. If at the time of the Agnihotra sacrifice, the death of any creature is spoken of or any animal dies, then rectification must be made with the performance of the Ashtakapala rites in the honour of the fire Surabhiman.

29. The Brahmana who is unable to offer oblations to the sacred fire for three nights, on account of illness must make Prayaschitya by performing Ashtakapala rites in honour of the southern fire.

30. He who has performed the Darsha and the Purnamasya rites, must make the rectification by performing Ashtakapala rites in honour of the northern fire named Pathikrit.

31. If the fire of a lying-in-room comes in contact with the eternal sacred fire, then rectification must be made with the performance of Ashtakapala in honour of the fire named Agniman.

## CHAPTER 222

### (MARKANDEYA SAMASYA PARVA)- Continued

#### The history of Angirasa

Markandeya said :

1-2. Mudita, the favourite wife of the fire named Svaha, live in water. Svaha who was the lord of the sky, begot on his that wife a greatly sacred fire named Adbhuta. There is a tradition amongst the Brahmanas, namely that this fire is the ruler and the inner soul of all creatures.



3-4. That fire is adorable and effulgent, he is the lord of all the Bhutas here. And that fire under the name of Grihapati is always worshipped at all sacrifices and conveys all the oblations that are made in this world.

5. That great son of Svaha, the great Adbhuta fire, is the soul of the waters and the prince and the regent of the sky and the lord of everything great.

6. His son, the Bharata fire, consumes the dead bodies of all creatures. His first Kratu is known as Niyata at the performance of Agnishtoma.

7. That mighty chief fire (Svaha) is always missed by the celestial, for when he sees Niyata coming towards him, he hides himself in the sea for fear.

8. Seeing him in every direction, the celestial could not find him out and seeing Atharvan, the fire thus spoke to him.

9. "O hero, carry the oblations for the celestial. I am unable to do it for the want of strength. Becoming the red-eyed fire, be good enough to do me this favour."

10. Having thus spoken to Atharvan, the fire went away to some other place. But his place of concealment was divulged by the fish, Upon them he passed this course in anger.

11. You shall be the food of all creatures in various ways." Then the fire spoke to Atharvan (again as he did before).

12. Though entreated by the celestial, he did not agree to continue to carry the oblations. He then became insensible and abandoned his body.

13-15. Leaving his material body, he entered into the nether world. Coming in contact with the earth, he created different force and perfume arose from his puss, the Deodar tree from his bones, grass from this phlegm, the Marakata jewel from his bile and the black iron from his liver. All the worlds have been established with these three substances. The clouds were made from his nails and corals from his arteries.

16. O King, various other metals were produced from his body. Thus leaving his material body, he lay absorbed in meditation.

17. He was roused by the penance of Bhrigu and Angirasa. The mighty Agni, thus gratified by their penance, blazed forth in great effulgence.

18. But seeing the Rishi, he in fear again entered the great ocean. When he thus disappeared, all the worlds were filled with fear and came to Atharvan for protection. The celestial and others then began to adore Atharvan.

19-20. Atharvan overhauled the whole sea and (at last) finding Agni, he himself (then) began the creation. Thus the fire was destroyed and rescued from the sea. thus was he revived by the exalted Atharvan; and thus from that time he always carries the oblations of all creatures.

21. Living in the sea and travelling in various countries, he produced the various fires mentioned in the Shastras.

22-26. The river Sindhu, the five rivers, the Devika, the Sarasvati, the Ganga, the Shatakumbha, the Sarayu, the Gandaki, the Charmnavati, the Mahi, the Medhya, the Medhatithi, the three rivers Tamravati, the Vetravati, the Kaushiki, the Tamasa, the Narmada, the Godavari, the Vena, the Upavena, the Bhima, the Vadava, the Bharati, the Suprayoga, the Kaveri, the Murmura, the Tungavena, the Krishnavena, the Kapila and the Sonabhadra, these rivers are said to be the mothers of the fires.

27. Adbhuta had a wife named Priya and Vibhurasi was his eldest son. There are as many kinds of Soma sacrifices as the number of fires mentioned. All these fires were first born from the spirit of Brahma, but they also sprung from the race of Atri.

28. He in his own mind conceived these sons in order to extend the creation. These fires all sprung from his Brahmic body.

29. I have thus narrated to you the history of the origin of the (different) fires. They are great, effulgent and matchless in prowess; and they are the destroyer of darkness.

30. Know that the prowess of all fires is the same as that of the Adbhuta fire as described in the Vedas. All these fires are one and the same.

31. This adorable and exalted being, the first-born fire, must be considered as all the fires, for like the Jyotishtoma sacrifice, he came out of Angira's body in various forms.

32. I have thus told you the history of the great Agni race. When duly worshipped with hymns they carry the oblations of all creatures to the celestial.

## CHAPTER 223

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### Birth of Skanda

**Markandeya said :**

1. O sinless one, O descendant of Kuru, I have told you the history of the various branches of the Agni race. (Now) hear about the birth of the intelligent Kartikeya.

2. I shall (now) speak to you about the wonderful and famous and highly effulgent son of Adbhut, who was born of the wives of the Brahmanas.

3. In the days of yore, the Devas and the Danavas were always engaged in destroying one another. The fearful Danavas were always able to vanquish the Devas.

4. Finding his armies slaughtered by them and being eager to find out a Generalissimo for the celestial army Purandara (Indra) was filled with great anxiety.

5. (He thought), "I must find out a powerful person, who will be able to reorganize the celestial army, slaughtered as it is by the Danavas."

6. He then went to the Mandara mountain. When he was deeply engaged in his own thought, he heard a piteous voice of a woman crying.

7. "May some one soon come to me. Let him point out to me a protector or become my protector himself."

8. Purandara said to her, "Don't be afraid; you have no fear." When he said this he saw Keshin (an Asura) standing before him.

9. Like a hill of metals. He had a crown on his head and a mace in his hand, he held a lady by the hand. To him Vasava thus spoke,

10. "Why are you insolently behaving towards this lady? Know that I am the wielder of thunder. Stop from doing any violence to this lady."

**Keshin said :**

11. O chastiser of Paka, leave her alone. I desire to possess her. Do you think that you will be able to return home with your life?

**Markandeya said :**

12. Having said this, Keshin hurled his mace to kill Indra. When falling Vasava cut it down with his thunderbolt.

13. Thereupon Keshin in great anger hurled upon Indra a large mass of rocks. Seeing that the mass of rocks was falling (upon him) Shatakratu.

14. O king, cut it down with his thunderbolt and it fell on the ground. Keshin himself was wounded by that falling mass of rocks.

15. Having been thus wounded, he fled away leaving the damsel behind. When the Asura was gone, Indra thus spoke to the lady, "Who and whose are you? O beautiful one, what has brought you here?"

## CHAPTER 224

### (MARKANDEYA-SAMASYA PARVA)- Continued

#### Birth of Skanda

**The lady said :**

1. I am the daughter of Prajapati; I am called Devsena. My sister Daityasena has already been carried away by Keshin.

2. We, two sisters, always used to come with our maids to this Mandara mountain to sport with the permission of Prajapati.

3. The great Asura daily paid his court to us. O chastiser of Paka, Daityasena agreed, but I did not.

4. O exalted one, she was carried away, but I have been rescued by your prowess. O lord of the celestial, I desire that you should select for me an invincible husband.

**Indra said :**

5. You are one of my cousins, for your mother is a sister of my mother Dakshayani. I desire that you should speak to me about your own prowess.

**Devasena said :**

6. O mighty-armed deity, I am a Abala (weak woman), but my husband must be powerful. By my father's boon he will be adorable of the celestial and the Asura.

**Indra said :**

7. O lady, O faultless one, I desire to hear what sort of power your husband must wield.

**Devasena said :**

8-9. That mighty, celebrated and powerful being who will be ever devoted to Brahma, who will be able to conquer the Devas, the Danavas,

the Yakshas, the Kinnaras, the Nagas, the Rakshasas and the evil minded Daityas and who will be able to subjugate all the worlds, should be my husband.

10. Having heard her these words, he (Indra) became sorry and pensive. (He thought), "There is no husband for this lady like the one she desires to possess.

11. That sun-like effulgent one then saw the sun on the Udaya (rising) mountain. He also saw the greatly exalted moon entering into the sun.

12. It being the time of the new moon, Shatakratu saw in that Rudra (fearful) moment that the celestial and the Asuras were fighting on the Udaya mountain.

13. Shatakratu saw that the morning twilight was tinged with red clouds. The exalted one also saw that the abode of Varuna (ocean) had become as red as blood.

14. He also saw that Agni, carrying oblations offered with various mantras by Bhrigu, Angira and others, entered the disc of the sun.

15. He also saw the twenty four Parvas adoring the sun. The beautiful Soma was also present in the sun with such surroundings.

16. Having seen this union of the sun and the moon and also that terrible conjunction, Indra thus reflected.

17. "This fearful conjunction of the sun and the moon forebodes a terrible battle at the ends of this night.

18. The river Sindhu is flowing with a current of fresh blood. The jackals with fiery faces are crying to the sun.

19. This great conjunction is terrible and it is full of effulgence. This union of the sun, moon and the fire is very wonderful.

20. If Soma beget a son now, that son may become the husband of this damsel. Agni has also similar surroundings. Agni is also a deity of heaven.

21. If he too beget a son, that son may become the husband of this damsel. "Having thus, though the exalted one went to the abode of Brahma.

22. Taking Devasena with him. Saluting the Grandsire he said, "Grant this lady a good warrior for her husband."

**Brahma said :**

23. O slayer of Danavas, it shall be as you desire. The issue of this union will be very powerful and mighty.

24. O Shatakratu, that powerful being will be the husband of this lady and the generallissimo of your army,

25. Having heard this, Indra, with that damsel bowed to him; and then he went to the place where those great Brahmanas, the mighty celestial Rishis, Mahatmans and other lived.

26. With Indra at their head, the celestial with the desire of drinking the Soma to receive their respective shares, went to the sacrifices of those Rishis.

27. Having duly performed the ceremony with the blazing fire, those high-souled men offered oblation to the dwellers of heaven.

28-30. The Adbhuta fire, that carrier of oblations, was invoked with mantras. Coming out of the disc of the sun, that exalted fire restrained his speech and went there. O best of the Bharata race, entering the sacrificial fire that had been made and into which various offerings were made by the Rishis with mantras, the fire took them with him and made them over to the dwellers of heaven.

31. Coming out from that place, he saw the wives of those high-souled Rishis sleeping comfortably on their respective beds,

32. Their complexion was like that of an alter of gold. It was spotless like the disc of moon. It was scattering the beam of light like flames and their baity was like that of galaxy in the sky.

33. Seeing the wives of those foremost of Brahmanas with eager eyes, his mind became greatly agitated; he was filled with desires.

35. Restraining his heart, he considered to be very improper it to be thus moved (will desire). He thought, "The wives of these illustrious Brahmanas are chaste and faithful. They are beyond the reach of other people's desires. I am filled with desire to possess them. I shall therefore by becoming their household fire gratify myself with daily looking at them."

36. Thus transforming himself into a household fire Adbhuta fire was highly gratified with seeing those gold complexioned ladies and touching them with his flames.

37. Attracted by their beauty, he lived there for a long time. Being filled with great love for them, he gave them his heart.

38. Being disappointed to win the hearts of those Brahmana women and being much afflicted by love, he went to a forest to commit suicide.

39. But a little while ago, Svaha, the daughter of Daksha, had bestowed her heart on him. That lady was seeking to detect his weak moments.

40-42. That faultless lady did not succeed in finding out any weakness in that cool and collected deity of fire. But now that the fire-deity had gone to the forest afflicted with the pangs of love; she thought thus, "As I am too much afflicted with love, I shall assume the disguise of the wives of the seven Rishis and in that disguise I shall find out the deity of fire who is so much smitten with their charms. He will be then gratified and my desire also will be satisfied.

## CHAPTER 225

### (MARKANDEYA SAMASYA PARVA)

#### Continued

#### Birth of Skanda

**Markandeya said :**

1-3. O ruler of men, Angirasa's wife possessed good behaviour, beauty and accomplishments. That lady, then assuming the disguise went to the fire, That charming lady thus spoke to him, "O Angi, I am afflicted with desire, you should satisfy me. If you refused to do it, I shall commit suicide. O Hutasana, I am Angirasa's wife, named Siva. I have come at the advice of others who have sent me to you after due deliberation.

**Agni said :**

4. How did you know that I was afflicted with desire? How did the others, the beloved wives of the seven Rishis, as you say, know this?

**Shiva said :**

5. You are always beloved to us, but we are afraid of you. Now knowing your mind by clear signs, they have sent me to you.

6. O Hutasana, I have come here to satisfy my desire. Kindly gratify me. My sister-in-law are waiting for me; I must soon return.

**Markandeya said :**

7. Then Agni being exceedingly pleased

lived with her; and that lady too joyfully held intercourse with him; and she also held the seed in her hand.

8. Then she thought that those who would see her in that disguise in the forest would speak ill of the Brahmana women and Agni.

9. Therefore she should be a 'Garudi' bird and go out of the forest without being seen by anybody.

10. Then becoming a bird, she went out of the great forest and saw the white mountain covered with the clumps of heath.

11. That mountain guarded by seven headed serpents with poison in their very looks and frequented by the male and female, Rakshasas, the Pishachas, the fearful spirits and various kinds of birds and beasts.

12. Suddenly going up to an inaccessible peak that excellent lady threw the seed into a golden well.

13-14. Then assuming successively the forms of the wives of the illustrious seven Rishis, she held intercourse with Agni. But she could not assume the disguise of Arundhuti. On account of her great ascetic merit and her great devotion towards her husband. O foremost of Kurus, the damsel Svaha in the first lunar day threw six times into that (golden) well the seed of Agni.

15-17. Thrown there, it produced a greatly powerful male child. As it was considered by the Rishis as cast off, that child came to be called Skanda. The child had six heads, twelve ears, twelve eyes and twelve arms.

18. One neck and one stomach. It first assumed a form on the second lunar day; and on the third lunar day it grew to be a little child.

19-20. The limbs of Guhaka (Skanda) were developed on the fourth day. Being surrounded by a mass of red clouds flashing blazing lightnings, it shone like the sun rising in the midst of a mass of red clouds.

21. Seizing the fearful great bow used by the destroyer of the Asura Tripura for the destruction of the enemies of the celestial.

22-25. That mighty one uttered such a terrible roar that the three worlds with their mobile and immobile divisions became struck with fear. Hearing that sound which seemed like the roarings of big clouds, the great Nagas, Chitra

and Airavata, were shaken with fear. Seeing them unsteady, that lad shining with sun like refulgence, held them with both his hands. With a dart in one hand and with a stout, red-central and big cock fast secured in another, that mighty-armed son of Agni sported about making a fearful noise.

26. Holding an excellent conch in two of his hands, that mighty one blew it, frightening even the most powerful creatures.

27. Striking the air with two hands and playing about on the hill-top, the mighty Mahasena of matchless prowess looked as if he were on the point of devouring the three worlds.

28-30. He looked like Surya when he rises in heavens. That wonderfully shining and matchlessly powerful one, seated on the top of that hill aw with many directions. He again raised up a loud roar. Hearing his those roars many creatures fell down on the ground in fear. Frightened and anxious, they sought protection.

31. All those persons of various orders that sought the protection of that god are known as his mighty Brahmana flowers.

32. Rising from his seat, that 'mighty deity dispelled the fear of all creature and then drawing his bow, he discharged his arrows towards the great white mountain.

33. With those arrows, the hill Karancha the son of Himavat, was rent asunder. Therefore white swans and vultures now migrate to the Meru mountains.

34. The Krauncha hill, being fearfully wounded, fell down uttering terrible groans. Seeing him fallen, the other hills also began to scream.

35. That mighty being of matchless prowess, hearing the groans of the afflicted hills, was not at all moved, but uplifting his mace he yelled forth his cry.

36. That high-souled one then hurled his mace of great lustre. The quickly rent in two the peaks of the great white mountain.

37. The white mountain being thus pierced by him was greatly afraid of him and disassociating himself from the earth she fled away with the other mountains.

38. The earth was greatly afflicted and she was bereft off all her ornaments. She went to

Skanda and she again became as shining as before.

39. The mountains also bowed down to Skanda and came back and stuck into the earth. All creatures then performed the Puja (worship) of Skanda on the fifth day of the lunar month.

## CHAPTER 226

### (MAṚKANDEYA SAMASYA PARVA)

#### Continued

#### Birth of Skanda

#### Markandey said :

1. When that powerful, mighty and high-souled one (Mahasena) was born, various kinds of fearful evil omens appeared.

2. The nature of male and female, of heat and cold and of such other pairs of contraries was reversed. The planets, the cardinal points and the firmaments became radiant with light and the earth began to roar.

3. The Rishis who always sought the welfare of the world, seeing these fearful omens on all sides, began with anxious hearts to restore tranquility in the universe.

4. Those men who lived in that Chaitraratha forest said, "All this disasters have fallen on us in consequence of Agni holding intercourse with the six wives of the seven Rishis."

5-6. Others who saw her (Svaha) as a bird said, "This has been brought about by a bird." None ever thought that Svaha was the cause of all this mischief.

7. Having heard that the child was hers, Svaha slowly went to Skanda and told him, "I am your mother."

8. The seven Rishis, hearing that a greatly powerful son was born (to them), abandoned their six wives except the adorable lady Arundhuti.

9. Because all the dwellers of that forest said that those six women were the cause of the birth of that child. O king, Svaha also said again and again to the seven Rishis, "O Rishis, this child is mine. Your wives are not its mother."

10-11. The great Rishi Vishwamitra, after performing the sacrifice of the seven Rishis, had followed unseen Agni when he had been afflicted with desire and therefore he knew all as they happened.

12. Vishwamitra was first to seek the protection of Kumara. He offered excellent prayers in honour of Mahasena.

13. All the thirteen auspicious rites of childhood such as the birth and other ceremonies were all performed by the great Rishi in respect of that child.

14-15. For the good of the world, he promulgated the virtues of the six-faced Skanda and performed ceremonies in hour of the cock, the goddess Shakti and the first followers of Skanda. For this reason Vishwamitra became a great favourite of Kumara.

16. That great Rishi told the seven Rishis all about the transformation of Svaha (as their wives) and also told them that their wives are perfectly innocent. (Even) having heard this, the seven Rishis abandoned their wives.

17-18. Hearing of Skanda, the celestial then all spoke thus to Vasava (Indra), "O Shakra, soon kill Skanda, for his prowess is unbearable. If you do not destroy him, he will conquer us with all the three worlds. Vanquishing you, he will become the mighty lord of the celestial.

19-20. Thus spoke Indra to those who were afflicted, 'This child possesses great prowess. He can himself destroy (even) the creator of universe in battle with his prowess. I therefore do not dare to destroy him.' Thus said Shakra again and again.

21-22. They (the celestial) said, "You have no heroism in you, therefore you speak thus. Let the mothers of the universe go today to Skanda. They can muster at will any power they like. Let them kill this child. Saying, "So be it," they (mothers) went away.

23. But seeing him matchlessly powerful, they became dispirited. Considering him to be invincible, they sought his protection and said to him, "O greatly powerful one, become our son.

24. 25. We are full of affection for you. We are desirous of giving you our breasts (to be sucked). The milk oozes out from our breasts." Having heard these words, the mighty Mahasena desired to suck their breasts. He received them with due respect and complied with their request. Then that mightiest of mighty ones saw that his father Agni was coming towards him.

26. That Sive (the doer of good) was duly honoured by his son; and he with the mothers stayed there near Mahasena to tend him.

27. That lady amongstst the mothers who was born of anger kept watch over Skanda with a spike in hand as a mother guards her own child.

28-29. That irascible daughter of blood who lived in blood embraced Mahasena in her breast and nursed him like a mother. And Agni, transforming himself as a teacher with a goat's mouth and followed by numerous children, began to gratify that child with toys on his that mountain abode.

## CHAPTER 227

### (MARKANDEYA SAMASYA PARVA)

#### Continued

#### Fight between Skanda and Shakra

#### Markandeya said :

1-3. The planets with their satellites, the Rishis and the mothers, Agni and numerous other blazing countries and many other fearful dwellers of heaven waited on Mahasena with the mothers. The illustrious lord of the celestial, wishing to win victory and believing success to be difficult to be attained mounted his elephant. Airavata; and attended by the other celestial advanced towards Skanda.

4-8. Surrounded by all the celestial and armed with thunder, the mighty Indra with the object of killing Mahasena quickly marched with the fearful celestial army of great effulgence. They sounded their shrill war cry. furnished with various sorts of war materials, armed with various armours and with numerous bows the warriors rode on various animals. When Mahasena saw the gloriously attired and brilliantly adorned Shakra advancing with the determination of killing him; he too advanced to meet him. O son of Pritha, the mighty Vasava, the lord of the celestial, then uttered a loud shout to encourage his warriors. Marching quickly to kill that son of Agni and being praised by the Tredasas and the great Rishis, he at last reached the abode of Kartikeya.

9. Thereupon the lord of the celestial with the celestial sent forth lion-like roars. Having heard that roar, Guha also roared like the ocean.

10. On hearing that noise, the celestial army was agitated like the great ocean— and it was stunned and it remained fixed in one place.

11. Having seen the celestial come near him with the intention of killing him, that son of Agni was filled with anger and set forth rising flames of fire from within his mouth.

12-14. Those flames made the celestial army struggle on the ground. Their heads, their bodies, their arms and their riding animals were all burnt in that conflagration; they all appeared like stars displaced from their proper spheres. Thus afflicted they all abandoned the wielder of thunder and took protection of the son of Agni. Thus they secured peace. Being thus forsaken by the celestial, Indra hurled his thunder on Skanda.

15. O great king, it pierced the right side of Skanda and it severed that side of that high-souled being.

16. Being (thus) struck by the thunder, there rose another being from the body of Skanda. He was a gold-complexioned youth with a mace in his hand and celestial ear-rings in his ears.

17-18. Because he was born on account of the piercing of the thunder-bolt, he was named Vishakha. Sing that another being looking like the fearful and all destroying Agni had arisen, he (Indra) was alarmed and with joined hands he sought the protection of Skanda. That high-souled deity asked him to abandon all fear. The celestial were then filled with joy and their musicians then began to play.

## CHAPTER 228

### (MARKANDEYA SAMASYA PARVA)

#### Continued

#### Birth of Skanda

**Markandeya said :**

1. Now hear about the fearful and curious-looking followers of Skanda. Struck with the thunder, (Skanda gave birth to) a number of male children.

2. These fearful ones (creatures) steal (the life of) little children whether born in the womb. When he was struck with thunder some female children also sprung up from the mighty one.

3-8. These children adopted Visakha as their father. That adorable and clever Bhadrashakha, with a face like that of a goat, was at the time

surrounded by all his sons and daughters whom he guarded carefully in the presence of the great mothers. For this reason the dwellers of earth called Skanda the father of Kumaras. Those who desire to have sons worship the mighty Rudra in the form of the fire-god and Uma in the form of Svaha. By this means they are blessed with sons. The daughters, begotten by Hutanesa named Tapa. Having gone to Skanda, were thus addressed by him, 'What can I do for you?'

9. The girls said, "Do us this favour, by your blessing may we become the good and the respected mothers of all the worlds." He replied, "Let it be so." And that high-souled one again and again said, "You shall be devided into Shivas and Ashivas (good and evil spirits). Then after having established Skanda's sonship, the mothers went away.

10. Kaki, Halima, Malini, Brinhata, Arya, Palala and Vaimitra, these were the seven mothers of Shishu.

11. They had a powerful, red-eyed, terrific and very turbulent son, named Shishu, born by the blessings of Skanda.

12. He was regarded as the eighth hero born of the mothers of Skanda called 'Virashtaka. But he is known also as the Vira-navaka when the being with the face of a goat is included.

13. Know that the sixth face of Skanda was that of a goat. That face, O king, is situated in the middle of the sixth. It is always adored by the mothers.

14-15. That head by which Bhadrashakha created the celestial energy and prowess is considered to be the best (of all his heads). O lord of men, these holy and wonderful events all took place on the fifth day of the bright fortnight of the lunar month and on the sixth day a very fearful battle was fought at that place.

## CHAPTER 229

### (MARKANDEYA SAMASYA PARVA)

#### Continued

#### History of Angirasa

**Markandeya said :**

1. Skanda was adorned with a golden armlet and garland; he wore a crest and crown of gold; his eyes were gold coloured and they were very bright.

2. He had sharp teeth, he was clad in a red garment; he looked very handsome, he had a most charming appearance, he possessed all good characteristics, he was the favorite of the three worlds.

3. He was a giver of boons, he was brave and youthful and he was adorned with ear-rings. When he was resting, the goddess of wealth, looking like a lotus and assuming a body, came to him.

4. When he became thus possessed of the goddess of wealth, that illustrious and delicate being looked like the full moon.

5. The high-souled Brahmanas worshipped that greatly powerful one and the great Rishis spoke thus to Skanda.

**The Rishis said :**

6. O golden egg-born one, may prosperity come to you. May you be the cause of doing good to the world. Though you have been born in six nights, all the worlds have come to your subjection.

7. O foremost of celestial, you have removed all their fears, therefore become the Indra of the three worlds and thus remove their cause of apprehension.

**Skanda said :**

8. O great ascetics, what Indra does with all this worlds? How does that lord of the celestial unceasingly protect the hosts of gods?

**The Rishis said :**

9. Indra gives strength, power, offspring and happiness to all beings. When propitiated that lord of the celestial bestows on all creatures all the objects of their desire.

11-12. He destroys the wicked and fulfils the desires of the righteous. That destroyer of Bala assigns to all creatures their various duties. He officiates for the sun and the moon in places where there is no sun and the moon. When occasion requires he acts for fire, air, earth and water. These are the duties of Indra. His capacities are immense. You, too, are greatly powerful; therefore, O hero, become our Indra.

**Indra said :**

13. O mighty armed one, O excellent being, make us happy by becoming the lord of all of us. You are worthy of the honour; therefore we shall install you this very day.

**Skanda said :**

14. O Indra, continue to rule over the three worlds with self-possession and with a desire for (new) conquests. I shall remain your humble servant. I do not desire to get your sovereignty.

**Indra said :**

15. O hero, your prowess is wonderful. Therefore vanquish the enemies of the celestial. People have been greatly astonished to see your unrivalled prowess.

16-17. I have been bereft of my prowess. Defeated as I am by you, if I am now to act as Indra, I will not be able to command the respect of all creatures. Every one would be busy to bring about disunion, then O lord, they would be the partisans of one or other of us.

18. O greatly powerful one, when they will form themselves into two distinct factions, war as before would be the result of that disunion. In that war you will undoubtedly be able to defeat me at your pleasure and then to become the lord of all the worlds. Don't think on this subject.

**Skanda said :**

19. O Indra, you are my king as well as that of the three worlds. May prosperity come to you. Tell me if I can obey any of your commands.

**Indra said :**

20-21. O greatly powerful one, O Skanda, at your command I shall continue to act as Indra. If you have said this deliberately and earnestly then hear me how you can gratify your desire to serve me. Become the generallissimo of the celestial army.

**Skanda said :**

22. Install me (then) as the generallissimo (of the celestial army) for the destruction of the Danavas, for the good of the celestial and for the well-being of Brahmanas and kine.

**Markandeya said :**

23. Thus having been installed by Indra and all the other celestial and honoured by the great Rishis, he looked exceedingly grand. The golden umbrella (held over his head) looked like a halo of blazing fire.

24-26. O foremost of men, that illustrious deity, the vanquisher of Tripura (Indra) Lord Shiva with his wife came there and put round his



neck the celestial garland of gold made by Vishwakarma.

27. That exalted god Vrishadhva (Siva) honoured him with a joyous heart. That deity is called Rudra by the Brahmanas and therefore Skanda is called the son of Rudra.

28. The semen ejaculated by Rudra was converted in the form of a white mountain. The constellations Kritikas etc. had transmitted the fire semen at that white mountain made of Rudras semen.

29. As Rudra was seen by all the dwellers of heaven to honour Guha (Skanda), the foremost of all accomplished beings is for this reason called the son of Rudra.

30. The child had his birth from the action of Rudra entering into the constitution of the deity of fire and for this reason Skanda is called the son of Rudra.

31. O descendant of Bharata, as Rudra, that fire god, (Skanda) Svaha and the six wives (of the seven Rishis) were the cause of the birth of the great deity Skanda, so was he for that reason called the son of Rudra.

32. That son of the deity of fire was clad in a pair of red cloths. He thus looked like the sun peering from behind a mass of red clouds.

33. The red cock given to him by the fire god became his sign. When sitting on the flag-staff of his car it looked like the very image of the all destroying fire.

34. The presiding deity of the power which gives victory to the celestial, which is the direction of all exertions of all creatures and which constitutes their glory, then came to him.

37. A mysterious charm entered into his constitution, the charm which manifests its power on the battle field. Beauty, strength, piety, power, might, truthfulness, rectitude, devotion to Brahmanas, freedom from illusion or perplexity, protection of followers, destruction of foes and care of all creatures, these, O lord of men, are the unborn virtues of Skanda.

38. Thus installed by all the celestial, he looked pleased and complacent. Dressed in his best style, he looked as beautiful as the full moon.

39. The much esteemed incantation of the Vedic hymns, the music of the celestial musicians, the songs of the celestial and the Gandharvas then rose on all sides.

40-42. Surrounded by the well dressed Apsaras, by many gay and happy looking Pishachas and by the celestial, that son of Agni sported in all his grandeur. To the dwellers of heaven, the installed Skanda looked like the sun rising after the darkness has passed away. Then thousands of the celestial forces.

44. Saying "You are our lord", came to him from all directions. That exalted one, surrounded by all creatures and praised and honoured by them, encouraged them in return. Satakratu (Indra) also, after having installed Skanda, as the generallissimo of the celestial army.

45-48. Remembered Devasena whom he had once rescued. "This one has undoubtedly been destined by Brahma himself to be the husband of that lady," thus reflecting, the slayer of Vala (Indra) brought her adorned with all ornaments; and he then thus spoke to Skanda, "O foremost of the celestial, even before your birth this lady was destined to be your wife by the Self-create (Brahma); therefore with due rites and Mantras accept her hand, her right hand which is like a lotus." Having been thus addressed, he accepted her hands in due rites.

49. Brihaspati learned in Mantras performed all necessary prayers and oblations. Thus Devasena became known amongst men as the wife of Skanda.

50. She was also called by the Brahmanas as Shashti, Lakshmi, Asha, Sukhaprada, Sinivali, Kuhu, Sadvritti and Aprajita.

51. When Skanda was married to Devasena, the goddess of wealth in her embodied form waited upon him with diligence. As Skanda attained celebrity on the fifth lunar day, it was called Sripanchami; and as he obtained his object in the sixth, that day was considered to be a great *tithi*.

## CHAPTER 230

### (MARKANDEYA SAMASYA PARVA)

#### Continued

#### The evil spirits

Markandeya said :

1. Those six ladies, the wives of the seven Rishis, when they learnt that Mahasena had been blessed with good fortune and he had been made the generallissimo of the celestial army, all came to him.

2. Those virtuous and vow-observing ones, having been abandoned by the Rishis, came to the celestial and exalted generallissimo and spoke to him thus.

4. "O son, we have been abandoned by our celestial like husbands without any cause. Some spread the remour that we gave birth to you. Believing this story, they became angry and they banished us from our holy places. You should save us from this infamy.

5. We desire to adopt you as our son, so that, O lord, everlasting bliss might be secured to us through your favour. Repay thus the obligation you owe to us.

**Skanda said :**

6. O furtless ones, become my mothers. I am your son. You will obtain all the desires of your mond.

**Markandeya said :**

7. Thereupon Shakra (Indra), having expressed his desire to say something to Skanda, the latter said, "What is it? Tell it to me." Being thus told by Skanda, Vasava thus spoke.

8. "The lady Abhijit, the younger sister of Rohini, being jealous and desirous of becoming the eldest, has gone to the forest to perform asceticism.

9. I am at a loss to find out one to replace that fallen star. O Skanda, be blessed. Consult with Brahma about this matter.

10. Dhanishtha and other constellations were created by Brahma. Rohini was one of them and with her their number was full."

11. Having been thus addressed (by Indra), Skanda sent Kritika. She was placed in heavens. That star, presided over by Agni, shone as if with seven heads.

12. Vinata also said to Skanda, "You are my son entitled to offer me oblations. O son, I desire to live with you always."

**Skanda said :**

13. "So be it. I bow my head to you. Guide me with a mother's affection. Respected by your daughter-in-law, you will always live with me.

**Markandeya said :**

14. Thereupon the great mothers thus spoke to Skanda, "We are called by the learned as the mothers of all creatures. But we desire to be your mother; therefore honour and respect us.

**Skanda said :**

15. Become mothers to me and let me be your son. Tell me what I can do to please you.

**The mothers said :**

16-17. In the days of your, the ladies were appointed as the mothers of creatures. O foremost of deities, we desire that they are disposed of that dignity. Let us be installed in their place. Let us be worshipped instead of them by all the worlds. Restore us our those progeny whom we have been deprived of by them.

**Skanda said :**

18. You shall not get back those offsprings that have been once given away. But if you like, I can give you (new) progeny.

**The mothers said :**

19. We desire that while living with you we may be able to eat up the progeny of those mothers and their grandsons by assuming different shapes. Grant us this favour.

**Skanda said :**

20. I can grant you progeny. But what you ask is very painful. Be blessed. O mothers, I bow my head to you, do give them your protection and care.

**The mothers said :**

21. O Skanda, we shall protect them as you desire. Be blessed. O lord Skanda, we desire to live with you always.

**Skanda said :**

22-23. So long the children of the human race do not attain the youthful state in their sixteenth year, you will afflict them in your various forms. I shall bestow on you a fearful and inexhaustible spirit; with this you shall live happily and you shall also be worshipped by all.

**Markandeya said :**

24. Then a mighty fiery-being sprang up from the body of Skanda to devour the progeny of the human beings.

25. He fell down upon the ground senseless and hungry. At the command of Skanda, that evil spirit assumed a fearful form.

26. Skandapasmara is the name by which it is known amongst the excellent Brahmanas. Vinata is called the fearful Sukani *Graha*.

28. She, who is known as Putana Rakshashi by the learned, is the *Graha* called Putana. That

fearful and terrible Rakshashi of a hideous form is called the Pishachi Shita Putana. That fearful spirit causes abortion in women.

29. Aditi is also known by the name of Revati; her spirits are called Raivata. That Graha also afflicts children.

30-31. O descendant of Kuru, Diti, the mother of the Daityas, is also called Mukhamandika. That fearful spirit is very fond of little children's flesh. Those male and female children, who are said to have been begotten by Skanda, are also evil spirits; and they all destroy the foetus in the womb.

32. They are known as the husbands of these female spirits. Children are unawares attacked by these female creatures.

33. O king, Surabhi, who is called the mother of all animals of the bovine species, is ridden by Shakuni who along with her devours children on earth.

34. O ruler of men, Sarama the mother of gods, also habitually kills all children when they remain in the womb.

35. She, who is the mother of all trees, dwells in a Karanja tree. She is a giver of boons, she has a placid countenance and she is always favourably disposed towards all creatures.

36-37. Those who desire to have children bow down to her who seats on Karanja tree. Those eightenevil spirits, fond of meat and wine and also other food of the same kind, live for ten days in the lyings in room. Kadru assuming a subtle form enters into the womb of a woman. And she there destroys the foetus. The mother is thus made to give birth to a Naga.

38. She who is the mother of the Gandharvas takes away the foetus. And thus the woman is seen on the earth to have an abortive conception.

39. She who is the mother of the Apsaras removes the foetus from the womb. And then the learned men say that the conception has become stationary.

40. The daughter of the deity of blood is said to be the nurse of Skanda. She is therefore worshipped under the name of Lohitayani on Kadamba trees.

41-42. This revered goddess acts the same part amongst the females as does Rudra amongst the males. She is the mother of all children; she is

specially worshipped for their welfare. I have thus described to you all the evil spirits that preside over the destiny of children. Until children attain their sixteenth year, these spirits exercise their influence for evil and after that for good.

43. The male and female spirits that I have described to you are always called by men as the spirits of Skanda.

44. They are propitiated with burnt offerings, ablutions, unguents, sacrifices and other offerings and particularly by the worship of Skanda.

45-46. O king of kings, when they are respected and honoured in due form, they bestow on men whatever is good for them and also valour and long life. Having made due salutation to the great god, I shall now describe to you the nature of those spirits that influence the destinies of men after they have attained their sixteenth year.

47. The man who sees the celestial while sleeping or while he is awake soon turn mad. The spirits under whose influence this happens, are called the celestial spirits.

48. When a man sees his deceased ancestors while he is comfortably seated or while he is lying in his bed, he turns mad. The spirit who causes this is called ancestral spirit.

49. The man who shows disrespect to the Siddhas and who is cursed by them in return soon turns mad. The evil spirit who causes this is called the Siddha spirit.

50. The spirit by whose influence a man smells sweet fragrance and becomes cognisant of various tastes and thus turns mad is called the Rakshasha spirit.

51. The spirit by whose influence a man is possessed by the celestial musicians (Gandharvas) is thus made mad is called the Gandharva spirit.

52. The evil spirit by whose influence men are always persented by the Pishachas and thus turn mad is called the Pishacha spirit.

53. When a Yaksha spirit by some means or other enters the body of a human being, he immediately turns mad. Such a spirit is called the Yaksha spirit.

54. The illness of the man who goes mad, his mind being demoralised with vices, must be

cured according to the methods prescribed in the Shastras.

55. Men also turn mad from perplexity, from fear, as also on seeing hideous sights. Their remedy is in quieting their minds.

56. There are three classes of evil spirits, some frolicsome, some gluttonous and some sensual.

57. Until men attain the age of one hundred years these evil spirits continue to persecute them. Afterwards fever becomes the only evil spirit that affects human beings.

58. Those evil spirits always avoid those who are self-controlled and self-restrained, who are of cleanly habits, who are god-fearing and free from laziness and contamination.

59. O king, I have thus described to you all the evil spirits that influence the destiny of man. You who are devoted to the great god (Siva) will never be troubled.

## CHAPTER 231

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### Birth of Skanda

**Markandeya said :**

1. When Skanda had done all these favourite works of the mothers, Svaha appeared before him and said, "You are my son.

2. I desire that you should give me great happiness." "To her Skanda replied," What sort of happiness you desire to get?

**Svaha said :**

3-4. O mighty-armed one, O child, I am the favourite daughter of Daksha. My name is Svaha; from my youth I am in love with Agni, but that deity does not understand my feelings. I desire to live forever with him.

**Skanda said :**

5-6. O lady, O beautiful one, from this day all the oblations that virtuous men, who do not deviate from the path of virtue, will offer to the celestial and the Pitris with Mantras uttered by the Brahmanas shall always be offered to Agni coupled with the name of Svaha. Thus, O excellent one, you will always live with Agni.

**Markandeya said :**

7. Having been thus addressed and

worshipped by Skanda, Svaha was greatly pleased. Being thus united with her husband Pavaka (Agni), she much honoured Skanda.

8. Then Brahma, the lord of creatures, said to Mahasena, "Go and see your father Maheshvara, the chastiser of Tripura.

9. Rudra with Agni and Uma and with Svaha have combined to make you invincible for the good of the world.

10. (Slokas to 13 not translated for obvious reason).

11-14. Men who are desirous of acquiring wealth should worship these five classes of spirits with the sun-flower. They should also be worshipped for the alleviation of diseases.

15-17. Minjika and Minjika, begotten by Rudra should always be worshipped by those who desire the good of their children. Those who desire to have children born to them should always worship those female spirits that live on human flesh and that are produced in trees. Thus all Pishachas are divided into innumerable classes. O king; hear now the origin of the bells and standards of Skanda.

18. Airavata had two Bells named Vajrayanti. The intelligent Indra brought them and personally gave them to Guha.

19. Vishakha took one of those Bells and Skanda the other. The standards of both Kartikeya and Vishakha are of the red colour.

20. That greatly powerful deity Mahasena was very much pleased with the toys give to him by the celestial.

21. Surrounded by the celestial and the Pishachas and seated on the golden mountain, he looked effulgent in all the grandeur of prosperity.

22. That mountain covered with beautiful forests looked grand with the presence of that hero, as the Mandara with charming caves looks with the rays of the sun.

23-26. The white mountain was adorned with charming forests full of blossoming Santaka flowers and with forests of Karbira, Parijata, Japa and Ashoka trees and also with wild tracts, overgrown with Kadamba trees; it abounded in innumerable celestial deer and birds. The roaring clouds served the purpose of musical instruments. It sounded like the murmurs of an agitated sea. The celestial, the Gandharvas and the Apsaras

began to dance. There rose a loud sound of joy from the merriment of all creatures.

27. It appeared as if Indra with all the worlds had been transferred to the white mountain. All looked at Skanda with great satisfaction. None felt tired in doing so.

28-30. When that exalted son of Pavaka was installed as the generallissimo of the celestial army, that handsome and happy lord, riding with Parvati on a car and shining as effulgent as the sun, went to a place called Bhadravata. To his beautiful chariot were yoked thousands of lions and it was driven by Kala (himself). They passed through space and seemed as if they were about to devour the sky.

31. Striking terror into the hearts of all creatures in the mobile and immobile worlds; those lions flitted through the sky uttering fearful growls. In that chariot was seated Pashupati (Shiva) with the mother Uma.

32. Looking like the sun with flames of lightening illuminating masses of clouds which are adorned with the bow of Indra. In front of him proceeded the lord of wealth (Kubera) with his followers Guhyakas,

33. Riding on the backs of human beings and riding (also) on his beautiful car Pushpaka. Indra also with the celestial went riding on his elephant Airavata,

34-39. And brought up the rear of Mahadeva, the giver of boons. The great Yaksha Amogha with his followers, the Jrimbhaka Yakshas and other Rakshasas adorned with garlands of flowers were in the right wing of the army. Many celestial warriors with the Vasus and the Rudras, marched in the right wing of the army. Then marched the terrible Yama in company with Death followed by hundreds of fearful diseases. Behind him was carried the fearful, sharp and well-adorned trident of Shiva called Vijaya. The exalted lord of waters Varuna with his terrible Pasha (weapon) surrounded by innumerable aquatic animals marched slowly with the trident. The trident of the Vijaya was followed by Pattisha (weapon) of Rudra guarded.

40. By mace, balls, clubs and other excellent weapons. O king, Pattisha was followed by the greatly effulgent umbrella of Rudra.

41. And by the vessels and by the great Rishis. On the right looked beautiful the effulgent scepter followed by Bhrigu Angira and others.

45. Behind all these, rode Rudra on his white chariot, giving great encouragement to the celestial by his great prowess. Rivers and lakes, the seas, Apsaras, Rishis, celestial, Gandharvas, Nagas, stars, planets and other children of the celestial and also many handsome women followed him in his train. The beautiful ladies went scattering flowers all around.

46. The clouds went along making their obeisance to the wielder of Pinaka. Soma held a white umbrella over his head.

And Agni and Vayu fanned him with Chamaras. O king, he was followed by the prosperity-bound Indra accompanied with the Royal sages singing the praises of Vrishadhvaja (Shiva).

49. Gauri, Vidhya, Gandhari, Keshini, Mitra and Savitri, all followed Parvati and so did also all those that are Vidhyas, created by the learned.

50. The Rakshasas Grahas (spirits) that deliver to different divisions of the army the commands (of Skanda) that are implicitly obeyed by Indra and the other celestial went in front of the army as standard-bearers.

52. That foremost of Yakshas, named Pingala, the friend of Rudra, who is always present in the place where corpses are burnt and who is agreeable to all people, merrily marched with him, sometime going in front of the army and sometime falling behind it, his movements were not certain.

55. Virtuous actions are the offerings with which the deity Rudra is worshipped by mortals. He is also called Shiva, the omnipotent god, the wielder of Pinaka; he is the great god. He is worshipped in various forms. The son of Kritika, the generallissimo of the celestial army, ever respectful to Brahmanas, being thus surrounded by the celestial forces, also followed that lord of the celestial. Then Mahadeva said these weighty words to Mahasena. "Carefully command the seventh army corps of the celestial forces."

56. O lord, very well, I shall command, the seventh army corps. Now tell me soon if I am to do any thing else.

**Rudra said :**

57. O 'son, you shall always find me in the field of battle. By looking at me and by devotion to me, you shall derive great good.

**Markandeya said :**

58. Having said this, Maheshvara (Shiva) embraced him and then permitted him to go. When Skanda was thus allowed to go, great disasters occurred.

59. To disturb the equanimity of the celestial. The firmament with the stars was on a blaze. The whole universe became greatly confused.

60-63. The earth tremble I and sent up a rumbling sound. Darkness covered the whole world. Seeing this fearful catastrophe, Shankara (Shiva) with the greatly blessed Uma and with the celestial and the great Rishis became greatly aggrieved. When such confusion overtook them, they saw before them a fearful and mighty army with various weapons; it looked like a mass of clouds and rocks. Those terrible and countless beings, speaking various languages, came where stood Shankara and the celestial. They hurled on the celestial showers of arrows from all directions.

64-69. And also masses of rocks, maces, clubs, Shataghnis, Prasas and Parighas (all weapons). The celestial army was thrown into great confusion by the shower of those fearful weapons and they began to waver. The Danavas made a great havoc by cutting down the soldiers, horses, elephants, chariots and arms. The celestial forces were then seen to turn their backs upon the enemy. Many of them fell, killed by the Asuras as large trees fall in the forest when a wild fire takes place. The dwellers of heaven fell with their heads cut off from their bodies. They had none to lead them in that fearful battle and they were thus killed by the enemy. Seeing his army unsteady and hard pressed by the Danavas, the lord of the celestial, the slayer of Bala, Purandara, tried to rally them by saying, "O heroes, do not be afraid; may success attend you. Take up your arms.

70-71. Resolve upon displaying bravery; you will then meet with no more misfortune and you will then be able to defeat these wicked and terrible wretches, the Danavas. Be blessed; attack the great Danavas with me." Having heard the words of Shakra, the dwellers of heaven became reassured.

72. And under his leadership they again attacked the Danavas. Thereupon all the celestial and the greatly powerful Marutas.

73-77. Along with the greatly exalted Sadhyas and the Vasus returned to the attack. the arrows which they angrily discharged against the enemy drank a large quantity of blood from the bodies of the Daityas and of their horses and elephants. Their sharp arrows passing through their bodies fell upon the ground looking like so many snakes falling from the sides of a hill. O king, the Daityas, thus pierced by the arrows, fell on all sides, looking like so many masses of clouds. Attacked by the celestial on the field of battle, the Danava forces.

78. Were struck with panic and they wavered at that shower of various arrows. Then the celestial loudly gave vent to their joy with uplifted weapons. The celestial musicians began to play various airs. Thus took place that great battle, so fearful to both sides.

79-82. The battle field was covered with blood and strewn with the bodies of both the Devas and the Danavas. The celestial however, wee soon worsted and the fearful Danavas again made a great havoc of the celestial army. The Asura drums were sounded and their shrill bugles wee loudly blown. The Danava chiefs sent forth terrific lion-like roars. Then came forward from the fearful Danava army a greatly powerful Danava, named Mahisha with a large mass of rocks in his hands.

83. He looked like the sun peering from amongst a mass of dark clouds. O king, seeing that uplifted mass of rocks about to be hurled on them, the dwellers of heaven fled in confusion.

84. But they were pursued by Mahisha who hurled on them the rock. O ruler of earth, by the falling of that rock, ten thousand warriors of the celestial army were killed by being crushed to the ground.

85. This act of Mahisha struck terror into the hearts of the celestial. With other Danavas, he again attacked them as a lion attacks a herd of small deer.

86. When Indra and the other dwellers of heaven saw that Mahisha was advancing to attack them, they fled leaving behind their arms and colours.

87. Thereupon Mahisha was greatly enraged and the quickly advanced towards the chariot of Rudra. Reaching near, he seized its pole with his hands.

88. When Mahisha in great wrath thus seized the pole of Rudra's chariot, the earth began to groan and the great Rishis fainted away.

89. Huge and cloud-like Daityas made great noise in joy, thinking that they had already won the victory.

90. Though the exalted Rudra was in this plight, he did not kill Mahisha, for he knew that the wicked wretch would be killed by Skanda.

91. The fiery Mahisha, gloating over the prize he had secured, sent up in great joy loud roars to the great alarm of the celestial and to the great joy of the Danavas.

92. When the celestial were in that great danger, Mahasena burning like a (second) sun came forward in great wrath.

93. That mighty armed lord was clad in red clothes, adorned with garlands of red flowers and incased in golden armour.

94. He rode on a golden chariot as bright as the sun, drawn by chest-nut horses. Seeing him the Daitya forces suddenly lost heart in the field of battle.

96. O king of kings, the greatly powerful Mahasena hurled a blazing Shakti (weapon) for the destruction of Mahisha. That weapon cut off his head and he fell on the ground dead.

97-101. His head, as massive as a hill, extending in length sixteen yojanas, falling on the ground barred the entrance to the country of the northern Kurus, though now the people of that country easily pass by that gate. It was seen by the Devas and the Danavas that Skanda hurled his Shakti again and again on the field of battle. It returned to his hands again and again killing thousands of the enemies. The fearful Danavas were killed in large numbers by the arrows of the greatly intelligent Mahasena. Then they were exceedingly alarmed and the followers of Skanda began to kill and cut them down and drink their blood. They in great joy exterminated the Danavas in no time.

102. As the sun destroys darkness or as fire destroys a forest or as the wind drives away clouds. In this manner, the illustrious Skanda defeated all his enemies.

103. The celestial came to congratulate him and he in his turn worshipped Maheshvara (Shiva). The son of Kritika looked as grand as the sun in all his glorious effulgence.

104. When the enemies (of the celestial) were completely destroyed by Skanda and when Maheshvara went away, then Purandara embraced him and thus spoke to him,

105. "O Skanda, O foremost of all warriors, this Mahisha who was made invincible by Brahma is (now) killed by you. The celestial were like grass to him.

107. O mighty armed hero, you have removed a thorn from the side of the celestial; you have killed in battle hundreds of Danavas, as brave as Mahisha, those enemies of the celestial who used to harass us always. Your followers have eaten up hundreds of Danavas.

108. O god, you are as invincible in battle as the husband of Uma (Shiva). This victory will be celebrated as your first great achievement.

109. Your fame will be everlasting all over the three worlds. O mighty armed hero, all the celestial will pay allegiance to you."

110. Having said this to Mahasena, the husband of Sachi with the permission of the three eyed deity (Shiva) left the place accompanied by the celestial.

111. Rudra returned to Bhadravata and the celestial returned to their respective abodes. The celestial were thus addressed by Rudra, "Look at Skanda as you do me.

113. That son of Agni, having killed the Danavas, have conquered the three worlds in one day. He has been worshipped by the great Rishis. The Brahmanas who attentively read this story of the birth of Skanda obtain prosperity in this world and the association with Skanda in the next world."

## CHAPTER 232

### (MARKANDEYA-SAMASYA PARVA)-

#### Continued

#### Hymn to Skanda

Yudhishthira said :

1. O high-souled and the exalted Brahmana, I desire to know the names of that great deity by which he is celebrated all over the three worlds.

**Vaishampayana said :**

2. Having been thus addressed by the illustrious Pandava in the midst of the Rishis, the exalted and the greatly ascetic Markandeya said -  
**Markandeya said :**

3-9. (They are) Agneya, Skanda, Diptakirti, Anameya, Mayuraketu, Dharmatma, Bhutesha, Mahishmardana, Kamajit, Kamada, Kanta, Satyavak, Bhuvaneshvara, Shishu, Shighra, Suchi, Chanda, Dipatvarna, Shubhanana, Amogha, Anagha, Raudra, Priya, Chandranana, Diptashakti, Prashantatman, Bhadrakrit, Kutamohana, Shashtipriya, Pavitra, Matrivatsala, Kanyabharta, Vibhakta, Svaheya, Revatisuta, Prabhu, Neta, Vishakha, Naigameya, Suduschara, Suvrata, Lalita, Balakridanakapriya, Akashachari, Brahmachari, Shura, Shakhanodbhava, Vishvamitrapriya, Devasenapriya, Vasudevapriya, Priya and Priyakrit. These are the divine names of Kartikeya. Whoever repeats them there is no doubt he secures fame, wealth and salvation.

10. O foremost of the Kurus, I shall now with devotion pray to that matchless, powerful, six faced and brave Guha who is worshipped by the celestial and the Rishis. Listen to them.

11. O Skanda, you are devoted to Brahma you are begotten by Brahma, you are versed in the mysteries of Brahma, you are Brahmeshya, you are the foremost of those who possess Brahma, you are fond of Brahma, you are as austere as the Brahmanas, you are learned in the great mystery of Brahma and you are the leader of the Brahmanas.

12. You are Guha, you are Svadha, you are the holiest of the holy. You are invoked by Mantras and you are celebrated as the six flamed fire, you are the year, you are the six seasons, you are the months, the fortnights, the solar declination and the cardinal points of firmament.

13. You are lotus-eyed, you possess a lotus-like face, you have one thousand faces and one thousand arms. You are the ruler of the universe and you are the great oblations, you are the animating spirit of all the celestial and the Asuras.

14. You are the generallissimo of armies, you are fury, you are the lord, you are the great master, you are the conqueror of your enemies, you are Sahasrbhu, Sahasratusti and Sahasrbhuk.

15. You are the Sahasrapat, you are the earth herself, you possess innumerable forms and thousands of heads, you are endued with great strength. O god, you have with your own desire appeared as the son of Ganga, Svaha and Mahikritika.

16. O six-faced god, you play with the cock, you assume various forms according to your own will, you are Daksha, Soma, Marutas, Dharma, Vayu and the king of mountains.

17. For everlasting time you are mighty, you are the most eternal of all eternal things and you are the lord of lords, you are the origin of Truth, you are the destroyer of the children of Diti, you are the great conqueror of the enemies of the celestial.

18. You are the personation of virtue. Being yourself both vast and minute, you are acquainted with the highest and the lowest points of virtuous acts, you are the mysteries of Brahmana.

19. O foremost of the celestial, O lord of the universe, this whole creation is pervaded by your spirit. I have thus prayed to you according to the best of my power. I bow to you who possess twelve eyes and twelve hands. Your remaining attributes are beyond my conception.

20-21. The Brahmana who attentively reads this story of the birth of Skanda or narrates it to Brahmanas or hears it narrated by Brahmanas obtains wealth, long-life, fame, children, victory, prosperity, contentment and association with Skanda.

## CHAPTER 233

### (DRAUPADI SATYABHAMA SAMVADA PARVA)

#### The words of Draupadi

**Vaishampayana said :**

1. When the high-souled Pandavas and the Brahmanas had taken their seats. Draupadi and Satyabhama entered the hermitage.

2-4. O king of kings, with hearts full of joy, they laughed merrily and they seated themselves at their ease. Those ladies who always spoke sweetly to each other, having met after a long time, began to talk upon various delightful topics arising out of the accounts of the Kurus and the Yadus. The slender waited Satyabhama, the favourite wife of Krishna and the daughter of



Satrajit then asked (Draupadi) in private saying, "How, O Draupadi, can you rule the sons of Pandu.

5. Those heroes who are endued with great strength and beauty and who are like the Lokapalas themselves. O beautiful lady, how is it that they are so obedient to you and that they are never angry with you?

6. O lady of lovely feature, the Pandavas are always obedient to you. They are all watchful to do your bidding. Tell me its reason.

7. It is vows or asceticism or incantations or drug in your season or the efficacy of science or the influence of youthful appearance or the recitation of particular formulae or homa or collyrium and other medicament?

8. Tell me, O Panchala princess, of that blessed and auspicious thing by which, O Krishna, (Draupadi) my husband (Krishna) may be ever obedient to me."

9. Having said this, the illustrious Satyabhama stopped. The greatly blessed and chaste Draupadi thus replied to her,

10. "O Satyabhama, you ask me of the practices of wicked women. How can I speak of practices adopted by wicked women?

11. It does not become you to put further questions to me or to doubt me. You are intelligent, you are the favourite wife of Krishna.

12. When the husband learns that his wife is addicted to incantations and drugs, from that day he begins to dread her as if a poisonous snake has entered into his sleeping chamber.

13. Can a man afflicted with fear have peace? How can one who has no peace have happiness? A husband can never be made obedient by a wife with the help of mantras.

14-15. We hear of painful diseases transmitted by enemies. Those that desire to kill others send poison in the shape of gifts, so that the man that takes the powders so sent by tongues or skin is certainly deprived of his life as soon as possible.

16. Women have sometimes caused dropsy and leprosy, decrepitude, impotency and idiocy, blindness and deafness in men (by administering drugs to enchant them).

17. These wicked women, ever treading in the path of sin, do some times injure their

husbands. But the wife should never do injury to her husband.

18. O illustrious Satyabhama, hear now of my conduct towards the high-souled Pandavas.

19. Abandoning vanity and subduing desire and wrath, I always serve with devotion the Pandavas with all their wives.

20. Restraining jealousy with devotion of heart and without any feeling of degradation at the service I perform, I always serve my husbands.

22. Ever fearing to utter what is evil and false or to look or sit or walk with impropriety or to cast glances indicative of the feelings of the heart, I serve the sons of Pritha, those mighty warriors as blazing as the sun or fire and as handsome as the moon, those heroes who are endued with fearful energy and prowess and who are capable of killing their enemies by a glance of their eyes.

23. Celestials or men or Gandharvas, young or handsome, wealthy and adorned with ornaments, my heart is never attracted to any other.

24. I never bathe or eat or sleep till he that is my husband has bathed or eaten or slept, till all our servants and followers have bathed, eaten and slept.

25. Whether returning from the field, the forest or the town or hastily rising up I always salute my husband with water and seat.

26. I always keep the house and all the household articles and the food that is to be taken well-ordered and clean. I carefully keep the rice and serve them the food at the proper time.

27. I am never angry, I never speak harsh words, I never imitate women that are wicked. Avoiding idleness, I always do what is agreeable.

28. I never laugh except at a jest, I never stay for a long time at the gate of the house, I never stay long in places of nature's call or in pleasure gardens of the house.

29. I always refrain from laughing loudly or indulging in high passion and from everything that may give offence. O Satyabhama, I am always engaged in serving my husbands.

30. A separation from my husband is never agreeable to me. When my husbands leave home to go to my relatives,

31. I give up flowers and fragrant paste of every kind and I undergo penances. Whatever my husband does not drink, whatever he does not eat.

33. Whatever my husband does not enjoy, I always renounce. O beautiful lady, adorned with ornaments and ever self-controlled by the instructions received by me, I always devotedly seek the welfare of my husbands. I always perform those duties that my mother-in-law formerly told me in respect of relatives.

34-36. As also in respect of alms-giving, of offering worship to the celestial, of offering oblations to the Pitris or boiling food on auspicious days in order to offer it to the Pitris and the guests, of reverence and of service to those that deserve our respect and of all else that are known to me. I always perform my duty night and day without the least idleness. Having my heart firmly fixed in humility and fixed in approved rules, I serve my gentle, truthful and virtuous husbands, considering them always as so many poisonous snakes capable of being enraged at trifle.

37. My opinion is that to depend on one's husband is the eternal virtue of women. The husband is wife's god, he is her (sole) refuge. There is no other refuge for her. How can then a wife act what is disagreeable to her husband?

38. I never either in sleeping or in eating or in adorning my person act against the wishes of my husbands. I am always guided by my husbands. I never speak ill of my mother-in-law.

39. O blessed lady, my husband has become obedient to me for my diligence, my alacrity and for the humility with which I serve my Gurus.

40. Every day I personally wait with food and drink and clothes upon the revered and truthful Kunti, the mother of those heroes.

41. I never show any preference for myself over her in matters of food and attire and ornaments. I never reprove in words Pritha (Kunti) who is equal to the earth herself in forgiveness.

42. Eight thousand Brahmanas were formerly fed every day in the palace of Yudhishtira from plates of gold.

43. Eighty thousand Snataka Brahmanas, all leading domestic lives, were entertained by Yudhishtira with thirty maid-servants assigned to each.

44. Besides these, ten thousand Yatis with their desire under complete control had their pure and well-cooked food carried to them in golden plates.

45. All those Brahmanas that were the utterers of the Vedas, I used always to worship duty with food, drink and clothes taken from stores, when a portion of them had been dedicated to Vishvadeva.

47. The illustrious son of Kunti, had one hundred thousand well-dressed maid-servants with bracelets of their arms and golden ornaments on their necks; they were adorned with costly garlands and gold in profusion and they were sprinkled with sandal paste. Adorned with gems and gold, they were all well-skilled in dancing and singing.

48. I knew the names and features of every one of those girls and also what they used to eat and what they used to wear and what they used not to do.

49. The greatly intelligent son of Kunti had also one hundred thousand maid-servants who duly used to feed the guests with plates of gold in their hands.

50. When Yudhishtira lived in Indraprastha, one lakh horses and one lakh elephants used to follow him.

51-53. Such was the procession of Yudhishtira when he ruled over earth. It was I who regulated their number and formed the rules to be observed in respect to them. It was I who had to listen to all their complaints. I knew everything about the maid-servants of the palace and other servants, nay even of the cowherds and shepherds of the royal household. O blessed and illustrious lady, it was I alone amongst the Pandavas who knew the (real) income and expenditure of the king and what (really) their (Pandavas') whole income was.

54. O beautiful lady, those foremost of Bharatas, throwing upon me the (whole) burden of looking after all those that were to be fed by them, would always pay their court to me.

55. This load, so heavy and incapable of being borne by persons of evil heart, I sacrificing my ease used to bear day and night, all the while being affectionately devoted to them.

56. While my husbands were engaged in virtuous pursuits, I supervised their treasury as

inexhaustible as the ever full abode of Varuna (ocean).

57. Day and night bearing hunger and thirst, I used to wait upon the Kuru princes, so that my nights and days were equal to me.

58. I used to rise up from my bed first and to go to my bed last. O Satyabhama, this has ever been my custom.

59. This is the great charm ever known to me for making my husbands obedient to me. I have never used any charms of wicked women and I never wish to use them."

**Vaishampayana said :**

60-61. Having heard these virtuous words of Krishna (Draupadi), Satyabhama expressed her greatest reverence for the Panchala princess and she thus spoke to her, "O Panchala princess, O Yajnaseni, I am in fault, forgive me. Among friends conversations in jest naturally and without premeditation arise."

### CHAPTER 234

#### (DRAUPADI SATYABHAMA SAMVADA PARVA)-Continued

##### The words of Draupadi

**Draupadi said :**

1. I shall now point out to you a way for attracting the hearts of your husband which is free from deceit. O friend, by duly adopting it, you will be able to withdraw your husband from other women.

2. O Satyabhama, in all the worlds including that of the celestial, there is no god equal to the husband. When gratified with you, you may get (from your husband) ever object of desire, but when angry, all of them may be lost.

3. It is from her husband that the wife obtains offspring and various articles of enjoyments. From your husband you may have handsome beds and seats, robes and garlands, perfumes and great fame and heaven itself hereafter.

4. One cannot obtain happiness here by means that are easy. The woman that is chaste obtains happiness with great misery. Therefore always adore Krishna with friendship, love and sufferings.

5. Act in such a way by offering handsome seats and excellent garlands and various perfumes and prompt service that he may be devoted to you, thinking, "I am truly loved by her."

6. Hearing the voice of your husband at the gate, rise from your seat and stay in readiness within the room. As soon as you see him enter your room, worship him by offering him a seat and water to wash his feet.

7. O Satyabhama, when he orders a maid-servant to do any thing, soon get up and do it yourself. Let Krishna know that you adore him with all your heart.

8. Whatever your husband speaks before you, do not speak it out to every body, though it does not deserve to be concealed, for if any of your co-wives is to speak of it Vasudeva (Krishna), he might be irritated with you.

9. Always seek the good of your husband and feed by every means in your power those that are dear and devoted to him. You should always keep yourself aloof from those that are hostile to your husband or those who seek to do him injury and those that are deceitful.

10. Avoiding all excitement and carelessness in the presence of men, conceal your mind by observing silence. You should not stay or talk long even with your sons Pradyumna and Samba.

11. You should make friendship with only those ladies who are highly born, who are sinless and devoted to their husbands; you should always shun women who are wrathful, addicted to drinks, gluttonous, thievish, wicked and fickle.

12. Such conduct is always praiseworthy and it always produces prosperity. While it neutralizes hostility, it also leads one to heaven. Therefore worship your husband, adorning yourself with costly garments and ornaments and besmearing yourself with unguents and perfumes.

### CHAPTER 235

#### (DRAUPADI SATYABHAMA SAMVADA PARVA)-Continued

##### The colloquy between Draupadi and Satyabhama

**Vaishampayana said :**

1-2. The slayer of Madhusudana Keshava Janardana (Krishna), having talked on various agreeable topics with the illustrious Pandavas and with the Brahmanas headed by Markandeya and then having bade them all farewell, ascended his chariot and called for Satyabhama.

3. Satyabhama then embracing Draupadi spoke these cordial words to her expressive of her feelings towards her.

4. "O Krishna, (Draupadi) let there be no anxiety and no grief for you. You have no cause to pass your nights in sleeplessness, for you will surely obtain back the earth subjugated by your husbands who are all equal to the celestial.

5. O black and beauty, women having such disposition and possessing such auspicious marks (as you have) can never suffer misfortune for a long time.

6. It has been heard by me that you will with your husbands enjoy without any doubt this earth in peace and free from all thorns.

7. O daughter of Draupada, when the sons of Dhritarashtra have been all destroyed and severe vengeance has been taken for their hostility, you will certainly see the earth ruled by Yudhishthira.

8. You will soon see those wives of the Kurus, who, deprived of sense by pride, laughed at you when you were coming away in exile, themselves placed in a state of hopelessness and despair.

9. O Krishna, know that those who do you any injury when you are in distress are already gone to the abode of Yama.

10. Your brave son Prativindhya, Sutasoma and Shrutakarman by Arjuna and Shatanika by Nakula and Shrutasena by Sahadeva are all skillful heroes and experts in weapons.

11-13. With Abhimanyu they are all living in Dvarka, much delighted with the place. Subhadra cheerfully and with her whole heart looks after them as you yourself used to do. Like you she takes great delight in them and derives much happiness from them. She grieves in their griefs and joys in their joys.

14. The mother of Pradyumna also loves them with all their heart. Keshava (Krishna) with his sons Bhanu and others watches over them with special affection.

15. My mother-in-law is ever attentive in feeding and clothing them. All the Andhakas and Vrishnis with Rama and others love them very much.

17. O beautiful lady, their affection for your sons is equal to what they feel for Pradyumna." Having said these agreeable, truthful and delighting and cordial words, Satyabhama desired

to go to the chariot of Vasudeva (Krishna). The wife of Krishna then walked round Krishna (Draupadi).

18. The beautiful Satyabhama then ascended the chariot of Krishna. The chief of the Yudus (Krishna) comforted Draupadi with a smile; and then asking the Pandavas to return (to their house), he started for his own city with swift horses.

## CHAPTER 236

### (GHOSHA YATRA PARVA)

#### Lamentation of Dhritarashtra

Janamejaya said :

1. O Brahmana, when those foremost of men, the sons of Pritha, were passing their days in the forest exposed to the inclemencies of the winter and the summer, of the wind and the sun, what did they do after they had reached the lake and the forest named Dvaita?

Vaishampayana said :

2. When the Pandavas reached the lake, they chose a place to live in far from the habitations of men. They roamed through charming forests and delightful mountains and beautiful valleys through which ran many rivers and stream-lets.

3. When they began to live there, many venerable ascetics, learned in the Vedas, often came to see them. Those foremost of men always received those Veda-knowing Rishis with great respect.

4. Thereupon one day there came to the Kuru princes a certain Brahmana who was celebrated on earth for his powers of speech. Having talked with them for some time, he went away to the king, the son of Vichitravirya (Dhritarashtra).

5. Having been received with all respect by that foremost of the Kurus, that old king (Dhritarashtra) the Brahmanas took his seat; and then asked by the king, he talked about the son of Dharma, Pavana, Indra and the twins (Asvinis).

6. All of whom having fallen into great misery had become emaciated and reduced owing to exposure to the wind and the sun. He also talked of Krishna (Draupadi) who had been overwhelmed with sufferings and who had become protectorless though she had heroes for her lords.

7. On hearing his words, the king Vichitravirya's son became afflicted with grief, thinking that the royal princess (Draupadi) had been drowned in a river of sorrow.

8. His inmost soul was afflicted with sorrow. Trembling all over with sighs, he quieted himself with great effort, thinking that his folly was the cause of everything. He said,

9. "Alas, how is it that Dharmaraja Yudhishtira who is the eldest of my sons, who is truthful and pious and virtuous in his behaviour, who has not a single enemy (on earth) and who formerly used to sleep on beds made of soft Ranku-skins, sleeps now on the bare ground!

10. He used to be awakened by the Sutas and Magdhas and other singers with his praises melodiously chanted every morning. That Indra-like Kuru prince is now awakened from the bare ground early in the morning by innumerable birds.

11. How does Vrikodara, reduced by exposure to wind and sun and filled with wrath, sleep on the bare ground in the presence of the Panchala princess unfit as he is to suffer such misery?

12. Perhaps the intelligent Arjuna who is incapable of bearing pain and who though ever obedient to Yudhishtira yet feels himself pierced by the remembrance of his wrongs, does not at all sleep in the night.

13. Seeing the twins (Nakula and Sahadeva) and Krishna (Draupadi) and Yudhishtira and Bhima in the greatest possible misery, Arjuna certainly sighs like a fearful serpent and from wrath does not sleep in the night.

14. The twins also, who are even like a couple of blessed celestial in heaven, sunk in misery though deserving of happiness and comfort, certainly pass their nights without sleep, only restrained from taking revenge by virtue and truth.

15. The mighty son of Vayu (Bhima) who is equal to Vayu himself in strength certainly sighs and restrains his wrath tied through his eldest brother (Yudhishtira) to the bond of truth.

16. Superior in battle to all warriors, he now quietly lies on the ground. Being restrained by virtue and truth but burning to kill my sons, he simply passes his time.

17. The cruel words that Duhshasana spoke after Ajatshatru (Yudhishtira) had been deceitfully defeated at dice have reached the inner most depth of Vrikodara's heart. They are consuming him as a blazing bundle of straw consumes a faggot of dry wood.

18. The son of Dharma (Yudhishtira) never sinfully acts. Dhananjaya (Arjuna) also always obeys him, but the anger of Bhima is daily increasing like a fire helped by the wind in consequence of a life of exile.

19. That hero, burning in wrath, squeezes his hands and breathes hot and fearful sighs, as if he wants to consume by them all my sons and grandsons.

20. The wielder of Gandiva (Arjuna) and Bhima when angry are like Yama and Kala themselves. Hurling their arrows which are like so many thunderbolts, they exterminate their enemies in battle.

21. Alas, Duryodhana and Shakuni and Suta's son (Karna) and the wicked minded Duhshasana in robbing the Pandavas of their kingdom by means of dice saw only honey (on the tree) without thinking the terrible fall from it!

22. A man having acted rightly or wrongly expects to get the fruit of his acts. But fruits however (often) confounds and paralyses him. How can a man thus obtain salvation!

23-24. If land is properly cultivated and the seed sown and if the god (Indra) seasonably showers rain, still the crop might not grow. This is what we often hear. How could this be true as I think unless everything here (in this world) is ruled by Destiny. The gambler Shakuni has behaved deceitfully towards the son of Pandu (Yudhishtira) who always acts honestly and virtuously. From the love and fondness that I bear of my wicked sons I also have similarly acted. Alas, it is for this the time, for the destruction of the Kurus has come.

25. Or perhaps what is inevitable must come to pass. The wind, whether impelled or not, must move. The woman who conceives must give birth to a child. Darkness must pass away in the morning and the day in the evening.

26-27. Whatever may be earned by us and others, whether people spend it or not, it would bring us misery when the time would come. Why

then people become so anxious to earn wealth? If what is acquired is the result of Fate, then it should be protected, so that it may not be divided nor protected, so that it may not be divided nor lost little by little nor permitted to flow out at once, for if unprotected it may break into one hundred fragments. But whatever the character of our possession may be, our acts in this world are never lost.

28. Behold what great is the prowess of Arjuna who went to the abode of Indra from the forest. Having secured the four kinds of celestial weapons, he has returned to earth.

29. What man is there who having gone to heaven in his own human body ever wishes to come back? Because he sees the Kurus at the point of death by Time, he has returned.

30. The wielder of the bow is Arjuna Savyasachi, the bow is the Gandiva of fearful energy, the weapons are also all celestial, who is there who would be able to withstand the (combination of these) three."

31. Having heard those words of the king, the son of Subala Shakuni went to Duryodhana who was then with Karna and told them everything in private. The foolish Duryodhana was filled with grief at what he heard.

## CHAPTER 237

### (GHOSHA YATRA PARVA)-Continued

#### Shakuni's words

**Vaishampayana said :**

1. Having heard those words of Dhritarashtra, Shakuni, when he got an opportunity through Karna, spoke thus to Duryodhana.

**Shakuni said :**

2. Having exiled the heroic Pandavas through your own prowess, O descendant of Bharata, you now rule this earth without a rival, as the slayer of Shambhara rules the heaven.

3. O ruler of men, O king, the kings of the east, west, north and south all pay tribute to you.

4. O king, the blazing goddess of prosperity, that once used to pay court to the Pandavas, has now been secured by you with your brothers.

5. O king, the blazing prosperity that we formerly saw in Yudhishtira at Indraprastha is now seen by us in you.

6. O king of kings, that which you saw not long ago with so much grief has been now snatched by you from the king Yudhishtira by the force of intellect alone.

7-10. O mighty armed hero, O chastiser of foes, all the kings of the world are now under your subjection. They now await your commands as they used to do before those of Yudhishtira. O king, the goddess earth bounded with the seas, with her mountains and forests towns and cities and mines, with her woodlands and hills is now yours. Adored by the Brahmanas and worshipped by the kings, O monarch, you (now) blaze forth in your prowess like the sun amongst the celestial in heaven.

11. Surrounded by the Kurus, O king, as Yama is surrounded by the Rudras and Vasava by the Marutas, you shine like the moon amongst the stars.

12. Let us go and see the Pandavas who are now divested of their prosperity, who are now living in the forest, who never obeyed commands and who never owed you subjection.

13. O great king, we have heard that they are now living on the banks of the lake situated in the forest named Dvaitavana with many Brahmanas, the dwellers of the wood.

14. O king, go there with all your prosperity and thus scorch the Pandavas with a sight of your glory, as the sun scorches every thing with his hot rays.

15. You a (great) sovereign and they deprived of their sovereignty, you in prosperity and they deprived of it, you are in affluence and they are in poverty. O king, go and (now) see the Pandavas.

16. Let the Pandavas see you like Yayati, the son of Nahusha accompanied by a large number of followers and in the enjoyment of great bliss.

17. O king, that blazing prosperity which is seen by one's both friend and foe is considered to be the real prosperity.

18. What happiness could be more complete than what one enjoys by being himself in great prosperity and his enemy being in adversity just like the man on the top of a hill looking down upon another who crawls on the earth.

19. O foremost of kings, the happiness that one derives from seeing his enemies in grief is greater than what one derives on getting a son or wealth or kingdom.

20. What happiness will not be his who himself being in affluence sees Dhananjaya (Arjuna) in barks and skins.

21. Let your wife clad in costly robes look at the afflicted Krishna (Draupadi) now in barks and skins and thus increase her misery.

22. Let the daughter of Drupada reproach herself and her life deprived as she is of wealth, for the sorrow that she will feel on seeing your wife adorned with ornaments will be far greater than what she had felt in the Sava.

**Vaishampayana said :**

23. O Janamejaya, having thus spoken to the king, Shakuni and Karna when their speech was over both became silent.

## CHAPTER 238

### (GHOSHA YATRA PARVA)-Continued

#### Consultation to see the cattle

**Vaishampayana said :**

1. Having heard the words of Karna, the king Duryodhana became greatly delighted. But soon again he became melancholy and he then thus spoke.

**Duryodhana said :**

2. O Karna, what you tell me is always in my mind. But I shall not get permission to go where the Pandavas are.

3. King Dhritarashtra is always grieving for those heroes. The king considers them (now) more powerful (than before) by their asceticism.

4-5. O greatly effulgent one, if the king understands our motives, he will never grant us permission, for we can have no other business in Dvaitavana than to exterminate the Pandavas in their exile.

6. You know what Khatva (Vidura) said to me, to, yourself and to the son of Subala (Shakuni) at the time of the play.

7. Reflecting on those words and also on (their) lamentations, I cannot make up my mind as to whether I should or should not go.

8. I shall certainly feel great delight if I see Bhima and Falguna (Arjuna) passing their days with Krishna (Draupadi) in great misery in the forest.

9. They joy that I may feel by obtaining the entire sovereignty over the earth is nothing in comparison to what I shall obtain on seeing the Pandavas clad in barks and skins.

10. O Karna, what joy could be greater than what I shall drive on seeing Draupadi, the daughter of Draupada, clad in rags in the forest?

11. If king Dharmaraja (Yudhishtira), Bhima and the son of Pandu (Arjuna) see me graced with great prosperity, then only shall I attain to the great end of my life.

12. But I do not see the means through which I can go to that forest and by which I may get the permission of the king Dhritarashtra.

13. Therefore find out some skillful plan with the help of Subala's son (Shakuni) and Duhshasana, by which we may go to the forest (where the Pandavas) are.

14. I shall also today make up my mind whether I should go or not and then I shall see the king (my father) tomorrow.

15. When I shall remain seated (tomorrow) with that foremost of the Kurus, you will then with Subala's son propose the pretext you may have fixed upon.

16. Hearing then the words of Bhishma and of the king (my father) on the subject of this journey, I shall settle everything, beseeching (the permission of) our grand father (Bhishma).

**Vaishampayana said :**

17. Having said "So be it." They then all went away to their respective houses. As soon as the night passed, Karna came to the king.

18. Thereupon Karna thus smilingly spoke to Duryodhana, "O ruler of men, a plan has been fixed upon by me. Hear it.

19. O ruler, of men, our herds of cattle are now in Dvaitavana all waiting for you. There is no doubt we can go on the pretext of seeing our cattle.

20. O king, O ruler of earth, it is always proper to go and see the cattle; if you say this to your father, you will get his permission."

21. When they were thus talking about the cattle, the Gandhara king Shakuni thus smilingly spoke,

22-23. "O ruler of men, this plan which has no difficulty to be carried out was what I also saw for the purpose of going (to Dvaitavana). The

king will certainly grant us permission or even he may send us there of his own accord. Our herds of cattle are now all waiting in the forest of Dvaitavana. We may certainly go there under the pretext of seeing our cattle."

24. They then all three laughed together and gave their hands to one another. Having arrived at this conclusion, they then went to see the chief of the Kurus (Dhritarashtra).

### CHAPTER 239

#### (GHOSHA YATRA PARVA)-Continued

##### Duryodhana's arrival at Dvaitavana

**Vaishampayana said :**

1. O Janamejaya, O descendant of Bharata, then they all saw Dhritarashtra and asked his welfare; they were also asked their welfare in return.

2. Then a cowherd named Samanga who had been instructed before-hand come to the king Dhritarashtra and spoke about the cattle.

3. O king, the son of Radha (Karna) and Shakuni thus spoke to that foremost of kings, the ruler of earth, Dhritarashtra,

4. "O descendant of Kuru, our cattle are now stationed in a charming place. The time for marking the calves has also come.

5. O king, this is also an excellent season for your son Duryodhana to go to a hunting expedition. Therefore you should grant him permission to go there.

**Dhritarashtra said :**

6. O child, hunting and seeing the cattle are both very proper acts. I think the herdsman should not be (completely) trusted.

7. But I have heard that those foremost of men (the Pandavas) are living some where near that place; therefore I think you should not yourselves go there.

8. Defeated by deceitful means, they are now living in the deep forest in great misery. O son of Radha, those greatly powerful car-warriors are now engaged in asceticism.

9. Dharmaraja (Yudhishtira) will never be angry, but Bhimasena is naturally wrathful; the daughter of Yajnasena (Draupadi) also is effulgence herself.

10. Full of pride and folly as you are you are certain to give her offence. Endued with ascetic merit as she is (now), she will certainly consume you.

11. Or perhaps, those heroes, armed with swords and other weapons and filled with wrath, may consume you with the fire of their weapons.

12. Or if from the force of numbers you seek to injure them in any way, even that will be a highly improper act, though I know you will never succeed.

13. The mighty armed Dhananjaya (Arjuna) had lived in the abode of Indra. Having obtained the celestial weapons, he has returned to the forest.

14. While unaccomplished in arms, Bibhatsu (Arjuna) conquered the whole earth. He is now a great car-warrior and highly accomplished in arms, why will he not be able (now) to kill you all?

15. Or if you in obedience to my words on going there, behave carefully you will then never be able to live happily, as you will always be in a state of trustlessness.

17. Or some soldiers of yours may do some injury to Yudhishtira and that unpremeditated act may be ascribed to you. O descendant of Bharata, therefore let some faithful men go there to count the cattle and mark the calves. I do not think it is proper for your to go in person.

**Shakuni said :**

18. O descendant of Bharata, the eldest Pandava is virtuous; he has taken the pledge in the assembly that he will live twelve years in the forest.

19. The other Pandavas are virtuous and obedient to him. The son of Kunti, Yudhishtira will never be angry with us.

20. We desire very much to go to a hunting expedition; we shall also take that opportunity to count the cattle. We have no wish to see the Pandavas.

21. We shall not go to that place where the Pandavas are living. Therefore no misconduct on our part can possibly arise.

**Vaishampayana said :**

22. Having been thus addressed by Shakuni, the ruler of earth, Dhritarashtra, unwillingly gave



permission to Duryodhana and his counsellors to go.

23. Having received permission, the son of Gandhari, that foremost of the Bharata race (Duryodhana) with Karna and with a large host started.

24. He has accompanied by Dushasana the intelligent son of Subala (Shakuni) an, by many others of his brothers and also thousands of women.

25. When he started to see that lake the Dvaitavana, the citizens also with their wives proceeded towards that forest.

26. Eight thousand cars, thirty thousand elephants, nine thousand horses and many thousands of foot soldiers,

27. Carriages, shops, pavilions, traders, bards and men, trained in hunting, by hundred and thousands, followed the king.

28. O monarch, as the king started, followed by many thousands of men, the uproar caused by the march resembled the deep roar of winds in the rains.

29. Arriving at the lake of Dvaitavana with his followers and conveyances, king Duryodhana encamped at the distance of four miles from the lake.

## CHAPTER 240

### (GHOSHA YATRA PARVA)-Continued

#### The colloquy between Duryodhana's soldiers and the Gandharvas

**Vaishampayana said :**

1. Then the king Duryodhana, living in various parts of that forest, at last came to the cattle stations and encamped there.

2. Selecting a well known charming place which had a plentiful supply of water and which abounded in trees and possessed every convenience, his attendants built a house for him.

3. Near the royal residence, they also erected separate houses for Karna, Shakuni and other brothers of the king.

4. The king saw his cattle by hundreds and thousands. Examining their limbs and marks, he supervised their counting.

5. He caused the calves to be marked and took notes of those that required to be tamed. He

also counted all those cows of which calves had not yet been leaned.

6. Completing the task of counting and marking every calf which was three years old, the Kuru prince, surrounded by the cow-herds, began cheerfully to sport and wander about (in that forest).

7. The citizens and the soldiers by thousands sported in that forest as best pleased them like the celestial.

8. The herdsman, well-skilled in singing and dancing and playing on musical instruments and maidens adorned with ornaments ministered to the pleasures of Dhritarashtra's son.

9. The king surrounded by the ladies of the royal household began cheerfully to distribute according to the merit of each, wealth, food and drinks of various kinds amongst those that sought to please him.

10-11. Attended by all his followers, the king killed many bison's, buffaloes, deer gavayas, bear and boars. Pierced by his arrows animals by thousands died in that deep forest. He caused the deer to be caught in the most delightful parts of the forest.

12-13. Drinking milk and enjoying various other delicious articles, O descendant of Bharata and also seeing as he proceeded many delightful forests and woods swarming with bees intoxicated with the honey of flowers and resounding with the sweet notes of peacock, the king at last reached the sacred lake of Dvaitavana.

14. The place was swarmed with bees intoxicated with the honey of the flowers; it echoed with the sweet notes of blue throated jay (bird); it was shaded by Saptachadas and Punnyagas and Bakulas.

15-17. The king (Duryodhana) graced with great prosperity went there like the wielder of thunder, the lord of the celestial (Indra). O foremost of the Kuru race, the greatly intelligent Dharmaraja Yudhishtira was then, O king, living near that lake and was performing with his wife Draupadi the sacrifice called Rajarshi according to the ordinance sanctioned for the celestial and persons living in the forest.

18. O descendant of Bharata, Duryodhana, having arrived at that place, commanded thousands of his men to build there pleasure houses with the least delay.

19. Saying "So be it", they at the command of the king went towards the banks of the lake to build the pleasure houses.

20. As the best of the soldiers of Dhritarashtra's son, having reached the lake, were about to enter the woods, many Gandharvas came forward and commanded them not to enter.

21. O monarch, the king of the Gandharvas with his followers had already arrived there from the abode of Kubera.

22. He had come surrounded by various Apsaras and also by many sons of the celestial. Having come to that lake to sport, he had closed the place to all comers.

23. O king, finding the lake closed by the Gandharva king, the royal attendants (of Duryodhana) went back to the place where their king was.

24. O descendant of Kuru, hearing their words, he (Duryodhana) sent a number of his soldiers, all difficult to be vanquished in battle, commanding them to drive away the Gandharvas.

25. Those warriors, who formed the vanguard of the Kuru army, having heard those words of the king, went back to the lake of the Dvaitavana and thus spoke to the Gandharvas.

26. "The powerful king named Duryodhana, the son of Dhritarashtra, has come here for sport. Therefore leave this place at once."

27. Having been thus addressed. O king, the Gandharvas laughed aloud. They thus replied to them in harsh words,

28. "Your wicked-minded Duryodhana has but little sense. Or else how could he thus command us who are dwellers of heaven as if we are his servants.

29. You are certainly fools to rush thus to the point of death. You are senseless idiots to bring such massage to us.

30. Go back soon where that Kuru king is or else you will today go to the abode of Dharmaraja (Yama)."

31. Having been thus addressed by the Gandharvas, those vanguards (of the Kuru army) ran back to the place where the king (Duryodhana), the son of Dhritarashtra was.

## CHAPTER 241

### (GHOSHA YATRA PARVA)-Continued

#### Defeat of Karna

**Vaishampayana said :**

1. O great king, they then all came to Duryodhana and spoke to that Kuru prince all that they (the Gandharvas) had spoken to them.

2. O descendant of Bharata, finding that his soldiers had been opposed by the Gandharvas, the mighty son of Dhritarashtra was filled with great anger and thus spoke to the soldiers,

3. "Chastise these wicked witches who want to do what is not agreeable to me, even if he be Shatakratu (Indra) who is sporting here with all the celestial."

5. Having heard the words of Duryodhana, the greatly powerful sons of Dhritarashtra, thousands of warriors armed themselves for battle. Filling ten directions with loud leonine roars and crushing all they entered by force that forest.

6. O ruler of earth, the Gandharvas, again forbade the Kuru soldiers to advance. Though gently forbidden by the Gandharvas, disregarding all those Gandharvas, they entered that great forest. When the son of Dhritarashtra did not stop his soldiers, then those rangers of the sky went and spoke to Chitrasena.

7. The Gandharva king, when he heard it, was filled with anger and he thus commanded his followers "Punish and chastise these wicked wretches."

8. O descendant of Bharata, thus commanded by Chitrasena, the Gandharvas, rushed towards the Dhritarashtra people with weapons in hand.

9. Seeing the Gandharvas rushing towards them with great force and with uplifted weapons, the Dhritarashtra warriors fled in all directions.

10. Seeing that all the Dhritarashtra people were flying before the enemy. The heroic son of Radha (Karna) alone did not fly.

11. Seeing that the great army of the Gandharvas was rushing towards him, the son of Radha stopped them with a very large shower of arrows.

12. That son of Suta by his great lightness of hands struck hundreds of Gandharvas with

Khurupas and arrows and Bhallas and various other weapons made of bones and steel.

13. That great car-warrior cut off within a moment the heads of many Gandharvas and thus they made the army of Chitrasena yell in pain.

14. Although the Gandharvas were killed by the greatly intelligent son of Suta (Karna). They returned to the charge by hundreds and thousands; and in consequence of the hoards of Gandharvas rushing to battle, earth became covered over by the Gandharva army.

15-18. Then king Duryodhana and also, the son of Subala (Shakuni), Duhshasana and Vikarna and the sons of Dhritarashtra, riding on cars, the clatter of the wheels of which resembled the roars of Garuda, followed the lead of Karna and returned to the charge and began to kill the (Gandharva) army.

19. With the desire of supporting Karna, the (Kuru) princes attacked the Gandharva army. With a very large number of cars and horses, the whole of the Gandharva army began to fight.

20. The battle that took place was fearful and hair-stirring. Then the Gandharvas, afflicted with the arrows of the Kurus army, seemed to be exhausted. Having seen the Gandharvas afflicted, the Kurus sent up a loud roar.

21. Seeing the Gandharva army afflicted with fear, Chitrasena jumped up in great anger from his seat and resolved to exterminate the Kuru army.

22-23. That hero, learned in the various modes of warfare, fought with his weapons of illusion. The Kuru heroes were all deprived of their senses by the illusion of Chitrasena.

24. Then, O descendant of Bharata, it appeared that every Kuru warrior was attacked and surrounded by the Gandharvas.

25. Being thus attacked with great force the Kuru army was afflicted and it was with panic, O king, those that desired to live fled from the field (of battle).

26. O king, when the whole of the Kuru army broke and fled, the son of Surya (Karna) alone stood there as immovable as a hill.

27. Duryodhana, Karna and Shakuni, the son of Subala, all fought with the Gandharvas though they were all severely wounded.

28. All the Gandharvas then with the desire of killing Karna rushed upon him in battle in hundreds and thousands.

29. Those greatly powerful heroes, with the desire of killing that Suta's son, surrounded him on all sides with swords, battle axes and spears.

30. Some cut down the yoke of his car, some its flag-staff, some its shafts, some its horses and some its charioteer.

31-32. Some cut down his umbrella, some the wooden fender round his car and some its joints. It was thus many thousands of Gandharvas attacked his car and broke it into many pieces. When his car was thus attacked, Karna leaped from it with sword and shield in his hands. He then jumped upon the car of Vikarna and whipped the horses (to leave the field and) save himself.

## CHAPTER 242

### (GHOSHA YATRA PARVA)-Continued

#### Duryodhana's discomfiture

**Vaishampayana said :**

1. O great king, when the great car-warrior Karna was routed by the Gandharvas, the great army of Dhritarashtra's son fled away in his very sight.

2. Seeing all the Kuru soldiers flying from the enemy, the great king Duryodhana refused to run away.

3. Seeing the greatly powerful Gandharva army rushing towards him, that chastiser of foes hurled on them a thick shower of arrows.

4. Without minding that shower of arrows the Gandharvas, with the desire of killing Duryodhana, surrounded his car.

5-6. With their arrows, they cut off into pieces its yoke, shafts, fenders, the flag-staff, threefold bamboo poles and the chief turret. They also cut off his charioteer and horses. When Duryodhana thus deprived to his car fell on the ground, the mighty-armed Chitrasena rushed upon him and seized him with such force that it seemed as if his life itself was taken.

7. O king of kings, when he was thus taken prisoner, the Gandharvas surrounded the car on which Duhshasana was seated; and they took him also as a prisoner.

8. Some seized Vivenshati and some Chitrasena and some Vinda and Anuvinda and some again seized all the ladies of the royal household.

9. The soldiers of the son of Dhritarashtra who were routed by the Gandharvas then came to the Pandavas.

10. When the king (Duryodhana) was taken prisoner, the vehicles, the shops, the pavilions, the conveyances and the beasts of burden were all made over to the Pandavas for protection.

**The soldiers said :**

11. The handsome, the mighty-armed and the greatly powerful son of Dhritarashtra (Duryodhana) is taken away by the Gandharvas as prisoner. O sons of Pritha, follow them.

12. Duhshasana, Durvisha, Durmukha and Durjaya are all being led away as prisoners bound in chains and also the ladies of the royal household.

**Vaishampayana said :**

13. Thus crying, the followers of Duryodhana, afflicted with grief and sorrow, came to Yudhishtira desiring to effect the rescue of their king.

14. Then to those old counsellors of Duryodhana who came, in grief and being melancholy, to ask protection from Yudhishtira, Bhimsena said,

15. "That, we ought to have done with great efforts arriving ourselves in the line of battle, supported by horses and elephants has indeed been done (today) by the Gandharvas.

16. They that came here with other purposes have been overtaken by consequences which they have not foreseen. This is the result of the evil counsels of a king who is fond of gambling.

17. It has been heard by us that even the enemy of a man who is powerful is overthrown by others. the Gandharvas have done this extraordinary feat before our very eyes.

18. There is in the world still fortunately (for us) some who is desirous of doing us good and who has taken upon his shoulder our pleasant load.

19. The wicked-minded wretch had come here to us, himself being in prosperity, while we are now sunk in misery, being emaciated by

severe austerities and exposed to wind, cold and heat.

20. Those that imitate the conduct of that sinful and wicked Kuru (Duryodhana) are now seeing his own disgrace.

21. He who instructed Duryodhana to do this had certainly acted sinfully. I tell you, the sons of Kunti are not wicked and sinful."

22. When the son of Kunti Bhimasena was thus talking in a voice of sarcasm, the king (Yudhishtira) said, "This is not the time for using cruel words."

## CHAPTER 243

### (GHOSHA YATRA PARVA)-Continued

#### Vow to rescue Duryodhana

**Yudhishtira said :**

1. O child, why do you speak these cruel words to these frightened Kurus who are now in adversity and who have come to us for protection?

2. O Vrikodara, dissensions and disputes often take place amongst those that are connected in blood. Such hostilities always exist, but for it family honour is never suffered to be destroyed.

3. If any stranger seeks to destroy the honour of a family, they that are good never tolerate such insult to be offered by the stranger.

4. The wretched minded one (Gandharva king) knows that we are living here for some time. (Even knowing this), he has disregarded us and has done this which is disagreeable to us.

5. O exalted one, from this forcible seizure of Duryodhana and from this insult offered to the ladies of our family by a stranger, our family honour is destroyed.

6. O foremost of men, arise and arm yourselves without the least delay to rescue those that have sought protection and also to save the honour of our family.

7. Let Arjuna and the twins (Nakula and Sahadeva) and yourself and also those that are brave and invincible (at once go and) rescue Duryodhana who is even now being taken away as a prisoner.

8-11. These blazing cars with golden flag-staffs belonging to the son of Dhritarashtra are now all ready (before you). With Indrasena and

other charioteers who are all skilled in arms, ride all of you these ever furnished cars with deep rattling noise. Ride on them and fight to your utmost power with the Gandharvas to rescue Duryodhana. Even an ordinary Kshatriya would try his best to protect one who has come to him for protection. What then, O Vrikodara, shall I speak to you?

12-13. Entreated for assistance in such words as these, "O hasten to my help," who is there that is so mean as not to help even his enemy when he see him to crave for protection with joined hands? The bestowal of a boon, a sovereignty and the birth of a son are sources of great happiness. But to rescue an enemy from distress is equal to all three.

14. What could be greater joy to you than that Duryodhana now in distress seeks his very life which now depends on the strength of your arms?

15. O Vrikodara, O hero, if the vow which I am engaged in observing were over, I would have certainly myself run to his assistance.

16-17. Try by all means, O Bhima, O Kuru prince, to rescue Duryodhana (first) by the act of conciliation. If however the Gandharva king cannot be managed by the act of conciliation, then you must try to rescue Duryodhana by light fighting.

18. If the Gandharvas do not let off the Kurus, even then, O Bhima, you must then rescue them by crushing the enemy by all means.

19. O Vrikodara, all this I can tell you now, for my vow has begun, but it has not ended as yet."

20. Having heard these words of Ajatshatru, Dhananjaya (Arjuna) at the command of his Guru, vowed to rescue the Kurus.

21-22. "If the Gandharvas do not peacefully let off the Dhritarashtra people, the earth shall this day drink the blood of the Gandharvas." Hearing the vow of the truthful Arjuna, O king, the Kurus were fully cheered up.

## CHAPTER 244

### (GHOSHA YATRA PARVA)-Continued

#### Battle between the Pandavas and the Gandharvas

**Vaishampayana said :**

1. Having heard the words of Yudhishtira, those foremost of men headed by Bhimasena rose up in great delight.

2. O descendant of Bharata, those great car-warriors then put on impenetrable armours that were a decked with gold.

They armed themselves with celestial weapons of various kinds. Thus armed, they ascended the cars furnished with flag-staffs with bows and arrows in their hands. The Pandavas looked like so many blazing fires.

Those foremost of car-warriors, riding on those well-furnished cars drawn by fleet horses, went to the place (where the Gandharvas were) without the least delay.

7. Thereupon, the Kuru soldiers sent up a very loud shout. O seeing the great car-warriors the sons of Pandu going (to fight with the Gandharvas). Those rangers of the sky (Gandharvas), the great car-warriors, were flushed with victory. Those warriors, the Pandavas, fearlessly encountered one other in the forest.

The Gandharvas, seeing the four sons of Pandu coming to battle on their cars, all turned back towards the advancing combatants. Seeing the Pandavas looking like the blazing Lokapalas, those dwellers of Gandhamadana (Gandharva) were inflamed with anger and they stood in battle array.

In accordance with the command of the greatly intelligent son of Dharma, Yudhishtira, O descendant of Bharata, the battle that took place was but a skirmish.

12. But the foolish minded soldiers of the Gandharva chief were seen by that chastiser of foes Savyasachi (Arjuna) that they could not be by means of a light skirmish made to understand what was good for them. He thus spoke to those rangers of the sky in these conciliatory words, "Let off my brother, the king Duryodhana."

13. Having been thus addressed by that illustrious Pandava, the Gandharvas laughed aloud. They thus replied to Partha,

15. "O child, there is that one whose command we obey and living under whose rule we pass our days being free from all miseries. O descendant of Bharata, we always act as that person commands us."

16. Having been thus addressed by the Gandharvas in these words, the son of Kunti, Dhananjaya, thus replied to the Gandharvas in these words,

17. "This contact with other females and this fight with men are not proper for the Gandharva king.

18. Therefore let off all these mighty sons of Dhritarashtra. Let off also these ladies at the command of Dharmaraja (Yudhishthira).

19. O Gandharva, if you do not set the sons of Dhritarashtra free in peace, I shall certainly rescue Duryodhana by my prowess."

20. Having said this, the son of Pritha Savyasachi Dhananjaya (Arjuna) hurled a shower of sky-ranging and sharp arrows on those sky-rangers.

22. Thus attacked, those greatly powerful Gandharvas then rushed on the Pandavas and showered on them innumerable arrows. The Pandavas also in their turn attacked those dwellers of heaven. O descendant of Bharata, then a very fearful battle was fought between the active and energetic Gandharvas and the impetuous Pandavas.

## CHAPTER 245

### (GHOSHA YATRA PARVA)-Continued

#### Defeat of Gandharvas

Vaishampayana said :

1. Thereupon the Gandharvas armed with celestial weapons and adorned with golden garlands, showering innumerable blazing arrows, surrounded them on all sides.

2. There were but four Pandavas heroes; on the other hand there were thousands of Gandharvas. Therefore, O king, the battle that was fought was extraordinary.

3. As the Gandharvas cut off the chariot of Karna and of the sons of Dhritarashtra, so they tried to do the same with respect to their (Pandava's) chariots.

4. O king, those foremost of men attacked with showers of arrows thousands and thousands of Gandharvas who were rushing towards them.

5. Those mighty rangers of the sky, thus checked on all sides by that shower of arrows, did not succeed to come even near the Pandavas.

6. Arjuna who was greatly enraged after carefully aiming at them hurled against the angry Gandharvas his celestial weapons.

7. In that battle the greatly powerful Arjuna with his Agneya weapon sent ten lakhs of Gandharvas to the abode of Yama.

8. That great bowman, Bhima, that foremost of all strong men, killed in that battle thousands of Gandharvas with his sharp arrows.

9. O king, the greatly powerful sons of Madri, fighting with great prowess, attacked hundreds of Gandharvas and killed them all.

10. When the Gandharvas were thus killed by the mighty heroes with the celestial weapons, they ascended the skies and took with them the son of Dhritarashtra.

11. But the son of Kunti, Dhananjaya (Arjuna), seeing them rise to the sky, surrounded them on all sides by a net of arrows.

12. Having been confined within that net of arrows of birds are confined in a cage, they angrily hurled upon Arjuna maces, darts and swords.

13. But Dhananjaya, learned in weapons, soon stopped that shower of maces, darts and swords. He then mangled the limbs of the enemies by his crescent-shaped arrows.

14. Heads, legs and arms (of the Gandharvas) began to drop down from above like a shower of stones; thereupon the enemy was struck with terror.

15. As the Gandharvas were killed by the illustrious Pandava, they hurled a heavy shower of weapons on Arjuna who was on earth.

16. But that chastiser of foes, that greatly powerful Savyasachi (Arjuna), stopped that shower of weapons with his own weapons and began to wound them.

17. That descendant of Kuru, Arjuna, shot his well-known weapons, named Sthunakarna, Indrajala, Saura, Agneya and Saumya.

18. The Gandharvas, consumed by the arrows of the son of Kunti, became greatly afflicted, as the Daityas were by Shakra.

19. When they attacked Savyasachi (Arjuna) from above, they were stopped by his net of arrows. While they attacked him from all sides on earth, they were stopped by his Bhala (weapon).

20. O descendant of Bharata, seeing the Gandharvas routed by the son of Kunti, Chitrasena took up a mace and rushed upon Savyasachi.

21. As he was rushing with his mace in his hand, Partha (Arjuna) cut off that iron mace into seven pieces.

22. Seeing his mace cut into piece by that very active hero, (Arjuna), with his arrows, he with his own science (of illusion) began to fight with the Pandava.

23. The heroic Arjuna, however, stopped with his celestial weapons all the celestial weapons that were aimed at him by the Gandharva king.

24. When the mighty Gandharva king saw that he was checked by the high-souled Arjuna with his weapons, he disappeared from view by the help of illusion.

25. Seeing that the ranger of sky was striking at him concealed from sight, Arjuna attacked him with his celestial weapons with proper mantras.

26. Dhananjaya, becoming greatly enraged, prevented the disappearance of his enemy with his weapon called Shabdavedha.

27. Attacked by those weapons by the illustrious Arjuna, his dear friend the Gandharva king appeared before him.

Chitrasena thus spoke to him, "Behold, your friend is fighting with you." Seeing his friend weak in battle, that foremost of Pandavas withdrew his weapons. The Pandavas, seeing Arjuna withdraw his weapons, checked their flying horses and stopped their weapons and withdrew their bows.

30. Chitrasena, Bhima and Arjuna and the twins then enquired after one another's welfare and sat down on their respective chariots.

## CHAPTER 246

### (GHOSHA YATRA PARVA)-Continued

#### Rescue of Duryodhana

**Vaishampayana said :**

1. The greatly effulgent great bowman Arjuna then smilingly thus spoke to Chitrasena in the midst of the Gandharvas soldiers.

2. "O hero, what purpose do you serve by punishing the Kurus? Why do you persecute Duryodhana with his wives."

**Chitrasena said :**

3. O Dhananjaya, I knew long before the (real) purpose of the wicked Duryodhana and the wretched Karna in coming here.

4. That purpose is this, knowing that you are exiled in the forest and suffering great afflictions, as if you had no one to take care of you, himself in prosperity, this wretch desired to see you in adversity and misfortune.

5. They came here to mock you and the illustrious Draupadi. Knowing their purpose the lord of the celestial thus spoke to me,

"Go and bring Duryodhana in chains with all his counsellors. Protect Dhananjaya with all his brothers in battle; he is my dear friend and that Pandava is also my disciple."

8. At these words of the lord of the celestial, I speedily came here. The wicked wretch is now in chains, I shall go to the abode of the celestial. I shall now take this wicked-minded one at the command of the slayer of Paka.

**Arjuna said :**

9. O Chitrasena, if you wish to do what is agreeable to me, then set Duryodhana free at the command of Dharmaraja, he is our brother.

**Chitrasena said :**

10-11. This sinful wretch is always full of vanity. He deserves not to be let off. O Dhananjaya, he has deceived and wronged both Dharmaraja and Krishna (Draupadi). The son of Kunti Yudhishtira knows not the purpose in which this wretch came here. Let the king therefore do what he likes after knowing everything.

**Vaishampayana said :**

12. Thereupon all of them went to king Yudhishtira. Going to him they told all that had happened.

13. Ajatshatru (Yudhishtira), having heard the words of the Gandharva, asked to set them all free and he also praised the Gandharva.

14. (He said), "It is fortunate for us that though you possess great prowess, you did not kill the wicked sons of Dhritarashtra (Duryodhana) with all his counsellors and relatives.

15. O sir, this is a great kindness that has been shown to me by the Gandharvas. The

honour of my family is also saved by liberating the wicked wretch.

16. I am pleased to see you all. Command me what I can do for you. Having received all that you desire to have, go back to the place whence you came."

17. Thus requested by the greatly intelligent Pandava, the Gandharvas became greatly delighted. They went away with the Apsaras with Chitrasena at their head.

18. The lord of the celestial then came there and vivified with the celestial Ambrosia all those Gandharvas that were killed in the battle with the Kurus.

19. The Pandavas also, having rescued their relatives with the ladies of the royal household and having achieved that great feat, became exceedingly delighted.

20. Those illustrious car-warriors, worshipped by the Kurus with their sons and wives, blazed forth in splendour, as a fire blazes in a sacrifice.

21. Then Yudhishtira thus spoke out of affection to the liberated Duryodhana in the midst of his brothers.

22. "O child, O descendant of Bharata never again commit such a rash act. A rash man never becomes happy.

23. O Kuru prince, be blessed with all your brothers. Go back home as pleases you without any despondency or cheerlessness."

Having been thus dismissed by the Pandavas, Duryodhana saluted the son of Dharma (Yudhishtira). Overwhelmed with shame, his heart appeared as if rent in two. He mechanically started for his city as one destitute of life.

27. When that Kuru (Duryodhana), had gone away, the son of Kunti Yudhishtira with his brothers was worshipped by the Brahmanas. Surrounded by these great ascetics, as Indra by the celestial, he lived in great happiness in that forest of Dvaitavana.

## CHAPTER 247

### (GHOSHA YATRA PARVA)-Continued

#### The colloquy between Karna and Duryodhana

Janamejaya said :

1-4. After his defeat and capture by the enemy and his subsequent liberation by the high-

souled sons of Pandu by their prowess of arms, it seems to me that the entry of the proud, wicked, boastful, vicious insolent and wretched Duryodhana, ever engaged in insulting the Pandavas and boastful of his own superiority into Hastinapur must have been exceedingly difficult. O Vaishampayana, describe to me in detail the entry into the capital of that prince, overwhelmed as he was then with shame and grief.

**Vaishampayana said :**

5. Having been dismissed by king Dharmaraja (Yudhishtira), the son of Dhritarashtra, Duryodhana, bending his head down in shame and greatly afflicted with grief and sorrow, slowly went away.

6. The king (Duryodhana), accompanied by his four kinds of forces went towards his city, his heart rent in grief and his mind filled with thoughts of his defeat.

7. Leaving his chariots in the way in a place which abounded in grass and water, the king encamped on a delightful and good place as pleased him best.

8. With his elephants, cars, cavalry and infantry stationed all around (the camp), he was seated on an elevated bed-stead as bright as fire.

9. Himself looking like the moon under eclipse. At the end of the night, Karna came to Duryodhana and thus spoke to him,

10. "O son of Gandhari, fortunate it is that you are alive. Fortunate it is that we have again met. By good luck you have defeated the Gandharvas who are capable of assuming any form at will.

11. O descendant of Kuru, by good luck alone that I am enabled to see your brothers, who are all mighty car-warriors, come off victorious from that battle.

12-14. As for myself, being attacked by the Gandharvas and being unable to rally our hosts I fled before your eyes. Attacked by the enemy with all the prowess and my body mangled with their arrows, I sought safety in flight. This, however, O descendant of Bharata, seemed to me to be a great wonder that I see you all come back safe with your wives, troops and vehicles out of that super-human battle.

15. O descendant of Bharata, O great king, that is no other man in this world who can achieve what you have achieved in battle today with your brothers.



**Vaishampayana said :**

16. Having been thus addressed by Karna, king Duryodhana thus spoke in reply to the Anga king (Karna) in a voice choked with tears.

## CHAPTER 248

### (GHOSHA YATRA PARVA)-Continued

#### The colloquy between Karna and Duryodhana

**Duryodhana said :**

1. O son of Radha, you do not know what had happened; therefore I am not angry at your word. You think that the hostile Gandharvas had been defeated by my own prowess.

2. O mighty-armed hero, for a long time my brothers standing by me fought with the Gandharvas. But the slaughter on both the sides was very great.

3. When those heroes (the Gandharvas) fought with the illusion, then our battle with those rangers of skies became an unequal one.

4. We then met with defeat and we were then all made prisoners along with our attendants, counsellors, children, wives, troops and cars.

5. We were overwhelmed with sorrow and we were being taken by them through high skies. Thereupon some of our soldiers and counsellors and great car-warriors.

6. Went in grief to the Pandavas who never refuse help to those that ask for it; they thus spoke to them, "Here is king Duryodhana, the son of Dhritirashtra with his brothers.

7. And also with his counsellors and wives. He is being carried away a prisoner by the Gandharvas who are in the sky. Be blessed. Rescue the king with his wives.

8. Do not allow great insult to be offered to all the Kuru ladies." Having been thus addressed, the eldest Pandava, who is ever virtuous.

10. Conciliating all the Pandavas ordered them to rescue us. Thereupon those foremost of men, the Pandavas, overtaking them (the Gandharvas), asked them in sweet words to release us, although they were able to rescue us by force. But when they refused to release us in sweet words.

11. Then the greatly powerful Bhima, Arjuna and the twins (Nakula and Sahadeva) hurled on the Gandharvas a great shower of arrows.

12. Thereupon those rangers of skies, abandoning the fight fled through the sky and dragged our poor-selves after them in great joy.

13. Then we saw a net-work of arrows all around us spread out by Dharmaraja who was shooting extraordinary weapons on the enemy.

14. Seeing all directions covered with a net work of sharp arrows shot by the Pandavas, that friend of Dhananjaya (the Gandharva king) appeared before him.

15-16. Then Chitrasena and the Pandava (Arjuna) embraced each other and enquired after each other's health. The other Pandavas were also embraced by him in return. They also enquired about one another's welfare. The heroic Gandharvas then casting aside their armours and weapons mixed freely with the Pandavas. Then Chitrasena and Dharmaraja worshipped each other with great respect and regard.

## CHAPTER 249

### (GHOSHA YATRA PARVA)-Continued

#### The colloquy between Karna and Duryodhana

**Duryodhana said :**

1. That slayer of hostile army, Arjuna, then came to Chitrasena and he smilingly spoke these manly words.

2. "O hero, O foremost of the Gandharvas, you should release my brothers. They are not to be insulted so long the Pandavas are alive."

3. Having been thus addressed by the illustrious son of Pandu, O Karna, the Gandharva told him of the (secret) counsel with which we came, namely we had gone there for seeing the Pandavas, with their wife in the greatest misery.

4. When these counsels of ours were disclosed by the Gandharva, I desired then in great shame to enter the earth.

5. The Gandharva then accompanied by the Pandavas went to Yudhishtira describing to him our (secret) counsels, bound as we were, he made us over to him.

6. Alas, what greater sorrow could be mine than that I should thus be offered as tribute to Yudhishtira in the very sight of our women, myself in chains and in great misery and also under the complete control of our enemies!

8. Alas, they that were ever persecuted by me, they that were my everlasting enemies, released me from captivity! Wretch that I am, I am indebted to them for my life!

9. O hero, if I had met with my death in that great battle that would have been far better than that I have obtained my life in this way.

10. If I would have been killed by the Gandharvas, my fame would have spread over the earth. I would have then obtained holy regions of everlasting happiness in the abode of Indra.

11. O foremost of men, listen to me now as to what I intend to do. I shall stay here fasting, all of you go back home.

12. Let all my brothers also go to their own city (Hastinapur). Let all our relatives and friends headed by Dushasana go back to the city.

13. Insulted as I am by the enemy I shall never again return to that city; I was ever respected and feared by my enemy, I who ever enhanced the respect of my friends and relatives,

14. Have now become a source of sorrow to my friends and joy to my enemies. Having gone to Hastinapura, what shall I say to the king (Dhritarashtra)?

15-16. What will Bhishma, Drona, Kripa, the son of Drona (Ashvathama), Vidura, Sanjaya, the son of Balhika (king), the son of Somadatta and the other revered chiefs and also the chief men of independent professions say to me and what shall I say to them in return?

17. Having hitherto stayed over the heads of my enemies, having hitherto trod upon their breasts, I have been now degraded from my position. What shall I say to them (now)?

18. Like me who was puffed up with vanity, insolent men, even obtaining prosperity, knowledge and affluence, are never blessed for any length of time.

19. Alas, led by folly I have done a highly improper and wicked act, for which, fool that I am, I have now fallen into such distress.

20. I shall therefore die of starvation; I shall not be able to live. Rescued by one's own enemy, what man of manliness could drag on (a miserable) existence?

21. Proud as I am, the enemy has laughed at me when they found me deprived of all manliness. The Pandavas, who possessed great

prowess (joyously) looked at me who was then in the greatest possible misery."

**Vaishampayana said :**

22. When he was thus bewailing, he thus spoke to Dushasana, "O Dushasana, O descendant of Bharata, hear my words.

23. Accepting this installation offered by me, become king. Ruler over the earth protected by Karna and the son of Subala.

24. As the slayer of Vritra (Indra) cherishes the Marutas, so cherish our brothers in such a way as they may trust you. Let your friends and relatives depend on you as the celestial depend on you as the celestial depend on Shatakratu (Indra).

25. Always bestow pensions on Brahmanas; be always the refuge of your friends and relatives.

26-27. As Vishnu looks after the celestial, you should also look after all your poor and helpless relatives. Always cherish your Gurus. Go, rule the earth, gladdening all your friends and chastising all your enemies." Clasp his neck he said, "Go."

28-30. Having heard his words, Dushasana in great misery and grief said to his eldest brother with joined hands, with bent down head and with voice choked in tears, "Relent." Saying this, he fell down on the earth in the greatest possible misery. In sorrow and grief that foremost of men shed tears on the feet of his brother and thus spoke to him, "This can never be done.

31-33. The earth may split, the heavens may fall down in pieces, the sun may lose his rays, the moon may abandon her coolness, the wind may forsake its speed, the Himalayas may be moved from its site, the waters of the ocean may dry up and fire may lose its heat; But, O king, I cannot rule the earth without you." He again and again said, "Relent," "Relent".

34. "You alone shall be king in our race, for one hundred years." Having said this, he loudly wept before the king.

35-36. O descendant of Bharata, catching, the feet of his eldest brother who deserved worship from him. Having seen Dushasana in great grief and Duryodhana in greatest possible misery, Karna came to them and said, "O Kuru princes, why do you childishly weep like ordinary people?

37. Men can never by weeping drive away their grief. Weeping can never remove one's own grief.

38. What do you gain by thus giving way to sorrow? Summon patience. Do not grieve and thus give joy to your enemies.

39. O king, the Pandavas did only their duty in rescuing you. Those that reside in the dominions of the king should always do what is agreeable to the king.

40. Under your protection, the Pandavas are residing in your dominion in great happiness. You should not indulge in sorrow like ordinary people.

41. 'Behold, your brothers are all sad and miserable on seeing you resolved to die by starvation. Be blessed. Rise up and come to your city and console your brothers.'

## CHAPTER 250

### (GHOSHA YATRA PARVA)-Continued

#### The colloquy between Karna and Duryodhana

**Karna said :**

1. O king, your today's conduct is childish. O hero, what is to be wondered at in all this, that you were rescued by the Pandavas.

2. When you were defeated by the foe. O chastiser of foes, O descendant of Kuru, those that reside in the dominion of the king, specially the warriors.

3-6. Should always do what is agreeable to the king, whether they happen to be known to the king or unknown to him. Often happens that even the foremost of men who are capable of crushing the enemy are often defeated by them; under such circumstances they are often rescued by their troops. The warriors living in a king's dominion should always combine and try their utmost for their king. If, therefore, O king, the Pandavas who live in your dominion have rescued you, what is there to be sorry for? O foremost of kings, O monarch, it was not proper for the Pandavas.

7-9. That they did not follow you when you marched to battle at the head of your troops. They have long before come under your power by becoming your slaves. Endued as they are with courage and prowess and incapable as they are to turn back from the field of battle they are bound to help you. You are now enjoying all the rich

possessions of the Pandavas; O king, see, the Pandavas are yet active. They have not resolved to die by fasting. Rise, O king, be blessed; you should not grieve.

10. O lord of men, it is the certain duty of those who live in a king's dominion to do which is agreeable to that king, what is there then to be sorry for?

11. O king of kings, O chastiser of foes, if you do not act as I say, I shall then stay here and serve at your feet with all respect.

12. O foremost of men, O king, I do not desire to live without you. If you resolve to die by fasting, you will simply be the laughing-stock of all other kings.

**Vaishampayana said :**

13. Having been thus addressed by Karna, king Duryodhana, being firmly resolved to die, determined not to rise from the place where he sat.

## CHAPTER 251

### (GHOSHA YATRA PARVA)-Continued

#### The fasting of Duryodhana

**Vaishampayana said :**

1. O king, seeing Duryodhana who is always incapable of putting up with an insult, seated with the determination of dying by starvation, the son of Subala, Shakuni, spoke thus.

**Shakuni said :**

2-3. O descendant of Kuru, you have heard that Karna has said. His words are indeed full of wisdom. O king, why should you foolishly throw away the great prosperity that I won for you by abandoning your life today through mere silliness? It appears to me today that you never waited upon (wise) old men.

4. Like an unburnt earthen vessel in water, he, who is incapable of controlling sudden occasions of joy or grief, is lost even if he obtains prosperity.

5. The king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination and who is addicted to sensual pleasures is never respected by his subjects.

6. Befitted as you have been, whence is this unseasonable grief of yours? Do not undo this graceful act done by the sons of Pritha by indulging in grief.

7. O king of kings, when you should express your joy and reward the Pandavas, you are grieving. Your this behaviour is very inconsistent.

8. Be cheerful; do not abandon your life. But with a very pleased heart think of the good work they have done to you. Give back to the sons of Pritha their kingdom and win both virtue and renown by your this act.

9. Establishing brotherly relations with the Pandavas, become their friends and make them your friends, give them back their paternal kingdom, for you will then be happy.

**Vaishampayana said :**

10-12. Having heard the words of Shakuni and having seen Dushashana lying at the feet of the king (Duryodhana) unmanned by fraternal affection, the king raised Dushashana and clasping him in his well formed arms he smelt his head.

13. Having heard the words of Karna and Subala's son (Shakuni), the king Duryodhana was overwhelmed with shame. He lost heart more than ever and utter despair overtook his soul.

14. Having heard all that his friends said, he thus again spoke in sorrow, "I have nothing more to do with virtue, wealth, friendship, affluence, sovereignty and enjoyments. Do not oppose me; leave me all of you. I am firmly resolved to abandon my life by fasting. Go back to the city and worship all my Gurus with respect."

15-17. Having been thus addressed by him, they thus replied to that royal chastiser of foes, "O king of kings, O descendant of Bharata, the course that is yours is also ours. How can we enter the city without you?"

**Vaishampayana said :**

18. Though addressed in all manner of ways by his friends and counsellors and brothers and relatives, the king waved not from his firm resolve.

19-20. In accordance with his resolve, he spread Kusha grass on the ground and purifying himself by touching water, he sat down on it. Clad in rags and Kusha grass, he engaged in observing the greatest vow. That foremost of kings, with the desire of going to heaven, stopped all speech. He began to pray and worship

internally and he suspended all external intercourse.

24. On learning his resolve, the sons of Diti and the Danavas, who live in the nether region and who were once defeated by the celestial, fearing that their party would be destroyed without Duryodhana, began a sacrifice with fire to summon him before them. Mantra-knowing men then commenced with the formulae of Brihaspati and Ushana. Those rites that are indicated in the Atharvaveda and the Upanishadas and which are capable of being achieved by mantras and prayers.

26. Brahmanas of rigid vows well-versed in the Vedas and their branches began with great and deep meditation to pour libations of ghee and milk into the fire with mantras. After those rites were completed, a strange goddess, O king, rose up saying, "What shall I do?"

27. With well-pleased hearts the Daityas commanded her by saying, "Bring here the king, the son of Dhritarashtra, who is now engaged in a vow of fasting."

28. Thus commanded, she went away saying, "So be it." In a moment she came to the place where the king, Duryodhana, was.

30. Taking up the king, she brought him to the nether world and within a moment she came back to the Danavas and told them (that she had brought the king). Seeing the king brought before them in their assembly in the night, the Danavas. With well-pleased hearts and with expanded eyes in delight, thus spoke these flattering words to Duryodhana.

## CHAPTER 252

(GHOSHA YATRA PARVA)-Continued

**Return to Hastinapur**

**The Danavas said :**

1. O king of kings, O perpetuator of the Bharata race, O Duryodhana, you are always surrounded by heroes and illustrious men.

2. Why have you then taken this rash step such as this vow of starvation? Suicide always leads (a man) to hell. It becomes the subject of calumnious speech.

3. Intelligent men like you never engage in acts that are sinful and opposed to their best

interests and which strike at the very root of their purposes.

4. O king, therefore restrain your this resolve. It is destructive of morality, profit and happiness and of fame, prowess and energy. It enhances the joy of one's enemies.

5. O king, of lord, know the truth, the celestial origin of your birth and the make up of your body; and then assume patience.

6. O king, in the days of yore, we obtained you from Maheshvara by ascetic austerities. The upper part of your body is wholly made of Vajra (thunder).

7. On sinless one, therefore it is invincible to weapons of every description. The lower part of your body, capable of captivating the female heart by its comeliness, was made of flowers by the goddess herself.

8. O foremost of kings, thus your body was created by Ishvara himself and the goddess. Therefore, O best of kings, your origin is celestial and not human.

9. Other greatly powerful Kshatriyas headed by Bhagadatta, all learned in the celestial weapons, will kill your enemies.

10. Therefore there is not need for you grief. You have no cause for fear. In order to help you, many heroic Danavas have been born on earth.

11. Other Asura will possess Bhishma, Drona and Karna and others. Possessed by the Asuras, those heroes will cast away their kindness and fight with your enemies.

13. When the Danavas will enter their heart and completely possess them flinging all affection to a distance and becoming hard-hearted, those heroes will then strike every one opposed to them without sparing sons, brothers, fathers, friends, disciples, relatives, even children and old men.

16. Blinded by ignorance and wrath and impelled by destiny which has been ordained by the creator, those foremost of men with hearts steeped in sin will. O foremost of the Kurus, depopulate the earth by hurling all kinds of weapons with great manliness and strength and always boastfully addressing one another with words such as these, "You will not escape from me today with life." The five illustrious sons of Pandu will fight with these (heroes).

18. Possessing great strength and favoured by the fate, they would bring about the destruction of all. Many Daityas and Yakshas, that have been born in the Kshatriya order, will fight with great prowess in battle with your enemies using maces, clubs, lances and various weapons.

19. O hero, as for the fear of Arjuna in your heart, we have already settled the means of killing Arjuna.

20. The soul of the killed Naraka has assumed the form of Karna. Recollecting. O hero, his former enmity, he will kill both Keshava (Krishna) and Arjuna.

21. That great car-warrior, that foremost of all wielders of weapons, proud of his prowess, will vanquish Arjuna in battle, as also all your enemies.

22. The wielder of thunder (Indra), knowing all this and desirous of saving Savyasachi (Arjuna), will in disguise take away from Karna his ear-rings and armour.

23. We have therefore appointed hundreds upon hundreds and thousands upon thousand of Daityas and Rakshasas; they are known by the name of Samshaptakas.

24. These illustrious warriors will kill the heroic Arjuna. Do not therefore grieve. O king, you will rule the whole earth without a rival.

25. Do not give way to despondency. O descendant of Kuru, this conduct does not suit you. If you die, our party will become weak.

26. O hero, go, you should never direct your mind in any your course. You are our refuge.

**Vaishampayana said :**

27. Having thus addressed him, the Daityas embraced that foremost of kings; and those best of the Danavas then cheered that irrepressible hero like a son.

28. O descendant of Bharata, cheering his mind by soft speeches, they permitted him to depart saying, "Go and attain victory."

29. When they had given leave to the mighty armed one, (to depart), that very goddess carried him back to the spot where he had sat down intent upon putting an end to his life.

30. Having set that hero down and paid him homage, the goddess vanished with the king's permission.

31. O descendant of Bharata, when she disappeared, the king considered all this to be a dream. (He thought), "I shall defeat the Pandavas in battle."

32. Duryodhana considered that Karna and the Samshaptaka army were both able to kill that chastiser of foes Partha (Arjuna).

33. Thus was strengthened the hope of the wicked-minded son of Dhritarashtra, to conquer the Pandavas.

34. O foremost of Bharatas, Karna also, his soul and mind possessed by Naraka and influenced by the qualities of emotion and darkness, became eagerly desirous of killing Falguni (Arjuna).

35. Thus those Shanshaptaka various being surrounded by monsters came under sheer influence of Rajas and Tamas property and inteded to kill Arjuna.

36-37. Bhishma, Drona, Kripa and others, their mind possessed by the Danavas. O king, were not so affectionate towards the Pandavas as they were before. The king Suyodhana did not tell this to any one.

38. At the end of the night, the son of the sun, Karna, thus smilingly spoke to Duryodhana with joined hands.

39. "No dead man can conquer his foes, it is when he is alive that he can see his good. Where is the good of the dead person and O descendant of Kuru, where is his victory?

40. Therefore this is no time for grief or fear or death." Having with his arms embraced that mighty armed hero,

41. He further said, "O king, rise up. Why do you lie down? O slayer of foes, why do you wish to die?

42. Fear has possessed you at the sight of Arjuna. I truly promise to you that I will kill Arjuna in battle.

43. O ruler of men, I swear by my weapons that when thirteen years have passed away, I will bring the sons of Pritha under your subjection."

44. Having been thus addressed by Karna and having (also) remembered the words of the Daityas and the supplications made by (his brothers), Duryodhana rose up.

45-46. Having heard the words of the Daityas, that foremost of men with a firm resolve in his heart arrayed his army full of horses,

elephants, chariots and foot soldiers. O king, as it moved on like the waters of the Ganga.

47. With numerous white umbrellas and pennons and white Chamaras and chariots and elephants and foot soldiers that great army, looked as beautiful as the sky at a season when the clouds have been dispersed and the signs of autumn have been but partially developed.

48-49. O king of kings, eulogised as a monarch by the foremost of Brahmanas who all prayed for his victory, that king, Suyodhana, the son of Dhritarashtra, received honours paid (to him by innumerable men) with joined hands.

52. Blazing in great splendour he went in front (of the army) accompanied by Karna, Subala's son, the gambler (Shakuni), Dushashana and all his other brothers, Bhurishrava, Somadatta, the great king Bahlika followed that foremost of kings with various sorts of chariots, horses and excellent elephants. O foremost of kings, within a short time all those perpetrators of the Kuru race entered their own city.

## CHAPTER 253

### (GHOSHA YATRA PARVA)-Continued

#### Conquest of Karna

Janamejaya said :

1. When the illustrious sons of Pritha were living in the forest, what did those foremost of men and mighty bow-men, the sons of Dhritarashtra do?

2. What did the son of the sun, Karna and the powerful Shakuni and Bhishma, Drona and Kripa do. You should narrate all this to me.

Vaishampayana said :

3-4. O great king, when in this manner the Pandavas had gone away leaving Duryodhana and when having been rescued by the Pandavas, he had gone to Hastinapur, Bhishma spoke thus to the son of Dhritarashtra (Duryodhana),

5. "O child, I told you before when you intended to go to the forest of the ascetics. That I did not like your journey. But you did go notwithstanding.

6. O hero, you were forcibly taken captive by the enemy; you were rescued by the virtuous Pandavas, but still you were not ashamed.

7. O king, O son of Gandhari, even in your presence and also in the presence of your army

did the Suta's (Karna) son, struck with panic, fly away from the battle of the Gandharvas.

8. O king of kings, O son of a king, while you with your army were crying in great distress, you saw, O mighty armed hero, the prowess of the high-souled Pandavas

9. And also that of the wicked-minded son of the Suta, Karna. O foremost of kings, O lover of virtue, whether in the science of arms or heroism or morality, Karna is not (even) the fourth part of the Pandavas.

10. Therefore for the welfare of this race, peace is I think most desirable with the sons of Pandu."

11. Having been thus addressed by Bhishma, that lord of men, the son of Dhritarashtra (Duryodhana) laughed aloud and he suddenly went away with the son of Subala (Shakuni).

12. Then knowing that he was gone, those mighty bowmen with Karna and Dushasana at their head followed that mighty Bowman and greatly powerful son of Dhritarashtra.

13. Having seen them gone, Bhishma, the grandfather of the Kurus, bent down his head in shame. O king, he too then went away to his house.

14. O great king, when Bhishma had gone away, that lord of men, the son of Dhritarashtra (Duryodhana) again came there and consulted with his counsellors.

**Duryodhana said :**

15. "What is good for me? What remains to be done? How can we most effectually bring about the good that we shall fix upon today?"

**Karna said :**

16. O descendant of Kuru, O Duryodhana, lay to your heart the words I say. Bhishma always blames us and praises the Pandavas.

17. O mighty-armed hero, from the illness he bears towards you, he insults me; O lord of men, in your presence he always abuses me.

18-19. O descendant of Bharata, O chastiser of foes, I shall never bear the words that Bhishma has said as regards this matter by praising the Pandavas and censuring you. O king, join with me with your attendants, troops and chariots.

20-21. O king, I shall then conquer the earth adorned with mountains, woods and forests. The

earth has been conquered by the four mighty Pandavas. I shall certainly conquer it for you single-handed. Let that wretch of the Kuru race, the exceedingly wicked minded Bhishma see it.

22. He abuses those that do not deserve it and praises those that should not be praised. Let him today see my prowess and blame himself.

23. O king, command me. Victory shall surely be yours. O king, I swear by my weapon.

**Vaishampayana said :**

24. O king, O foremost of the Bharata race, having heard these words of Karna, that lord of men became exceedingly delighted and he thus spoke to Karna.

25. "I am blessed, for I have been favoured by you. When you who possess the greatest prowess are eager to look after my welfare, my life has borne fruit today.

26. O hero, you desire to vanquish all my foes. Go. May good come to you. Command me what I am to do."

27. O chastiser of foes, having been thus addressed by the intelligent son of Dhritarashtra, Karna ordered (to be ready) all the necessities for expedition.

28-29. On an auspicious lunar day and at an auspicious moment and under the influence of a star presided over by an auspicious deity, that mighty Bowman, having been honoured by the Brahmanas and bathed with auspicious and holy substances and also worshipped by all, started, filling with the rattle of his car the three worlds with all mobile and immobile objects.

## CHAPTER 254

(GHOSHA YATRA PARVA)-Continued

### Conquest of Karna

**Vaishampayana said :**

1. O foremost of the Bharatas, then the great Bowman Karna, surrounded by a large army, attacked the beautiful city of Drupada.

2. After a great battle, he brought that hero under subjection and O foremost of kings, he made Drupada pay tribute and give silver, gold and gems. O king of kings, after subduing him, he brought under his subjection all those kings that were under him. He made them pay tribute.

3-6. He then brought under subjection all the kings to the northern country. Having vanquished Bhagadatta, the son of Rudra (Karna) ascended the great mountain Himalayas fighting all along with many foes. Going on all sides, he conquered and brought under subjection all the kings inhabiting the Himalayas and he made them pay tribute.

7-9. Then coming down from the mountain and going towards the east, he vanquished the Angas and the Vangas and the Kalingas and the Shundika and the Mithilas and the Magadhas and the Karkakhandas and also the Avashiras, the Yodhyas and the Ahikshatras. Having conquered the eastern country, he went to Vatsabhumī.

10. Having then conquered Vatsabhumī, he subjugated Kevala, Mrittikavati, Mohana and Pattana, Tripuri and Kosala. He made them all pay tributes.

11-12. Then going towards the south, Karna vanquished many great car-warriors. In the southern country the Suta's son (Karna) fought a great battle with Rukmi. Having fought a great battle, he thus spoke to the Suta's son,

13. "O foremost of kings, I have been pleased with your strength and prowess. I shall not do you any wrong. I have fulfilled the (Kshatriya) vow.

14. I shall gladly give you as many gold coins as you desire." Having met with Rukmi, Karna went to Pandya and the mountain.

15. He then vanquished Kerala and then king Nila, the son of Venudari and other foremost of the kings living in the southern country. He made them all pay tributes.

16. Then going to the son of Shishupala, the Suta's son defeated him and that greatly powerful hero then brought under subjection all the neighbouring chiefs.

17. O foremost of Bharata race, having subjugated the Avantis and concluded peace with them and having fought with the Vrishnis, he conquered the west.

18. Having then gone to the abode of Varuna, he made all the Yavana and Barbara kings pay tributes.

19-22. Having conquered the entire earth, east west, south and north, that hero single-handed conquered all the Mleccha nations, the

mountaineers, the Bhadras, the Rohitakas, the Agreyas and the Malavas. Having conquered the great car-warriors headed by Nagnajita, the Suta's son brought the Shashakas and the Yavanas under his sway. Having thus conquered and subjugated the whole world, the great car-warrior, that foremost of men (Karna) came back to Hastinapur.

23-24. That foremost of men, the son of Dhritarashtra, accompanied by his father and brothers came to that great bowman and duly honoured him. The king (Duryodhana) proclaimed his feat.

25. Then he said to Karna, "What I have not received from Bhishma, Drona, Kripa or Balhika, I have (today) received from you. Be blessed.

26. What need is there to speak in length. O Karna, listen to my words. O mighty-armed hero, in you I have got my protector.

27. O foremost of men, all the Pandavas and other kings who are crowned with success cannot come to sixteenth part of you.

28. O great bowman, O Karna, look at Dhritarashtra and the illustrious Gandhari as the wielder of thunder (Indra) saw Aditi."

29. O king, then rose in the city of Hastinapur a great uproar and also cries of "Oh" and "Alas".

30. O ruler of men, some of the people praised him, While others again remained silent.

31-33. O foremost of kings, having thus in a very short time conquered this earth furnished with mountains and forests and skies and with ocean and fields, with high and low tracts and cities and with innumerable islands and thus having obtained inexhaustible wealth, Suta's son presented himself before the king.

34-35. O chastiser of foes, then entering the palace, that hero saw Dhritarashtra and Gandhari. O foremost of men, that virtuous one then took hold of their feet as one of their sons. He was first embraced affectionately by Dhritarashtra and was then dismissed.

36. O descendant of Bharata, from that day king Duryodhana and Shakuni, the son of Subala, thought that the sons of Pritha (the Pandavas) had already been defeated by Karna.



**CHAPTER 255****(GHOSHA YATRA PARVA)-Continued****Duryodhana's sacrifice**

**Vaishampayana said :**

1. O king, O lord of men, that slayer of hostile heroes, the Suta's son (Karna) then spoke these words to Duryodhana.

3. "O descendant of Kuru, O Duryodhana, lay into your heart the words that I shall tell you. O chastiser of foes, after having heard my words, you should act accordingly. O foremost of kings, O hero, the earth has been now got rid of all our enemies. Now rule over the earth like the illustrious Indra."

5. Having been thus addressed by Karna, the king again thus spoke to him, "O foremost of men, nothing is unattainable to him who has you as a protector and to whom you are attached and on whose welfare you are entirely intent. Now I shall speak to you something which you should listen to.

6. O Suta's son, seeing the great sacrifice Rajasuya of the Pandavas, I desire to perform the same. Fulfill my this desire."

8. Having been thus addressed, Karna thus spoke to the king, "Now as all the chief monarchs of the earth have been brought under your subjection, you summon the Brahmanas, O foremost of Kurus and then duly procure the articles required for the sacrifice.

9. O king, O chastiser of foes, let Ritvijas, learned in the Vedas, celebrate your rites according to the ordinance.

10. O foremost of the Bharata race, let your great sacrifice also abound in meats and drink and be grand in every thing."

12. O king, having been thus addressed by Karna, Dhritarashtra's son summoned the priest and spoke to him these words, "Celebrate duly and in proper order the foremost of all sacrifices the Rajasuya abounding in large Dakshinas."

13-14. Having been thus addressed that foremost of Brahmanas spoke thus to the king, "You cannot perform that great sacrifice, so long Yudhishtira is alive. O best of the Kurus, O foremost of kings, your long-lived father Dhritarashtra is still alive. For this reason also you cannot perform it. There is.

15. O lord, another great sacrifice resembling the Rajasuya.

16-17. O foremost of kings, perform this sacrifice. Listen to me. All those rulers of earth, O king, who have come to your subjection will pay you tribute in pure and impure gold. O best of kings, with that gold make a (sacrificial) plough.

18. O descendant of Bharata, with it plough the sacrificial ground. At that spot let there commence, O foremost of kings, with due rites and without any disturbance, the sacrifice sanctified with Mantra and abounding in eatables.

19-20. This sacrifice worthy to be performed by virtuous men is called Vaishnava. No person except the ancient Vishnu has ever performed it. This great sacrifice vies with that foremost of sacrifices, the Rajasuya.

21. It is desired by us and it is also for your good. It is capable of being performed without any disturbance. Your desire also will be fulfilled."

22. Having been thus addressed by those Brahmanas, the son of Dhritarashtra, the king (Duryodhana), thus spoke to Karna, his brothers and the son of Subala (Shakuni).

23. "The words of the Brahmanas are certainly very much liked by me. If they are liked by you, express it without delay."

24-25. Having been thus addressed, they all said to the king, "So be it." Then the king one by one appointed persons to the respective posts (in the sacrifice). He desired the artisans to construct the plough. O foremost of kings, all that was commanded by the king was gradually executed.

**CHAPTER 256****(GHOSHA YATRA PARVA)-Continued****Duryodhana's sacrifice**

**Vaishampayana said :**

1. Thereupon all the artisans, the principal counsellors and the highly wise Vidura thus spoke to Dhritarashtra's son.

2. "O king, all the preparations for the excellent sacrifice have been made. O descendant of Bharata, the (proper) time (to perform it) has also come. The greatly valuable golden plough has also been made."

3-4. O king, having heard this, that foremost of kings, Dhritarashtra's son commanded that foremost of sacrifices to be commenced. Then commenced that sacrifice sanctified by mantras and abounding in food. The son of Gandhari was duly installed according to the ordinance.

5. Dhritarashtra, the high-souled Vidura, Bhishma, Drona, Kripa and Karna and the illustrious Gandhari all were filled with great delight.

6. O king of kings, swift messengers were sent to invite the kings and the Brahmanas.

7. Ascending swift cars, they went to the directions assigned to them. Then to one messenger at the point of starting thus spoke Dushashana.

8. "Go soon to the forest of Dvaitavana and in that forest duly invite the Brahmanas and those wicked men, the Pandavas.

9-10. Thereupon he went there and bowing down his head to all the Pandavas said "O great king, the foremost of kings that Veda of the Kurus, Duryodhana is performing a sacrifice after having acquired immense wealth by his own prowess. Brahmanas from all quarters are going to it.

11. "O king, I have been sent here by that illustrious Kuru king, the lord of men Dhritarashtra's son to invite you. You should therefore see that charming sacrifice of that king."

12-13. Having heard the words of the messenger that foremost of monarchs king Yudhishtira, thus spoke to him, "By good fortune, king Duryodhana, that enhancer of his forefather's glory, is performing this foremost of sacrifices.

14. We shall certainly go there, but we cannot do now. We shall have to live in the forest for thirteen years according to our pledge."

15-17. Hearing the words of Dharmaraja (Yudhishtira) Bhima thus spoke, "the king Dharmaraja Yudhishtira will then go when he will put him (Duryodhana) into the fire kindled by weapon. Speaks these words to Duryodhana "when at the end of the thirteenth year that lord of men, the Pandavas, will in the sacrifice of battle pour upon the sons of Dhritarashtra, the Ghee of his anger, then will I come."

18. O king, the other Pandavas did not say anything unpleasant. The messenger on his return told everything to Dhritarashtra's son.

19. Then there came to the city of Dhritarashtra many foremost of men, the rulers of various countries and also many highly virtuous Brahmanas.

20. Duly received in accordance to the ordinance, these lords of men felt much delight and they were all well-pleased.

21. O king of kings that foremost of kings, Dhritarashtra, surrounded by all the Kurus felt the greatest joy and he thus spoke to Vidura.,

22. "O Khatva, soon act thus that all men present in this sacrifice may with food served to them be refreshed and satisfied.

23-24. Then the learned and the virtuous Vidura cheerfully entertained all the orders of men with foods and drinks and also with fragrant garland and various kinds of dresses.

25-27. Having built many pavilions that hero and the foremost of kings, duly entertained the monarchs and the Brahmanas by thousands. He bestowed upon them wealth of various kinds and then bade them farewell. having dismissed all the kings, surrounded by his brothers. He (Duryodhana) entered Hastinapur in company with Karna and Subala's son (Shakuni).

## CHAPTER 257

### (GHOSHA YATRA PARVA)-Continued

#### Reflection of Yudhishtira

Vaishampayana said :

1. O great king, when he (Duryodhana) was entering (the city) the bards and penegyrists eulogised that undeteriorating one. Other people also eulogised that great bow man, that foremost of kings.

2. Sprinkling over him fired paddy and sandal paste; the people said "By good luck, O king, your sacrifice has been completed without obstruction.

3. Some who were present and who were not very careful in their speech said to that lord of earth, "Surely this sacrifice cannot be compared with that of Yudhishtira.

4. It does not come to the sixteenth part of that (sacrifice); thus spoke to that king some that were reckless in their speech.

5. His friends said, "your this sacrifice has surpassed all others. Yayati, Nahusa, Mandhata and Bharata having been sanctified by performing such a sacrifice have all gone to heaven".

6. O foremost of the Bharatas, hearing such pleasing words from the friends, that ruler of men (Duryodhana) cheerfully entered the city and his iron palace.

7-8. O king, then worshipping the feet of his father and mother and others headed by Bhishma, Drona and the wise Vidura and being worshipped also by his younger brothers.

9. He sat on an excellent seat surrounded by all his brothers. Then O great king, Suta's son (Karna) rose and thus spoke to him.

10. "O foremost of the Bharata race, by good luck you have completed the great sacrifice. When the Pandavas will be killed in battle and when you will thus complete Rajasuya sacrifice, then at that time again I shall thus honour you."

11-12. The greatly illustrious son of Dhritarashtra, that great king (Duryodhana) thus spoke to him, "Truly has this been said by you. When, O foremost of men, the wicked-minded Pandavas have been killed and when the great Rajasuya has been performed by me, then O hero, you shall again thus honour me."

13. O great king, O descendant of Bharata, having said this, he embraced Karna. That Kuru prince then began to think of that foremost of sacrifices Rajasuya.

14-15. That best of kings then thus spoke to the Kurus who were near him. O Kurus, when shall I celebrate that costly and foremost of sacrifices Rajasuya after having killed all the Pandavas?

16-17. Thereupon Karna said to the king, "O foremost of kings, hear what I say? As long I do not kill Arjuna, so long I shall not wash my feet. Nor shall I taste meat, I shall observe the Asura vow. Whoever will ask from me any thing, I shall never say "I have it not."

18. When Karna had thus vowed to kill Arjuna in battle those mighty car-warriors and bowmen, the sons of Dhritarashtra, sent up a loud shout.

19-20. Dhritarashtra's sons thought that the Pandavas were already killed. O king of kings, Duryodhana, then leaving those foremost of men, that handsome one entered his house as Kubera

the lord enters the garden of Chitraratha. O descendant of Bharata, those great bow-men also went to their own houses.

21. (Meanwhile) those great bowmen, the Pandavas, moved by the words of the messenger, became anxious and they did not experience the least happiness.

22. O king of kings, the news had been brought to him by spies that the Suta's son (Karna) had taken the vow to kill Vijaya (Arjuna).

23. O ruler of men, having heard this the son of Dharma (Yudhishtira) became filled with great anxiety; thinking of the impenetrable armour of the greatly powerful Karna. Remembering all their misery, he felt no peace of mind.

24. That high-souled hero, filled with anxiety, made up his mind to abandon the forest of Dvaitavana abounding in wild animals.

25- 26. The king, the son of Dhritarashtra, meanwhile began to rule the earth, along with his heroic brothers as also with Bhishma, Drona and Kripa. With the assistance of the Suta's son crowned with martial glory.

27. Duryodhana remained ever intent on the welfare of the ruler of earth. He worshipped the foremost of Brahmanas by celebrating sacrifices with large Dakshinas.

28. O king, that hero, that chastiser of foes was engaged in doing good to his brothers, concluding in his mind that giving and enjoying are the only (proper) uses of the wealth.

## CHAPTER 258

### (MRIGA SVAPNODBHAVA PARVA)

#### Entering Kamyaka

**Janamejaya said :**

1. After having rescued Duryodhana, what did the mighty Pandavas do in that forest? You should tell me all this.

**Vaishampayana said :**

2. One day, when Yudhishtira was sleeping at night in the Dvaitavana, some deer with accents choked in tears appeared before him in his dreams.

3. To them standing with joined hands, their bodies trembling all over, that foremost of kings said, "Tell me what you wish to say. Who are you and what do you desire."

4. Having been thus addressed by the son of Kunti, the illustrious Pandava (Yudhishtira), those deer, the remaining ones of the herd that had been slaughtered, thus spoke to him,

5. O descendant of Bharata, we are deer of Dvaitvana, those that are alive after the rest has been slaughtered. We shall completely be exterminated. Therefore change your abode (from this forest to some other).

6. Your brothers are all heroes, learned in weapons. They have thinned the dwellers of the forest (animals).

7. O high-minded one, O Yudhishtira, we few only remain as seed. O king of kings, through your favour let us multiply.

8. Seeing those deer which remained like seed after the rest had been destroyed, trembling and afflicted with fear, Dharamaraja (Yudhishtira) was greatly affected with grief.

9. The king, ever intent on the welfare of all creatures, said to them "So be it". I shall act as you say.

11. Awakening after the dream that foremost of kings, moved by pity towards the deer, thus spoke to his brothers assembled there. "Those deer that are still alive after the rest have been slaughtered all appeared before me last night and said "we remain as the seed of our species. Be blessed. Have compassion on us."

12. They spoke truly. We ought to have compassion for the dwellers of the forest (animals). We have been feeding on them for one year and eight months.

13. Therefore let us again go to the charming forest of Kamyaka, that foremost of forests abounding in wild animals, situated at the head of the desert near the lake Trinabindu. Let us there pleasantly pass the rest of our time."

14-15. Then the Pandavas learned in Dharma soon went away (from the Dvaitavana). O king, with the Brahmanas and all those that lived with them. They were followed by Indrasena and other servants.

16. Proceeding along the road furnished with excellent corn and clear water they at last saw the sacred hermitage of Kamyaka.

17. As virtuous men enter the celestial regions, those foremost of the Bharata race, those descendants of Kuru, surrounded by the excellent Brahmanas, entered that forest.

## CHAPTER 259

### (VRIHI DROUNIKA PARVA)

#### The difficulty of giving charity

**Vaishampayana said :**

1. O best of the Bharata race, thus living in the forest, the high-souled Pandavas spent eleven years in great misery.

2. Although deserving of happiness, those best of men, brooding over their miserable plight, passed their days in misery living on fruits and roots.

3-4. That royal sage, the illustrious Yudhishtira, reflecting that the extremity of misery which had befallen his brothers was owing to his own fault and remembering also the sufferings that had arisen from his act of gambling, could not sleep in peace. He felt as if his heart had been pierced with a lance.

5. Remembering the harsh words of the Suta's son, the Pandava, repressing the venom of his wrath passed his days in humble guise and he often sighed heavily.

6. Arjuna and both the twins and the illustrious Draupadi and the mighty Bhima, he that was strongest of all men, felt the greatest pain in casting their eyes on Yudhishtira.

7. Thinking that only a short time remained (of their exile) those foremost of men, influenced by rage and hope and by resorting to various exertions and endeavours made their bodies assume almost different shapes.

8. After a while the son of Satyavati, Vyasa, the great Yogi came there to see the Pandavas. Seeing him coming, the son of Kunti, Yudhishtira, went forward and duly received that high-souled one.

9. Having gratified Vyasa by bowing down to him, the self-controlled Pandava (Yudhishtira), when the Rishi sat down, sat down before him with the desire of listening to him.

10. Seeing his grandson lean and living on forest produce, that great Rishi, moved by compassion spoke thus in accents choked with tears.

11-13. "O mighty armed Yudhishtira, O foremost of all virtuous men, hear; those men who do not perform asceticism never obtain great

happiness in this world; men experience happiness and misery by turn.

14. O foremost of the Bharatas, no man ever enjoys unmixed happiness. A wise man, possessing high wisdom, knowing that life has its ups and downs, is neither filled with joy nor with grief.

15. When happiness comes one should enjoy it and when misery comes one should bear it. As a sower of crops must wait for the (proper) season (to gather his crops).

16. There is nothing superior to asceticism. Asceticism produces great results. O descendant of Bharata, know that there is nothing which asceticism cannot produce.

17-18. Truth, sincerity, freedom from anger, justice, self-control, restraint of faculties, immunity from malice, guilelessness, sanctity and mortification of the senses, these, O great king, purify a man of pure acts.

19. Foolish persons, addicted to vice and bestial ways, obtain the birth of beasts in after life and they never enjoy happiness.

20. The fruits of acts done in this world are obtained in the next world. Therefore one restrains his body by asceticism and the observance of vows.

21. O king, being free from guile and with a cheerful spirit, one, according to his power, bestows gifts after bowing down to the recipient and paying him homage.

22-23. A truthful man obtains a life which is free from all trouble. A person, free from anger, attains to sincerity and one free from malice obtains supreme contentments. A man who has subdued his senses and his inner faculties never knows tribulation, nor is a person of subdued senses affected by sorrow at the sight of other's prosperity.

24. A man who gives every one his due and he who gives boons obtains happiness and every object of enjoyment, while a man who is free from envy reaps perfect ease.

25. He who honours those to whom honour is due obtains birth in an illustrious family and he who has subdued his senses never meets with any misfortune.

26. A man whose mind follows good after death is born on that account possessing a virtuous mind.

**Yudhishtira said :**

27. O great Rishi, O exalted one, of the bestowal of gifts and asceticism which is of greater efficacy in the next world and which is more difficult to be practised.

**Vyasa said :**

28. O child, there is nothing in this world more difficult to practise than charity. Men thirst for wealth and obtain it with great difficulty.

29. O high-minded one, even abandoning (the hope of) dear life itself, heroic men enter into the depths of the sea and the forest for wealth.

30. For wealth some take to agriculture, some to the tending of the kine and some serve others. Therefore it is extremely difficult to part with wealth which is obtained with such great difficulty.

31. As there is nothing harder to practise than charity, in my opinion, even bestowal of boons is superior to every thing.

32. Specially this is to be remembered that well-gotten gains should in proper time and place be given away to pious men.

33. But the bestowal of ill-gotten wealth can never rescue the giver from the great fear (of the evil of rebirth).

34-35. O Yudhishtira, it has been said that by bestowing in a pure spirit even a slight gift in due time and to a fit recipient a man obtains inexhaustible fruits in the next world. In this connection a story is told about the fruit obtained by Mudgala by giving away only a Drona of corn.

## CHAPTER 260

(VRIHI DROUNIKA PARVA)-Continued

### The history of Mudgala

**Yudhishtira said :**

1. O exalted one, why did that highsouled one give away a Drona of corn? To whom and in what prescribed way he gave it. Tell me this.

2. O exalted one, I consider the life of that virtuous man as having borne fruits with whose acts the supreme one himself is well-pleased.

**Vyasa said :**

3. O king, there lived in Kurukshetra a virtuous man, named Mudgala. He was truthful

and free from malice. He was self-controlled. He led the Sila and Uncha modes of life.

4-5. Although leading his life like a pigeon that great ascetic entertained his guests, celebrated the sacrifice called Ishtikhita and performed other rites. That Rishi, with his wife and son, ate for a fortnight and during the other fortnight he led the life of a pigeon collecting (but) a drona of corn.

6. Celebrating the Darsa and Purnamashya sacrifices that guileless Rishi used to pass his days by taking the food that remained after the deities and the guests had eaten.

7. In (all) auspicious lunar days, the lord of the three worlds, Indra accompanied by the celestial, O great king, used to partake the food offered at his sacrifice.

8. On such (auspicious) days that Rishi leading the life of a Muni cheerfully entertained his guests also with food.

9. As that high-souled one distributed his food with great speed, the remainder of the Drona of corn increased as soon as (fresh) guests appeared.

10. By virtue of the pure spirit in which the Rishi gave away (food), it increased so much that hundreds upon hundreds of learned Brahmanas were fed with it.

11-12. O king (once upon a time) having heard of the virtuous and bow-observing Mudgala, the naked Rishi Durvasa, with his dress like that of a maniac and his head bare of hair, came there, O Pandava, uttering various insulting words.

13. Having arrived there, that foremost of Rishis spoke thus to that Brahmana, "O best of Brahmanas, know that I have come here for food.

14-16. The Rishi Mudgala replied by saying "Welcome." Offered to that hungry, mad ascetic, water to wash his feet and mouth; that Rishi, ever observant of the vow of feeding guests, then placed before him excellent food. Affected by hunger, the mad Rishi ate up all the food given to him. Then Mudgala gave him more food.

17. Having eaten up all that food, he besmeared his body with the uncleaned remainder and went away as he had come.

18. In this manner during the next season, he came again and ate up all the food given to

him by that wise Rishi leading the Unccha mode of life.

19. Thereupon without eating any food himself, the Rishi Mudgala again became engaged in collecting corn, following the Unccha mode. Hunger could not disturb his equanimity.

20. Nor could anger or guile or sense of degradation or agitation enter into the heart of that best of Brahmanas leading the Unccha mode of life along with his son and his wife.

21-22. In this way Durvasa during successive seasons came for several times before that best of sages living according to the Unccha mode of life. But that rishi could not perceive any agitation in the heart of Mudgala. He found the heart of that virtuous-minded Rishi always pure.

23. Thereupon becoming very much pleased he thus spoke to the Rishi Mudgala, There is no other simple and charitable being like you on earth.

24. The pangs of hunger drive away all sense of virtue and deprive people of patience. The gongues, that always love, delicacies, attract men towards them.

25. Life is sustained by food. The mind is however fickle and it is hard to keep it in subjection. The concentration of mind and the control of the senses constitute (true) asceticism.

26. It is very hard to abandon in a pure spirit a thing earned by pain. O virtuous one, but all this has been duly achieved by you.

28. In your company we feel obliged and gratified. Self-restraint, fortitude, justice, control of the senses and of the faculties, mercy and virtue are all established in you. You have conquered all the worlds by your deeds, you have obtained the highest state.

29. Even the dwellers of heaven are proclaiming your great deeds of charity. O vow-observing Rishi, you shall go to heaven in your own body.

30-31. When the Rishi Durvasa was thus speaking, celestial messenger appeared before Mudgala in a car yoked with swans and cranes, adorned with numerous bells, scented with divine fragrance, picturesquely painted and possessing the power of going everywhere at will.

32. He spoke thus to the Brahmanas. Ascend this car. O Rishis, the result of your acts, you have obtained the fruit of your asceticism.

33-34. When the celestial messenger was thus talking, the Rishi toldhim, O celestial messenger, I desire that you should describe to me the attributes of those that live there. What is their asceticism and what is their purpose? What is the happiness in heaven and what are its defects?

35-36. O lord, it has been declared by nobly born virtuous men that friendship with five men is formed by only walking with them seven faces. In the name of friendship, I ask you, tell me the truth and that which is good for me to know. Hearing you, I shall according to your words fix the course I ought to follow.

## CHAPTER 261

### (VRIHI DROUNIKA PARVA)-Continued

#### The colloquy between Mudgala and the celestial messenger

##### The celestial messenger said :

1. O great Rishi, you are very simple, for having obtained that celestial bliss which brings great honour, you are still celebrating like an unwise person.

2. O Rishi, that which is known in the world by the name of heaven exists above us. It is high, it is furnished with excellent paths and is always frequented by celestial cars.

3. O sage, atheists and untruthful persons, those that have not performed asceticism and those that have not performed great sacrifices, cannot go there.

4-5. Only virtuous souls and those of subdued minds and those that have their faculties under control and those that have controlled their senses and those that are free from malice and persons intent on the practice of charity and heroes and men bearing marks of battle, after having subdued senses and faculties and performed the most meritorious rites, attain to those regions, O Brahmana, capable of beings obtained only by virtuous acts and inhabited by pious men.

7. O Mudgala, there are established separately myriads of beautiful, shining and resplendent worlds bestowing every object of desire owned by those celestial beings, the gods, the Sadhyas, the Vishvadevas, the great sages, the Yamas, the Dharmas and the Gandharvas and the Apsaras.

8-9. There is that foremost of mountains, the golden Meru extending thirty-three thousand Yojanas. O Mudgala, there are also the celestial gardens. With Nandan at their head here sport the persons of meritorious acts. Neither hunger nor thirst nor heat or cold nor fear.

10-11. Nor anything that is disgusting and inauspicious is there. Delightful fragrance is everywhere and breezes are delicious and sounds are captivating both to the ear and mind; there is no grief, no old age; nor labour nor repentance is there.

12. O Rishi, the world obtained as the fruit of one's (good) acts is like this. Men go there by virtue of their meritorious acts.

13. Men that live there look resplendent and O Mudgala, solely by virtue of their own acts and not through the merits of fathers or mothers.

14. O Rishi, there is neither sweat nor stench, nor excretion nor urine. There dust does not soil one's clothes.

15. There excellent garments full of celestial fragrance never fade. O Brahmana, there are such cars as this (one I have brought).

16. O great Rishi, being free from envy and grief and fatigue and ignorance and malice, men, who have gone to heaven, live in that region in great happiness.

17. O foremost of Rishis, higher and higher over such regions, there are others possessing higher celestial virtues.

18. Of these, the charming and effulgent region of Brahma is the highest. O Brahmana, there go the Rishis that have been purified by their meritorious acts.

19. There live certain beings called Ribhus, they are the gods of the gods. Their region is highly blessed and they are adored even by the celestial.

20. They shine in their own effulgence and they bestow every object of desire. They suffer no pangs arising from women. They do not possess worldly wealth and they are free from ill.

21. They do not live on oblations or on ambrosia. They possess such celestial forms that they cannot be perceived by the senses.

22. Those everlasting gods of the gods do not desire happiness for happiness sake, nor do they undergo any change at the change of a Kalpa.

23. Old, age, death they have none; for them there is neither ecstasy, nor joy nor happiness. They have neither happiness nor misery, O Rishi, anger and aversion they have none.

24. O Mudgala, their supreme state is coveted even by the celestial. The great emancipation, which is very difficult to attain, can never be acquired by people subject to desire.

25. The number of these gods is thirty-three. To their region go wise men after having observed excellent vows or bestowed gifts according to the ordinance.

26-27. You have easily acquired that success by your charities, your effulgence is displayed by virtue of your asceticism. (Now) enjoy that condition which is obtained by your meritorious acts. Such, O Brahmana, is bliss of heaven containing many worlds. Thus have I described to you the blessing of the celestial, region. Now hear some of its disadvantages.

28-29. O Mudgala, in the celestial region a person, while enjoying the fruits of acts he had already performed, cannot perform any other new acts. He must enjoy the fruits of the former life till they are completely exhausted and besides he is liable to fall after he has entirely exhausted his merit, these are in my opinion the disadvantages of heaven. The fall of persons whose minds have been once steeped in happiness must be called a great draw back (of heaven).

30. The discontent and regret that must follow ones stay in an inferior place after he has enjoyed more auspicious and effulgent regions must be very difficult to bear.

31. The consciousness of those about to fall is stupified and it is also agitated by emotions. As the garlands of those about to fall fade away, fear possesses their hearts.

32. O Mudgala, these are the great draw backs that exist even in the region of Brahma. In the celestial region the virtues, of men who have performed righteous acts, are countless.

33. O Rishi, this is another of the attributes of the fallen that by reason of their merits, they take birth amongst men.

34-35. O Rishi, then they obtain high fortune and happiness. If one however cannot acquire knowledge, he takes an inferior birth. The fruits of acts performed in this world are reaped in the

next. O Brahmana, this world has been declared to be one of acts.

36. O Mudgala, thus have I, as asked by you, described all to you. Now, O virtuous Rishi, with your favour, we shall easily go with speed.

**Vyasa said :**

37. Having heard those words, Mudgala reflected in his mind. Having reflected that foremost of Rishis thus spoke to the celestial Messenger.

38. O celestial messenger, I bow to you. O sir, go back in peace. I have nothing to do with either happiness or heaven with such draw-backs.

39. Men who enjoy heaven suffer great misery and extreme regret in this world. Therefore I do not desire (to go to) heaven.

40. I seek that unfailing region, going where people have not to lament or to be pained or to be agitated.

41. You have described to me the great draw backs of the celestial region. Now describe to me a region which is free from fault.

**The Celestial Messenger said :**

42. Above the abode of Brahma there is the supreme seat of Vishnu which is pure, eternal and effulgent. It is known by the name of Parabrahma.

43. O Brahmana, persons who are addicted to sensual objects or those who are subject to arrogance, covetousness, ignorance, anger and envy, cannot go to that place.

44. Those men who are free from conflicting emotions and those that have restrained their senses and those that are given to contemplation and Yoga can go there.

45. O Mudgala, thus have I told you all that you asked me. O pious one, now without any further delay kindly come with me. Hearing those words that virtuous Rishi, leading uncha mode of life, assumed perfect contentment.

46. Then praise and blame became equal to him. A brick, a stone and a piece of gold all became the same to him. By pure Jnana Yoga, he always became engaged in meditation.

47. Having acquired power by means of knowledge. He acquired excellent understanding and obtained that supreme state of emancipation which is eternal.



48. Therefore, O son of Kunti, you ought not to grieve. You have been deprived of a great kingdom, but you will regain it by your asceticism.

49. Misery after happiness and happiness after misery revolve by turns round a man like a wheel round its axle.

50. O undeterioratingly powerful one, after the thirteenth year has passed away, you will get back the kingdom of your father and grandfather.

**Vaishampayana said :**

51. Having said thus to the Pandava, the severed Vyasa went back to his hermitage for performing asceticism.

## CHAPTER 262

### (DRAUPADI HARANA PARVA)

#### History of Durvasa

**Janamejaya said :**

1-4. While the high-souled Pandavas were living in the forest, delighted with the pleasant conversation they held with the Rishis and engaged in distributing the food, they obtained from the sun, with various kinds of venison to Brahmanas and others that came to them for food till the hour of Krishna's meal, how O great Rishi, did Duryodhana and the other wicked and sinful sons of Dhritrashtra, guided by the counsels of Dushasana, Karna and Sakuni, deal with then? I ask you, O reverend one, O Vaishampayana, tell me all this.

**Vaishampayana said :**

5-7. Hearing that they (the Pandavas) are living in the forest as in a city, the great king Duryodhana with Karna, Dushashana and others longed to do them harm. When those wicked men were concerting various evil designs, the virtuous and the celebrated ascetic Durvasa, wandering about at will, came to the city of the Kurus with ten thousand disciples.

8-9. Seeing the greatly wrathful Rishi arrived. The handsome Duryodhana and his brother welcomed him with great humility, self-abuse and gentleness.

10. Himself he waited upon the Rishi as a menial. The illustrious Rishi remained there for a few days.

11. O Janamejaya, king Duryodhana, fearing his curse, served him diligently day and night.

12. Sometime saying "O ruler of men I am hungry, give me food without delay," he would go to bathe but would return after a long time and say, "I shall not eat anything today, I have no appetite." So saying he would disappear.

13. Sometimes suddenly coming, he would say "feed us soon." At other times, being bent on mischief, he would awake at midnight and having ordered his food to be prepared, he would not eat it at all.

14-15. When the Rishi found that king Duryodhana was not enraged or annoyed, he became gracious towards him. O descendant of Bharata, then the wrathful Durvasa thus spoke to him, "I am capable of giving boons."

**Durvasa said :**

16. You may ask from me whatever you desire to possess. Be blessed. I am pleased with you, you may obtain from me anything that is not opposed to religion.

**Vaishampayana said :**

17. Having heard those words of the high-souled ascetic, Duryodhana became inspired with a new life.

18-21. It had been settled between that wicked wretch and Karna and Dushshasana as to the boon he would ask, if the Rishi be so pleased as to agree to bestow one. With great joy the king (Duryodhana) asked for the following boon, O Brahman, as you have been my guest, for sometime. So you become the guest of Yudhisthira who is accomplished and who is well-behaved; he is the great king, the best and the eldest of our family, that virtuous-minded one is now living in the forest surrounded by his brothers.

22. Then at that time you should once go there as you have favoured me (by coming here), when that illustrious princess, that delicate lady, that excellent lady (Draupadi) after having fed the Brahmanas and regaled her husbands and also eating herself, will be comfortably seated for rest.

23-24. He (Rishi) replied to the Duryodhana "I shall do it for your satisfaction." Having said this, that great Brahmana went in the way he came. Duryodhana then considered that all his desires had been fulfilled.

25. Holding Karna by the hand he expressed his great delight. Karna also with great joy thus spoke to the king (Duryodhana).

**Karna said :**

26-27. By singular good luck, you have fared well and attained to the fulfilment of your desire. By good luck your enemies have been plunged into the sea of misery which is difficult to cross. The Pandavas are now exposed to the fire of Durvasa's anger. Through their own fault they have fallen into an abyss of darkness.

28. O king, thus expressing their great delight, Duryodhana and others, ever bent on mischief, cheerfully went to their respective house.

## CHAPTER 263

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The story of Durvasa

**Vaishampayana said :**

1. Thereupon one day, knowing that the Pandavas had been comfortably seated and Krishna was taking her rest after meal the ascetic entered the forest surrounded by ten thousand disciples.

2-4. Beholding that guest arrive there the king Yudhishthira graceful and honest, proceeded with his brothers. Joining his hands and making him sit on an excellent seat. And adoring him duly he treated him with hospitality. He said, "Come back soon, O venerably sir, after performing your ablutions and reciting your prayers."

5. That innocent ascetic went to bathe along with his disciples, thinking "how will he feed me and my disciples." Those ascetics of controlled minds went into the water.

6. In the interval, O king, Draupadi, the best of women ever devoted to her husband, began to think how she could provide food.

7. While she was thus thinking she could not find any means. She then thought in mind of Krishna, the slayer at Kansa.

8-10. (She said) O Krishna, O Krishna of mighty arms, O eternal, O son of Devaki. O Vasudeva, O lord of the universe, O you the killer of the difficulties of those that bow to you, O soul

of the universe, O creator of the universe, O destroyer, O lord O inexhaustible. Oh the protector of the afflicted, O the saviour of kine and subjects, O the highest of the high, O the source of the mental perceptions such as faculties of knowledge and moral sense, I bow to you.

11-12. O worshipful one, O endless giver of boons, you are the refuge of the helpless; You are the ancient Purusha, the vital Ibreath, beyond the perception of mental faculties. Oh lord of all, the most excellent lord, I seek your refuge; O lord, O you fond of your votaries, kindly protect me.

14. O you having complexion dark as the leaves of the blue lotus having eyes red as the corola of the lilly, O you clad in yellow raiment, O you adorned with the brilliant Kaustava. You are the beginning and the end of creation; the great refuge of all, you are the supreme light and essence of the universe with your face directed towards all directions.

15. They call you the supreme germ and the depository of all wealth; O king of gods, being protected by you all will lose their terrors.

16. You did save me before from Dushasana in the assembly; it behoves you now to save me from this difficulty.

**Vaishampayana said :**

17-18. Then thus eulogised by Krishna the lord, fond of his votaries, the god of gods, the lord of the universe, Kesava of mysterious movements, percieving Draupadi's difficulty and leaving Rukmani on the bed him, came there quickly.

19. Thereupon beholding him arrived there Draupadi, in great delight, bowed to him and communicated to Vasudeva the coming of the ascetic and every other thing.

20. "Thereupon Krishna said to her, I am greatly stricken with hunger; soon feed me, O Krishna and afterwards I shall do all." Hearing his words Krishna, ashamed, said, The vessel given by the sun remains full till I take my meals. O lord, I have taken my meals and there is no food.

21-25. Thereupon the lotus-eyed god said to Krishna. This is not the time for joke, O Krishna; I am assailed with hunger and fatigue; soon go, fetch the vessel and show me. Having thus got

persistently the vessel brought, the ornament of the Yadu race, Keshava, saw a particle of rice and vegetable sticking at a corner. Eating it up he said to her "May the lord Hari, the sould of the universe, be pleased with it and may the God who partakes at sacrifices be satiated with it."

26. Then the long-armed Krishna, the destroyer of miseries said to Sahadeva, "soon bring the ascetics here and feed them."

27-31. O foremost of kings, thereupon the mighty illustrious Sahaveda soon went to invite them to repast. The ascetic Durvasa and others, who had gone to the nearest river to cool and transparent water to bath, all having plunged into the river, were rubbing their persons. And they were all feeling their stomachs to be full. Coming out of the water they began to eye each other. Then turning their faces towards Durvasa they all said, "Having asked the king to get our meals ready we have come here to bathe. Our stomachs have been filled to the throat; how can we eat anything now, O Brahmana Rishi? The food has been uselessly prepared for us, what shall we do now?"

**Durvasa said :**

32-35. By uselessly makinghim prepare our food we have done a great wrong to that royal sage. Will not the Pandavas distroy us by looking down upon us with angry eyes? I know, the royal sage is endued with great ascetic power; O Brahmana, I am afraid of those man who are devoted to Hari's feet. All those Pandavas are high-souled, plous, heroic, learned, observant of vows and of devout panances. They always observe the rules of good condut and are devoted to Vasudeva; if angry, they can consume us with their anger as fire does a bale of cotton. So O disciples, you all run away quickly without seeing them.

**Vaishampnyana said :**

36. Being thus addressed by their ascetic preceptor, all those Bramhanas, greatly afraid of the Pandavas, fled away in all directions.

37. Not bohilding those best ascetics in the celestial river. Sahadeva searched them here, there and at all the landing places.

38. Then learning from the other ascetics there that they had all fled away he came and communicated the news to Yudhishtira.

39. Thereupon all the self-controlled Pandavas, awaiting their arrival, remained in expectation for some time.

**Yudhisthira said :**

40. Coming in the dead of night the ascetics will impose on us; Oh, how can we escape from this difficulty created by destiny.

41. Seeing them thus stricken with anxiety and breathing long deep sighs frequently the graceful Krishna suddenly appeared before them and said,

**Krishna said :**

42. O son of Pritha, knowing your difficulty from the highly wrathful Rishi implored by Draupadi I soon came here.

43. Now you have not the least fear from the ascetic Durvasa; afraid of your ascetic powers, he has already fled away.

44. Those who always abide by virtue never suffer. I now ask your permission to return home; may good always betide you.

**Vaishampayana said :**

45-46. Hearing Kashava's words the sons of Pritha along with Draupadi became easy in mind and relieved from anxiety they said, O lord, O Govinda, as persons drowning in the vast deep, reach shore by means of a boat, so have we, by your protection, overcome this great difficulty.

47. Now go in peace; may good betide you. Thus commanded he repaired to his own city and the Pandavas too, O great king, O lord, long with Draupadi.

48. Delightedly spent their days wandering from forest to forest. O king, I have thus, as asked by you, recounted the story.

49. It was in this way the evil desires of the wicked sons of Dhritarastra about the Pandavas in the forest, were baffled.

## CHAPTER 264

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The coming of Jayadratha

**Viashampayana said :**

1. Those mighty car-warriors, the foremost of the Bharata race, wandering like immortals in

the forest of Kamyaka abounding in many deer, were pleased.

2. Beholding various wild tracts of country on all sides, the woodland decorated with the beautiful, blossoming season flowers.

3. Those Indra-like Pandavas, fond of hunting and subdued of their enemies, lived there for some time wandering in that huge forest.

4-5. One day those men, those repressors of their enemies, wandered about on all sides, in search of game for feeding the Brahmanas who were with them, leaving Draupadi alone in the hermitage with the permission of Trinabindu the great ascetic of burning asceticism and their priest Dhaumya.

6. At that time the illustrious king of Sindhu, the son of Vriddhakshatra was, for marriage, going to the territory of Shalva.

7. Dressed in his best royal robe and accompanied by many princes he halted at the forest of Kamayaka.

8. In that solitary place he found the handsome Draupadi, the beloved and the illustrious wife of the Pandavas, standing at the threshold of the hermitage.

9. She appeared in her form having the most excellent beauty, shedding lustre on woodland like lightning illuminating masses of dark clouds.

10. (Thinking): "Is she an Apsara or the daughter of a god or a celestial phantom," they all with joined hands, stood gazing on the perfect and faultless beauty of her person.

11. Seeing that lady of faultless feature, Jayadratha, the king of Sindhu, the son of Vriddhakshatra, was possessed by evil intention.

12. Possessed by desire he said to the prince named Kotikasya, "Who is this lady of faultless feature? Is she a human being?"

13. I do not desire to marry if I can secure this exquisitely beautiful lady. Taking her with me I shall go back to my house.

14. O gentle sir, go and enquire who she is and whence she has come and why she, of fine eye-brows, has come to this forest full of thorns.

15. Will this most excellent beauty of the world, this slender-waisted lady, having beautiful teeth and large eyes, accept me as her lord?

16-17. I shall certainly consider myself successful if I can obtain this best of females. Go

Kotika and learn who her husband is." Hearing this Kotikasya, wearing a Kundala, jumped out of the car and approached her as a jackal comes near a tigress and spoke to her.

## CHAPTER 265

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The questions of Kotikasya

#### Kotikasya said :

1. O fair one, who are you that stand alone leaning on a branch of the Kadamba tree at this hermitage and looking majestic like flame of fire burning at night and fanned by the wind?

2. You are endued with great beauty; do you not feel any fear in this forest? Are you a goddess or a Yakshi or a Danavi or the beautiful wife of a Daitya?

3. Or a daughter of the king of serpents or the wife of a night ranger or the wife of Varuna or of Yama or of Soma or of Kubera who assuming a human form are wandering in this forest?

4. Or have you come from the palace of Dhata or Vidhata or of Savita or of Vibhu or of Shakra? You do not ask us who we are, nor do we know who is your lord.

5. Increasing your respect we do ask you. O gentle lady, who is your heroic father. Tell us the names of your husband, relatives, your race and what you do here.

6. I am the son of the king Suratha, whom the people know as Kotikasya. That man who sits on the golden car, like sacrificial fire on the altar, is the king of Trigarta having eyes like lotus petals; that hero is known by the name of Kshemankara;

7. Behind him is the great bowman that one of large eyes, adorned with blazing garlands gazing on you, the famous son of the king of Kulinda. Who always lives on mountain.

8. O beautiful lady, that dark and handsome young man who is standing at the brink of the tank. Is the son of the Ikshvaku king Subala; he is the slayer of his elements.

9-11. If you have ever heard of the name Jayadratha, the king of Sauviras, he is there at the head of six thousand cars, with horses and elephants and followed by twelve Sauvira princes carrying his peanons, namely Angaraka, Kunjara

Guptaka, Shatrunjaya, Sanjaya, Supravridha, Bhayankara, Bhramara, Ravi, Shura, Pratapa and Kuhana, all riding on cars drawn by chestnut steeds and looking like the fire on the sacrificial altar.

12. The brothers of the king namely the mighty Balahaka, Anika, Vidarana and others also constitute his following.

13. These mighty, youthful and leading heroes of Sauvira race are following the king. He is journeying in the company of these friends of his, like Indra surrounded by Maruts.

14. O you having fine hair, tell us, who do not know whose wife and whose daughter you are.

### CHAPTER 266

#### (DRAUPADI HARANA PARVA)- Continued

##### The words of Draupadi

**Vaishampayana said :**

1. Being thus accosted that foremost of Shibi's race, the princess Draupadi, looking gently, leaving of the Kadamba branch and arranging her silken raiment, said,

2. I know it, O prince, that it is not proper for me to address you thus; there is no other man or woman who can speak with you.

3. I am alone here just now so I should speak, know, O gentle sir, being alone in this forest, I should not speak to you, remembering the practices of our sex.

4. I have learnt you to be the son of Suratha whom people know as Kotikasya; so O Shaivya, I shall tell you of my relations and illustrious race.

5. I am the daughter of the king Drupada, O Shaivya, people know me as Krishna; I have elected five men as my husbands of whom you may have heard while they were living in Khandavaprastha.

6. Those foremost of men, Yudhishtira, Bhimasena, Arjuna and the two sons of Madri, leaving me hear and having assigned four quarters, have gone out on hunting.

7. The king has gone to the east, Bhimasena towards the south, Arjuna to the west and the twin brothers towards the north. Me-thinks, the time of the arrival of those leading car-warriors, has come.

8. Do you get down and dismiss your carriage so that yet may go after receiving a befitting welcome from them. The high-souled son of Dharma is fond of guests and will, in sooth, be glad to see you.

9. Having thus addressed Shaivya's son, the daughter of Draupadi, with a face beautiful as the moon, remembering well the hospitable tendency of her husband, entered her spacious cottage.

### CHAPTER 267

#### (DRAUPADI HARANA PARVA)- Continued

##### The conversation between Draupadi and Jayadratha

**Vaishampayana said :**

1. O descendant of Bharata, when all those princes were seated at rest, he related to them the conversation that he had with Krishna.

Hearing the words of Kotikasya, the Sauvira hero said to Shaivya, "Hearing her words my mind has been inclined towards her. Why have you come unsuccessful from that best of females; having once seen this lady other women appear to me as so many monkeys. O mighty-armed heroes, I tell you the truth. From the very moment I saw her my mind has been entirely captivated by her. Tell me, O Shaivya, if that excellent lady is a human being."

**Kotika said :**

She is the illustrious princes, Krishna Draupadi. She is recognised queen of the five sons of Pandu and chaste damsel is highly regarded and loved by all the Parthas. Taking her with you, O Sauvira, proceed towards Sauvira.

**Vaishampayana said :**

Being thus addressed the evil-minded Jayadratha, the king of Sindhu, Sauvira and other countries said: "I wish to see Draupadi."

Like a wolf entering the den of lion, he with six followers entered the holy hermitage and said to Krishna: "Are you well, O excellent lady? Are your husbands well? Are they all well whose prosperity you seek?"

**Draupadi said :**

11. It is all well with your kingdom, countries, treasury and army? Are you, as sole

ruler, governing justly the prosperous countries of Sauvira, Shibi, Sindhu and others, that you have brought under your sway?

Kunti's son Yudhishthira, of the Kuru race, his brother, myself and all of whom you have enquired are well? O prince, accept this water to wash your feet and seat. I offer you fifty animals for the breakfast of your followers.

**Jayadratha said :**

15. "All well with me; by offering us breakfast you have already done it. Come ride my chariot and be completely happy. It does not behoove you to regard the wretched sons of Pritha who are living in the forest, whose prowess has been spoiled, whose kingdom has been taken away and whose prosperity is gone. A woman of your good sense does not devote herself to a poor husband. She should follow her husband in prosperity and relinquish him when he is in adversity.

16. The sons of Pandu have forever fallen from their high dignity and have lost their kingdom? You should not therefore, out of regard, participate in their miseries.

17. O you of beautiful hips, renouncing them, be happy by becoming my wife and share with me the kingdoms of Sindhu and Sauvira."

18. Being thus addressed by the king of Sindhu with those heart-rending words, Krishna went away from that place with a frowning face.

19. Disregarding his words and remonstrating with him that youthful Krishna said to the king of Saindhava, "Do not speak this again. Are you not ashamed?"

20. Then expecting the return of her husbands that lady of irreproachable character, began to beguile him completely with intricate words.

## CHAPTER 268

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The taking away of Draupadi

**Vaishampayana said :**

1. Having her naturally handsome face suffused with crimson arising from ire, with eyes inflamed and eye brows bent in anger the daughter of Drupada remonstrated with the king of Sauvira and again said,

2. O fool, are you not ashamed to use such insulting words to those illustrious and dreadful heroes, each like Indra himself, who all abide by their duties and never wave in fight even with hosts of Yakshas and Rakshasas.

3. O Sauvira, (the wise) never speak ill of learned persons carrying on devout penances, no matter whether they live in forest or houses; it is only the mean like dogs who speak so.

4. Me-thinks, there is none in this assemblage of Kshatriyas who can hold you by hand to save from falling into the pit you have dug under your feet.

5. Expecting to defeat the pious Yudhishthira, you really hope to separate, with a stick in hand, the leader of elephants, huge as a mountain peak, with temporal juice trickling down from its rent temple, from a herd ranging in the Himalayan valleys.

6. Out of childishness, you are arousing a sleeping lion to pluck the hair from off his face. You shall however have to run away when you shall see the enraged Bhimasena.

7. Your attempt at an encounter with the dreadful Jishnu is like arousing a powerful, dreadful, full grown and furious lion asleep in a mountain cave.

8. The combat that you wish to have with those two youthful younger Pandavas is like the act of a fool of wantonly trampling on the tails to two venomous black cobras with bifurcated tongues.

9. As the bamboo, the reed and the plantain bear fruit only to die and not to grow in size, as a crab conceives only to perish so you will by laying your hands on me who am protected by these powerful heroes.

**Jayadratha said :**

10. I know all this, O Krishna, as also how those princes are. You shall not be able to frighten me now with these threats.

11. We too, O Krishna, are born in the seventeen races and are endowed with six royal qualities. We consider, O Draupadi, Pandavas as inferior men.

12. Therefore soon ride this elephant or car for you cannot dissuade us with mere words; speaking less boastfully better seek the mercy of the king of Sauvira.

**Draupadi said :**

13. Although so powerful, why I am taken by the king of Sauvira to be so powerless? I cannot for fear of violence do mean act myself before that king.

14. Even Indra himself cannot abduct her for whose protection Krishna and Arjuna, riding in the same chariot, would follow; what to speak of any other weak human beings?

15. When Arjuna, the slayer of hostile heroes, riding on his car, on my behalf, shall enter your ranks, striking terror into every heart, he will destroy everything on all sides like fire consuming a pack of dry grass in summer.

16. Janardana, with heroes of Andhaka and Vrishni race, the mighty bowmen of the Kaikeya tribe, all these princes will follow me arduously.

17. The dreadful shafts of Dhananjaya shot from the string of Gandiva and propelled by his arms shoot through the air with great force and create a dreadful sound.

18. When you shall see the collection of dreadful shafts discharged by Arjuna from Gandiva, quick-coursing and like locusts you shall repent for your own folly.

19. Think yourself what will then happen when that heroes, armed with Gandiva and with gloves reverberating with the strokes of his bow string, will repeatedly pierce your breast with arrows.

20. Beholding Bhima advance towards you with mace in his hands and the two sons of Madri range in all quarters vomiting forth the venom of their ire, you shall meet with everlasting repentance.

21. As I have never proved false even in my mind to my woryour husbands, so by that merit I shall see you today vanquished and dragged by the sons of Pritha.

22. Ruthless as you are, you cannot terrify me by seizing me violently; for as soon as those Kuru heroes will see me they will bring me back to the Kamyaka forest.

**Vaishampayana said :**

23. Thereupon seeing them ready to seize her violently that one of expansive eyes remonstrated with him and said, "Do not pollute me by your touch." Then terrified she called for her spiritual guide Dhaumya.

24. Jayadratha caught hold of her by her upper garment but she pushed him with great force; pushed by her, that sinful wretch fell down on earth like an uprooted tree.

25. But being seized by him again with great force the princess sighed again and again; then dragged by him Krishna, worshipping the feet of Dhaumya, ascended the car.

**Dhaumya said :**

26. Wiyout defeating the mighty car-warriors she should not be taken away by you; O Jayadratha, you should observe this ancient custom of the Kshatriyas.

27. Forsooth you shall reap the fruit of your this mean action when you shall meet the heroic Pandavas with the pious Yudhishtira at their head.

**Vaishampayana said :**

28. Having said this and entered into his rank of infantry he followed that princes, who was being carried away.

**CHAPTER 269****(DRAUPADI HARANA PARVA)-****Continued****The coming of Parthas****Vaishampayana said :**

1. Having ranged in all directions and wandered on earth separately, those Parthas, the foremost of bowmen killing many deers, bear and buffaloes met together.

2. Seeing that huge forest abounding in many deer and wild animals, resonant with the shrill cries of birds and hearing the yells of the wild animals, Yudhishtira said to his brothers,

3. "Those birds and wild animals flying to the direction lighted up by the sun are emitting discordant cries and displaying excitement. This shows that this mighty forest has been invaded by the enemies.

4. Let us without delay desist; no more with game; my heart aches and seems to burn; clouding the intellect, the soul, in my body, seems to fly away.

5. Like a tank freed from serpents by Garuda, a pot drained of its contents by thirsty men, a kingdom shorn of its king and its prosperity this forest of Kamyaka appears to me."

6. Thereupon those heroes drove towards their hermitage on mighty and beautifully made cars, drawn by exceedingly fleet horses of Saindhava breed and possessed of the speed of hurricane.

7. On their left side they espied a jackal yelling hideously. Marking it attentively the king (Yudhishtira), said to Bhima and Dhananjaya.

8. "This jackal of inferior breed, sneaking to our left side, is speaking a language, that clearly shows that violent oppression has been commenced by the sinful Kurus disregarding us.

9. Having given up the chase they in that great forest entered the grove containing their hermitage and there they saw their beloved one's maid, the girl Dhatreyika weeping and sobbing.

10. Then descending from the car and quickly approaching Dhatreyika, who was then greatly stricken with grief, Indrasena, O king, asked her (saying).

11. "Why do you weep lying down on earth and why is your mouth dried and pale? I hope the princess Draupadi has not been injured by any cruel wretch.

She is possessed of incomparable beauty, large eyes and is the second self of every one of those foremost of Kuru race. Dharma's son has grown so anxious that if the princess has entered into the earth or soared into heavens or has gone to the bottom of the deep, he and his brothers will go there in search of her.

Who could that fool be who could carry away the priceless jewel belonging to the powerful and ever victorious sons of Pandu, those repressors of foes, which is dear to them like the very life.

I cannot perceive (any one who could carry her) having (such powerful heroes) as her husband and who is like the walking embodiment of the sons of Pandu. Piercing whose body today, the dreadful and sharpened ends of shafts shall enter the earth?

Do not weep for her, O timid girl; know that Krishna shall come back even this very day. Having slain all their enemies the sons of Pritha shall be united with Yajnaseni."

17. Then rubbing her beautiful face Dhatreyika said to the charioteer Indrasena. "Disregarding the five Indra like princess

Jayadratha has carried away Krishna by force. The way pursued by him still exists for the broken branches of the trees have not yet disappeared.

18. Therefore turn your cars and follow her speedily for the princess has not gone far by this time. Taking your handsomely made precious bows and quivers.

21. O warriors gifted with the strength of Indra and highly precious shafts, quickly proceed in quest of her, lest overpowered by meanness and violence and being beside herself and with a dried mouth, she may give up her person to an unworthy person as the sanctified oblation is thrown into a mass of ashes. Let not the clarified butter be poured into an unigniting fire of paddy chaff and a garland of flowers be thrown into a cremation ground. Let not the Soma juice of a sacrifice be licked up by a dog through the carelessness of the officiating priest. Let not the lily be ruthlessly torn by a jackal walking for its prey in the deep forest.

22. Let no mean man touch with his lips the brilliant and charming face of your wife, delightful as the rays of the moon, having high nose and beautiful eyes like a dog licking ghee kept in a sacrificial pot. Go speedily by this way and let not time go before you."

**Yudhishtira said :**

23. Go away, O gentle woman and govern your tongue; kings or princes who are inflated with the possession of power, are sure to come to grief.

**Vaishampayana said :**

24. Saying this, they speedily went, wending the way pointed out to them, sighing hot and hard like snakes and twanging their large bows.

25. Then they saw dust raised by the hoops of the steeds belonging to his (Jayadratha's) soldiers; they saw also Dhaumya in the midst of (his) infantry bewailing and asking Bhima to go quickly.

26. Then with hearts not depressed the princes, consoling Dhaumya said, "Go back cheerfully", then they rushed furiously towards that army like hawks swooping down on their prey.



27. Endued with the strength of Indra, they had grown furious at the insult offered to Draupadi; but their anger was inflamed (the more) seeing Jayadratha and their sweet heart-seated in his car.

28. Vrikodara, Dhananjaya, the twins and the king, those mighty bowmen called out to the king of Sindhu to stop; (at which) the enemies lost all knowledge of directions.

## CHAPTER 270

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The words of Draupadi

**Vaishampayana said :**

1. Thereupon on beholding Bhimasena and Arjuna, the Kshatriyas, inflated, sent up a terrible shout in that forest.

2. Beholding the standards of those foremost of Kurus the wicked-minded king Jayadratha, losing all heart, said to Yajnaseni, who was seated on the car and was shining in her effulgence.

3. "Five great heroes are coming, O Krishna, me-thinks they are your husbands; as you know them well, O you of fair hairs, point out which of them rides which car?"

**Draupadi said :**

4. "Having committed such an heinous deed that will shorten your life, of what use, O fool, it will be now to know the names of those great heroes; as my heroic husbands have come, none of you shall be left alive in battle.

5. Still, as you, being on the point of death, have asked me, I shall relate it for such is the duty; seeing Dharmaraja with his younger brothers I have not the slightest anxiety or fear from you.

6. (He) at whose flag-staff, two beautiful and sonorous tabors, Nanda and Upananda are always played upon, knows very well the propriety of his own acts. Successful men always follow him.

7. He has a complexion like the colour of pure gold, high nose, large eyes and is of a thin make; people call my husband Yudhishtira, the son of Dharma and the foremost of Kurus.

8. That pious, heroic man gives life even to his enemy who seeks his shelter; therefore, O

fool, leaving off your weapons and with folded hands, run quickly to him for your own safety.

9. The one, whom you see seated on the car, with long arms and tall as the Shala tree biting his lips, contracting his forehead so as to bring his two eye-brows close together, is my husband by name Vrikodara.

10. Plump, strong, well-trained and powerful horses of best breed draw that heroic's chariot; his actions are super-human; he is known on earth by the name of Bhima.

11. Those who offend him are never allowed to live; he never forgets his enemy; on come pretext or other he takes revenge; and even after that he is not pacified.

12. That foremost of bow-men, intelligent, illustrious, self-controlled and reverencing the old and heroic amongst men, is the brother and disciple of Yudhishtira. He is my husband by name Dhananjaya.

13. He never relinquishes virtue out of fear, lust or anger; he never commits a cruel deed; that son of Kunti has the energy of fire, can withstand every enemy and represses his foes.

The other youth, proficient in Dharma and Artha, who always removes the fear of the afraid, who is gifted with high wisdom, who is protected by all the sons of Pandu, who is dearer to them even than their life, for his unflinching devotion, is my husband, the heroic Nakula.

16. That intelligent and great one, having Sahadeva for the second, is light-handed and an expert in the use of swords. O stupid man, you shall see to day his exploits in battle like those of Indra in the army of Daityas. Heroic, well-skilled in weapon, intelligent, wise, ever satisfying the king, the son of Dharma,

17. Effulgent like the rays of the moon, the favourite and the youngest born of the Pandavas, equal to whom in intelligence no man exists or in eloquence in the midst of the assembly of the wise.

Heroic, ever wrathful, intelligent and wise, Sahadeva is my husband. He would rather rush into fire or give up his life than say anything against religion and morals. That high-minded one always abides by the duties of the Kshatriyas, is dearer than her life to Kunti and heroic amongst men.

When the sons of Pandu will kill your heroes in battle you will see your army in the wretched condition of a ship on the sea wrecked with its freight of jewels on the back of a whale.

20. I have thus described to you the prowess of the Pandavas, foolishly disregarding whom you have acted so. If you can escape unhurt from them you will then obtain a new lease of life.

**Vaishampayana said :**

21. Then those five sons of Pritha, each like Indra himself, growing angry and leaving the terrified foot-soldiers only who were begging for mercy, attacked furiously on all sides the charioteers darkening the very air with a thick shower of shafts they discharged.

## CHAPTER 271

### (DRAUPADI HARANA PARVA)-

#### Continued

#### The flight of Jayadratha

**Vaishampayana said :**

1. In the interval, the king of Sindhu was commanding the princes saying, "Halt, strike, march quick."

2. Then there arose a dreadful noise in the encounter when the soldiers saw, Bhima, Arjuna and the twin brothers with Yudhishtira.

3. Seeing those powerful heroes like dreadful tigers the heroes of Shibi, Sauvira and Sindhu tribes lost heart.

4. Then armed with a mace made entirely of Shaikya iron and coated with gold, Bhimasena rushed towards the Saindhava king doomed to death.

5. Thereupon quickly encircling Vrikodara with mighty charioteers Kotikasya interposed between and separated the combatants.

6. And although assailed by many clubs and iron shafts hurled at him by the mighty arms of hostile heroes, Bhima did not waver for a moment.

7. But he slew, with mace, an elephant with its driver and fourteen foot-soldiers fighting in front of a Jayadratha's chariot.

8. Wishing to seize the Sauvira king, Partha too killed five hundred brave mountaineers fighting in the van of the Sindhu army.

In the twinkling of an eye the king himself destroyed, in that encounter, the flowers of the Sauviras.

10. And Nakula was seen there coming down from the chariot, with a sword in hand and scattering in no time the heads of the battalions fighting on the rear like a cultivator sowing seeds.

11. From his chariot, Sahadeva began to cut down with his iron arrows, many heroes fighting on elephants like birds dropped from the branches of a tree.

12. Thereupon descending from his huge car Trigarta, with bow in hand, slew the four horses of the king with his mace.

13. Seeing the enemy approach so near and fighting on foot the pious king Yudhishtira, the son of Kunti, pierced his breast with a crescent-shaped shaft.

14. Thus struck on the breast that hero began to vomit blood and fell down on earth like an uprooted tree by the side of Pritha's son.

15. Having his horse thus slain the pious king, with Indrasena, descended from his chariot and got upon the huge car of Sahadeva.

16. Then singling out Nakula, the two heroes Kshemankara and Mahamukha began to hurl at him from both sides with keen-edged arrows.

17. With two arrows however the son of Madri succeeded in killing those two heroes who had been pouring on him a shower of arrows like clouds in rains.

18. Going to the front of Nakula's chariot, Suratha, the king of Trigarta, expert in driving elephants, caused it to be dragged by the elephant of which he mounted.

19. Little afraid at this, Nakula jumped out of his car and securing an advantageous position, stood, shield and sword in hand immovable as a hill.

20. Thereupon desiring to kill Nakula at once Suratha goaded his huge and infuriated elephant with its trunk upraised (to rush towards him).

21. But he with his sword cut off from his head both trunk and tusks when the elephant came near him.

22. Then emitting a loud noise that elephant, clad with mail, fell headlong upon the ground crushing its riders by its fall.

23. Performing that great exploit the heroic and mighty car-warrior, son of the Madri, ascending Bhimasen's car, got some rest.

24. Beholding the prince Kotikasya rush to the battle, Bhima, with a horse shoe shaft, sundered the head of his charioteer.

25. The king could not perceive that his charioteer had been slain by the mighty-armed (enemy). The horses, no longer restrained by the driver, ran about hither and thither in the battle field.

26. The Pandava Bhima, the foremost of heroes, slew, with a bearded arrow, that prince who had lost his chariot and was flying from the battle-field.

27. With his sharp crescent-shaped shafts Dhananjaya also cut off the heads and bows of all the twelve Sauvira heroes.

28. That great warrior slew with shafts in battle, the leader of the Ikshvakus, the army of the Shibis, Trigarta and Saindhava.

29. Many elephants with flags and great cars with standards were seen to have been destroyed by Savyasachi.

30. There lay covering the entire field of battle heads without trunks and trunks without heads.

31. Dogs, heroes, ravens, crows, falcons, jackals and vultures feasted on the flesh and blood of the heroes killed in the battle-field.

32. Beholding his warriors slain, Jayadratha, the king of Sindhu became terrified and anxious to run away leaving Krishna behind.

33. Getting Draupadi down, the wretch, in the confusion, fled away for life following the same forest path by which he had come.

34. Beholding Draupadi with Dhaumya walking before, the pious king Yudhishtira made her taken up on the car by the heroic Sahadeva, the son of Madri.

35. After Jayadratha had fled away Vrikodara, with Narachas, slew all those soldiers who were running away, marking (each one of them).

36. Beholding Jayadratha fled, Savyasachi asked Bhima to desist from killing the remnant of the Saindhava army.

**Arjuna said :**

37. I do not see Jayadratha in the battle-field through whose folly we have met with this misfortune.

38. Seek him out; may good betide you. What is the use of killing these soldiers? Why are you bent upon this useless business?

**Vaishampayana said :**

39. Being thus accosted by the intelligent Gudakesha, Bhimasena, skilled in speech, turning to Yudhishtira, said,

40. "Many of the enemy's heroes have been slain; others have fled away to various directions; taking Draupadi with you, O king, return home.

41. O king of kings, O king, reaching hermitage with the twins and the high-souled Dhaumya console Draupadi.

42. I shall not let along the stupid king of Sindhu even if he finds shelter in the nether world or is supported by Indra himself.

**Yudhishtira said :**

43. O you of mighty arms, remembering our sister Dushala and the illustrious Gandhari, the wicked-minded Saindhava should not be slain by you.

**Vaishampayana said :**

44. Hearing those words Draupadi was excited; that bashful, angry and intelligent (lady) said to her husbands Bhima and Arjuna.

45. "If you wish to encompass my pleasure, that vile, wretch of a man, the wicked-minded, infamous and despicable king of the Saindhava race should be killed by you.

46. The enemy who carries away one's wife or wrests his kingdom, should by no means be forgiven in battle even if he craves for mercy."

47. Having been thus addressed those two foremost of men went where Saindhava was; taking Draupadi with him, the king alone with his priest returned.

48. Entering the hermitage he saw it covered with the seats for the ascetics, filled with their disciples and graced with the presence of Markandeya and other Brahmanas.

49. While those self-controlled Brahmanas where lamenting for Draupadi, the greatly wise (king) with his wife and brothers joined them.

50. Beholding the king then return, having vanquished the Sindhu and Sauvira princes and taken Draupadi, they were delighted.

51. Encircled by them the king sat there and the good Krishna, alone with the twins, entered the hermitage.

52. Hearing that the enemy has gone only two miles Bhima and Arjuna spurred their horses to greatest speed in pursuit of him.

53. The heroic Arjuna performed a wonderful feat by killing the horses of Saindhava, which were at a distance of two miles.

54. Armed with celestial weapons and undaunted by difficulties he performed this difficult work with weapons inspired with Mantras.

55. Then the two heroes Bhima and Arjuna rushed towards the terror-stricken king of Sindhu whose horses had been killed and who was perplexed in mind.

56. Beholding his own horses slain and Dhananjaya perform such a greatly powerful exploits Saindhava was greatly sorry.

57. Determined on flying away he followed the same forest path by which he had come. Beholding Saindhava thus engaged in flying away.

58. The mighty-armed Falguna, following him, said "with such prowess how could you desire to take away a female by force?"

59. Desist, O princes it does not behoove you, leaving your followers in the midst of enemies, to take to your heels?

60. (Although) addressed by Partha thus Saindhava did not return. Saying "Wait, wait! the mighty Bhima all on a sudden overtook him. But the merciful Partha said, "Don't kill him."

## CHAPTER 272

### (JAYADRATHA VIMOKSHANA PARVA)

**Vaishampayana said :**

1. Beholding the two brothers with upraised weapons, Jayadratha, desirous of living, stricken sorely with grief, ran away speedily and coolly.

2. But getting down from his chariot the powerful Bhimasena pursued him speedily, who had thus taken to his heels and seized him by the hair of his head.

3. Holding him up Bhima again crushed him on earth; then taking the king by the head, he knocked him about.

4. When regaining his consciousness he expressed his desire of getting up the mighty-armed heroes kicked him on the head.

5. Bhima struck him on the breast with his knees and fists; and thus assailed the king soon lost his consciousness.

6. Falguna prevented the wrathful Bhimasena by reminding him of what the Kaurava king had said on behalf of Duhshala.

**Bhima said :**

7. "This vilest and foolish man has done a great injury to Krishna who does not deserve it; so he does not deserve to live.

8. But what can I do? The king is always merciful and you too, out of childishness, are always preventing me."

9. Having said this Vrikodara, with his crescent-shaped arrow, shaved the hair of the king's head keeping five tufts at five places. But (Jayadratha) did not utter a word.

10. Thereupon Vrikodara said to the king, "O fool, if you wish to live, listen, I shall tell you the means.

11. In public meetings and open courts you should always say that you are our slave; (if you can make this condition) I can give you your life. This is the custom of the victorious."

12. Being thus treated the king Jayadratha said to that best of men, Bhima, who beautifies the battle-field "So be it."

13. Thereupon taking him who was unconscious and besmeared with dust Partha and Vrikodara placed him on the chariot.

14. Thereupon placing him on the car, Bhima, followed by Partha, reached the hermitage and approached Yudhishthira who sat in the middle.

15. Bhima showed him Jayadratha who was in that plight. Seeing him, the king smilingly said "set him at liberty,"

16. Bhima said to the king, "Tell Draupadi, that this vile man has become the slave of the Pandavas."

17. Thereupon his eldest brother said to him a affectionate terms. "If you have any regard for me let him be free."

18. Beholding Yudhishtira Draupadi also said to Bhima, "Release him who is the slave of the king and whom you have disfigured by leaving five tufts on his head."

19. Being released he approached and bowed to the king Yudhishtira; and seeing the ascetics there, he, beside himself, saluted them all.

20. Beholding Jayadratha supported by Savyasachi, the kind king Yudhishtira, Dharma's son, said to him,

21. "You are a free man, go, I release you; but do not commit any such thing again. Fie on you! You wanted to take away a female by force, although you are so weak and powerless.

23. What other vile man, except you, would think of doing this again?" Knowing that he had lost heart and looking at that perpetrator of evil deed, the foremost of Bharatas and king of men showed mercy (saying), "May your heart grow in virtue, never think of doing any such impious deed.

24. O Jayadratha, go now in peace with your charioteers, cavalry and infantry." Being thus accosted he was filled with shame; then bending low his head,

25. And stricken with sorrow the king, O Bharata, went to the gate of the Ganges. Then seeking the shelter of the deity Virupaksha, the lord of Uma.

26. He engaged in great austerity and Shiva was pleased with him. Being pleased the three-eyed deity himself brought his offerings.

27. The Deity conferred upon him a boon and hear, how he took it, "May I be able to vanquish in battle all the five sons of Pandu on their chariots."

29. This the king said to the god but he said "this cannot be." You shall once check them in battle who are unconquerable and are not capable of being slain, except the mighty-armed Arjuna who is the lord of the celestial incarnate named Nara. He carried on devout penances in Badari and is backed by Narayana.

30. He is unconquerable by all men even by the celestial; I myself have given him the celestial shaft Pashupata. He obtained from the Lokapalas thunderbolt and other mighty shafts.

31. The great god Vishnu, the Infinite Spirit, the Lord preceptor of the celestial, is the unmanifest, Pradhana Purusha, the soul of the

universe and has His manifestation in the universe.

32. At the end of the Yuga, assuming the form of the all consuming fire he burnt down the universe, with mountains, seas, islands, hills, woods and forest.

33. After he had consumed the region of the Nagas who range in the region underneath the earth, huge clouds of many colours were seen in the sky.

34. Loud sounding accompanied by lighting and spreading all over the sky.

35. Then filling all quarters with showers thick as axles of cars they extinguished that all-consuming fire.

40. When at the end of the four thousand Yugas the earth was over flooded with water like one vast ocean and all mobile and immobile creatures were silenced to death, the sun, moon and the winds were all destroyed and the universe was shorn of planets and stars, the supreme being, Narayana, who is beyond the perception of senses and is adorned with a thousand heads eyes and ears, longed for rest. The dreadful serpent Shesha, having thousand heads and the lustre of ten thousand suns and white as the Kunda flower or the moon or a string of pearls or the white lotus or milk, of fibres of lotus, became His conch. There the Divine Lord slept on the bosom of the deep enveloping all quarters with nocturnal darkness.

41. When His creative faculty was excited he awoke and saw the universe void of everything. In this connection there is a Sloka recited (throwing light on the word) Narayana.

42. The water was the body of the (Rishi) Nara and we hear it called Nara; and because it formed his resting place he is called Narayana.

43. As soon as the Eternal deity engaged in thought for the creation of progeny a lotus sprang up from the navel of the Divine Lord.

44. Thereupon arose from the lotus navel the four-headed deity Brahma; there on the lotus sat all on a sudden the Grandfather of the creatures.

45. Seeing the universe entirely blank he created after him and from his mind the nine great ascetics Marichi and others.

46. They also seeing the same thing created Yakshas, Rakshasas, Pishachas, reptiles, men and all mobile and immobile creatures.

47. There are three states of the supreme being; in the form of Brahma, he is the creator, in the form of Vishnu, he is the preserver and in the form of Rudra he is the destroyer.

48. O king of Sindhu, have you not heard of the marvellous exploits of Vishnu recounted to you by the ascetics and Brahmanas well-versed in the Vedas?

50. While the entire surface of the earth was converted into a vast expanse of water, with only one sky above it, the lord, like a fire-fly at night during the rainy season, moved about here and there in search of a permanent footing for re-establishing the earth.

51. Beholding the earth submerged in water he made up his mind to rescue it (He thought) "Assuming what form shall I rescue the earth from water?"

52. Thus thinking in his mind and seeing with his divine eyes he thought of the shape of a boar fond of sporting in water.

55. Assuming the form of a sacrificial boar, effulgent and instinct with the Vedas, ten yojanas in length, with pointed tusks, having the hue of dark clouds, a body huge as a mountain and roaring like the muttering of clouds, the Lord went into the water, raised up the Earth with one of its tusks and replaced it in its proper place.

Again assuming a wonderful form, half-lion, half-man, the mighty armed Lord, squeezing his hand, went to the court of the king of Daityas. The first man of the Daitya race, the enemy of the celestial, the son of Diti, beholding this wonderful form, became worked up with anger and his eyes became red.

59. Hiranyakashipu, the heroic son of Diti and the enemy of the celestial adorned with garlands and looking like a mass of dark clouds, rushed on that Being half lion, half man, with an uplifted mace in his hand.

60. Then approaching him, that king of beasts, half lion, half man, immediately rent him with his sharp claws.

62. Having thus slain the king of Daityas, the killer of his enemies, for the behalf of creatures, the lotus-eyed, effulgent lord, again took his birth as Kashyapa's son in the womb of Aditi. At the expiration of full one thousand years she was delivered of that excellent conception.

He became of dwarfish stature, with bright eyes and of the complexion of the rain-charged clouds. He had the ascetic staff and Kamandalu (water pot) in his hand and was adorned with the mystic mark of Srivatsa on his breast.

64. The Lord wore matted locks, the sacrificial thread and was stout, beautiful and effulgent.

65. With the help of Brihaspati he entered into the sacrificial ground of Bali, Beholding his dwarfish stature Bali laughed and said,

67. "I am pleased on seeing you, O Vipra, tell me what can I give you." Being thus accosted by Bali the dwarf replied. Saying "may good betide you" the Deity smilingly said to Bali, "O king of Danavas, give me land to cover my three footsteps."

68. Delightedly Bali gave what that highly powerful Vipra wanted. Thereupon while measuring the space Hari assumed a highly wonderful form.

69. With his three foot-steps he immediately covered the entire earth then the eternal deity Vishnu gave the earth to Shakra.

70. This history which I have just related is known as the incarnation of the dwarf; from him all the celestial came into being and the universe is called Vaishnavā (or pervaded by Vishnu).

71. For the suppression of the impious and the protection of virtue he has taken his birth amongst men in the race of the Yadus.

72. That Divine Vishnu is now called Krishna. That unborn Deity, without beginning or end, is adored by the world.

73. These are his achievement, O Saindhava, whom the wise thus describe. They call him the unconquerable Krishna, with conch, discus and club in his hands.

74. The Deity has the mystic mark of Srivatsa, is clad in yellow silken raiment and is the best of those versed in the use of weapons. (Arjuna) is protected by such Krishna.

75. The graceful, lotus-eyed deity of incomparable prowess, the slayer of hostile heroes in his help and he rides with Partha in the same chariot.

76. Even the celestial with great difficulty cannot defeat him; how can again a man vanquish Partha in battle?

77. Leaving him alone you shall for one day defeat the army of Yudhishtira, O king, with your four enemies.

**Vaishampayana said :**

78. Having said this to the king, Hara, the destroyer of all sins, Uma's lord, Pashupati, the destroyer of (Daksha's) sacrifice, the slayer of Tripura.

80. He, who had taken out the eyes of Bhaga encircled by his dwarfish haunch-backed and dreadful followers, with fearful eyes and ears and uplifted weapons, Traymbaka, having Uma as his help, disappeared.

81. The vicious-minded Jayadratha too repaired to his own house, the Pandavas too lived in the forest of Kamyaka.

## CHAPTER 273

### (RAMOPAKHYANA PARVA)

#### The question of Yudhishtira

**Janamejaya said :**

1. Having suffered such misery consequent upon Draupadi's being carried away what did those Pandavas, the foremost of men, do?

**Vaishampayana said :**

2. Having thus released Krishna and vanquished Jayadratha, the pious king Yudhishtira took his seat by the side of the ascetics.

3. Amongst those great ascetics who were expressing their sorrow on hearing (of the incident) the descendant of Pandu, addressing Markandeya, gave vent to the following.

**Yudhishtira said :**

4. O venerable sir, amongstst the ascetics and the celestial, you are reputed to have the fullest knowledge of both the past and future. I have a doubt in my mind, I shall ask you, (kindly) solve it.

5. This lady is the daughter of Drupada and has sprung from the sacrificial altar. She is not begotten of flesh; she is the mighty and illustrious daughter-in-law of the high-souled Pandu.

6. Me-thinks, Time and Destiny, instituted by the Deity, are inevitable to creatures and cannot be warded off.

7. How could (such a misfortune) overcome such a pious, chaste wife of ours, abiding by

virtue, like a false accusation of theft against an honest man?

8. Draupadi has not committed any iniquity or heinous deed; she has always practised highest virtues towards the Brahmanas.

10. The foolish king Jayadratha took her away by force; on account of this violence on her that sinful man has got his hair shaved off and has met with defeat in battle along with his soldiers. True it is, that we have rescued her after slaying the army of Saindhava.

11. Forsooth this disgrace, of our wife, being carried away during a moment of carelessness, has sullied us. This forest life is full of miseries; we live on chase. Though we live in forest we (always) injure the dwellers thereof. This banishment of ours is owing to our deceitful relatives.

12. Is there any one indeed who is more unfortunate than I am. Have you heard or seen of any such man before.

## CHAPTER 274

### (RAMOPAKHYANA PARVA)-Continued

#### The story of the birth of Rama and Ravana

**Markandeya said :**

1. O foremost of the Bharatas, an incomparable calamity was met with by Rama. His wife Janaki was carried away by force by the Rakshasas.

2. Resorting to Maya and having slain the vulture Jatayu, the vicious-souled Ravana, the king of Rakshasas (carried her away) from the hermitage.

3. Constructing a bridge over the ocean and burn in down Lanka with sharp shafts, by the help of Sugriva, Rama brought her back.

**Yudhishtira said :**

4. In what family was he born? How was his mighty and prowess? Whose son was Rama? What enmity had he with him?

5. Oh Sir, relate all this to me. I wish to hear the story of Rama of unwearied actions.

**Markandeya said :**

6. There was a great king in the family of Ikshvakus by name Aja. His son was Dasharatha, who was pure and ever devoted to the study of the Vedas.

7. He had four sons well-versed in Dharma and Artha namely Rama, Lakshmana, Shatrughna and the mighty Bharata.

8. Rama's mother was Kausalaya, Bharata's mother was Kaikeyi and Sumitra was the mother of Lakshmana and Shatrughana, the repressors of enemies.

9. O lord, Janaka was the king of Videha and his daughter was Sita. Tvashtri himself created her wishing to make her the beloved queen of Rama.

10. I have thus recounted to you the birth of Rama and Sita; O lord of men, I shall now describe the birth of Ravana.

11. Prajapati himself, the self-create, the creator, the Lord of creatures, of great exertions, is the grand-father of Ravana.

12. Prajapati had a favourite son born of his mind by name Pulastya; and he had a powerful son begotten of cow by name Vaishravana.

13. Leaving his father he went to his grand-father. Accordingly worked up with anger, O king, he created a second self of himself.

14. Thereupon for wrecking vengeance on Vaishravana in great anger that regenerate one, with half of his own self, created Vaishravana.

15. (However) pleased, the grand-father conferred on Vaishravana immortality, the sovereignty of all wealth and guardianship of one of the quarters.

16. The friendship with Ishana and a son named Nalakubera. He created Lanka as his capital protected by Rakshasas.

17. The Lord gave him a chariot coursing at will by name Pushpaka, the sovereignty over he Yakshas and the supremacy over kings.

## CHAPTER 275

### (RAMOPAKHYANA PARVA)-Continued

#### The story of the birth of Rama and Ravana

Markandeya said :

1. The ascetic Vishrava, who was begotten of the half body of Pulastya, with great anger began to look upon Vaishravana.

2. Knowing that his sire was angry with him, Kubera, the lord of Rakshasas, always tried to please him, O king.

3. Living in Lanka that king of kings, borne on the shoulders of men, sent three Rakshasis to wait upon his father.

4. O foremost of the Bharata, they, well-versed in the art of singing and dancing, always engaged in encompassing the pleasure of the high-souled Rishi.

5. O lord of the world, O king, Pushpotkata and Raka and Malini, slender waisted, vied with one another in pleasing him.

6. Being pleased with them, the high-souled sage conferred boons on them-and on each of them sons like Lokapalas according to their desire.

7. He begot on Pushpotkata two sons, the lords of the Rakshasas, Kumbhakarna and the ten-headed (Ravana) both unequalled in prowess on earth.

8. On Malini he begot one son named Vibhishana; on Raka he begot one son and one daughter named Khara and Shurpanakha.

9. In beauty Vibhishana surpassed them all; he grew very pious and used to perform rites.

10. That foremost of Rakshasas, the ten-headed (Ravana) became the greatest of them all; highly energetic, powerful and gifted with great strength and prowess.

11. The Rakshasa Kumbhakarna was the most powerful in battle; he was fierce, terrible and a perfect master of the arts of illustration.

12. Khara was proficient in archery, inimical towards Brahmanas and used to eat flesh; Shurpanakha used always to put impediments in the performance of ascetic observances.

13. All those heroes, well-versed in the Vedas and intent on the performance of religious rites, lived with their father in the Gandhamadana mountain.

14. There they saw Vaishravana seated with their father possessed of wealth and carried by men.

15. Possessed by jealousy they made up their mind to perform devout penances; and they pleased Brahma with severest ascetic penances.

16. Subsisting on air only surrounded by five sacred fires and engaged in meditation the ten-headed Ravana remained standing on one leg for a thousand years.



18. Lying down on earth and with restricted diet Kumbhakarna was engaged in penances; the wise and noble Vibhishana, fasting and living on dry leaves, engaged in meditation and practised devout penances for as long a period.

19. Khara and Shurpanakha with delighted hearts waited upon and protected them who were thus engaged in devout penances.

20. After the completion of a thousand years the invincible ten-headed, cutting off his ten heads, made them an offering to the sacred fire. The Lord of the universe was pleased with this act.

21. Thereupon Brahma, going there himself, made them desist from ascetic observances by promising to confer upon each one of them boons separately.

**Brahma said :**

22. I am pleased with you, desist, O sons and pray for boons; all your desires, with the exception of immortality only, will be fulfilled.

23. As you have given your heads to fire from great ambition, they will again adorn your body as before, according to your desire.

24. There will be no disfigurement in your person; you shall be able to assume any person according to your desire, you shall always vanquish your enemies in battle.

**Ravana said :**

25. May I never meet with defeat at the hands of Gandharvas, celestial, Kinnaras Asuras, Yakshas, Rakshasas, Nagas and all other creatures.

**Brahma said :**

26. You shall have no fear from those of whom you have mentioned except from men; may good betide you; this has been ordained by me.

**Markandeya said :**

27. Thus accosted the ten headed Ravana was greatly delighted; on account of his perverted understanding, the man-eating (demon) disregarded human beings.

28. In the same way the grandfather addressed Kumbhakarna also; his reason being clouded by darkness he prayed for long lasting sleep.

29. Saying "So it shall be" he said to Vibhishana, "pray for a boon, O my son, I have been repeatedly pleased with you."

**Vibhishana said :**

30. Even in great calamity may I have no inclination for impiety; ignorant, as I am, O lord, may the light of divine knowledge appear before me.

**Brahma said :**

31. O repressor of your enemies, as your mind is not inclined to impiety, although you are born as a Rakshasas, I grant you immortality.

**Markandeya said :**

32. Having obtained this boon, the ten-headed Ravana defeated Kubera in battle and wrested from him the sovereignty of Lanka.

33. That Divine one leaving Lanka and followed by Gandharva, Yakshas, Rakshasas and Kinnaras went to live on the mountain Gandhamadana.

34. By force Ravana took from him the chariot Pushpaka. Vaishravana then cursed him, "This will not carry you;

35. It will carry him who will kill you in battle; as you have insulted me who am your adorable, you shall soon die."

36. Always wending the way of the pious, those virtuous-souled Vibhishana, endowed with great glory, followed him, O great king.

37. Then pleased with his younger brother, the Divine king of wealth, conferred upon him the command of the Yaksha and Rakshasa hosts.

38. The man-eating and highly powerful Rakshasas and Pishachas, having assembled together, installed the ten-headed Ravana as their king.

39. The terribly powerful, ten-headed (Ravana) assuming form at will and capable of going through the sky, attacked the gods and demons and took away by force from them their valuable property.

40. Because he had terrified all creatures he was called Ravana. And the ten-headed demon, capable of having any might at will, struck terror even to the very gods.

## CHAPTER 276

### (RAMOPAKHYANA PARVA)-Continued

#### The origin of monkeys

**Markandeya said :**

1. Thereupon the Brahmarshis, the Siddhas, the celestial, saints, with Havyavaha as their spokesman, sought the protection of Brahma.

2. The highly powerful, ten-headed son of Vishrava cannot be slain for the boon, that was given him before by you.

3. The mighty powerful one is oppressing the creatures in every possible way; therefore save us, O lord; there is none else except you to save us.

**Brahma said :**

4. O Vibhavas, he cannot slain in battle either by the celestial or the Asuras I have already ordained what is necessary for this purpose. But his death is near.

5. For this purpose and at my command the four-headed god has already been incarnated; Vishnu, the foremost of repressors, shall accomplish this.

6. In their presence then the Grandfather said to Shakra, "You also take your birth on earth, with all these celestial.

7. You all beget on monkeys and bears heroic and powerful sons capable of assuring forms at will to help Vishnu."

8. At this, the celestial, the Gandharvas and the Danavas quickly assembled to consult as to how they should be born on earth according to their respective parts.

9. In their presence the Deity, conferring boons commanded a Gandharvi named Dundubhi saying, "Go there for accomplishing this object."

10. Hearing the words of Grandfather, Dundubhi became born on earth as the haunch-backed Manthara.

11. And all the leading celestial, Shakra and others begot offspring on the wives of the foremost of monkeys and bears.

12. They all took after their fathers, in strength and fame; they were capable of breaking down mountain summits and their weapons were trees of Shala and Tala.

13. Their bodies were as hard as adamant and they were all endued with very great strength; they were all skilled in the art of warfare and could summon any amount of strength at their will.

14. They were gifted with the strength of an Ayuta elephants and were like the wind in speed; some of them lived wherever they liked; others lived in woods.

15. Having ordained all this the worshipful creator instructed Manthara as to what she should do.

16. Understanding his words she, quick as thought, did accordingly. She moved about here and there fanning quarrels.

## CHAPTER 277

### (RAMOPAKHYANA PARVA)-Continued

#### The exile of Rama into the forest

**Yudhishtira said :**

1-2. Your worshipful self has related (to me) separately of the birth of Rama and others. O Brahmana, I am (now) desirous of hearing of the cause of their exile. Tell me, O Brahmana, why the heroic sons of Dasharatha, the brothers Rama and Lakshmana, departed to the forest, together with the renowned Maithili (Sita, daughter of the king of Mithila).

**Markandeya said :**

3. O King, Dasharatha, always devoted to religion and given to (the performance of) religious ceremonies and engaged in ministering to the comforts of his elders, was (very) glad at the birth of his sons.

4. Those sons of his, gradually grew up in strength, obtained mastery over the Vedas together with all their mysteries and became skilled in the science of weapons.

5. When after having observed the Brahmacharya vows, they got married. Dasharatha, O king, became (very) pleased and happy.

6. (And) amongst them his intelligent eldest son, who gladdened the heart of his father and delighted his subjects, was named Rama on account of his sweet disposition.

O Bharata, then that wise monarch considering himself far too advanced in age (to look after worldly affairs), for the installation of Rama as the prince regent; consulted with his righteous ministers and priests.

13. And all those best of advisers thought that it was the proper time (for the purpose). O descendant of the Kurus, king Dasharatha was greatly pleased on beholding his son (Rama) of red eyes and mighty arms, endued with the gait of an elephant mad (with exuberance of spirits), of long arms and broad chest, having blue and curly hair, blazing with beauty, brave as Shakra in battle, versed in all the religious duties, wise as Brihaspati, an object of adoration with all his subjects, proficient in every science and art, of subdued passions, pleasant to the eye of even his enemies, the chastiser of the wicked, the protector of the virtuous, endued with high intellect, invincible, ever victorious and never vanquished and the enhancer of the joy of (his mother) Kausalya.

15. That highly energetic and powerful one (Dasharatha) thinking of the qualifications of Rama, was well-pleased and (thus) addressed his priest, "O Brahmana, this night the constellation Paushya being in the ascendant, will be a highly auspicious time. Let therefore my attendants collect materials (for the inauguration) and let Rama also be invited."

16. Hearing these words of the king, Manthara (the maid of Kaikeyi) went to Kaikeyi and addressed her these words suited to the occasion.

17. O Kaikeyi, your great ill-luck has today been proclaimed by the king. O unfortunate one, may a fierce and angry venomous snake bite you.

It is indeed Kausalya who is fortunate in as much as her son will be installed. Where is your good fortune since your son will not obtain the kingdom?

20. O hearing these words of (Manthara), Kaikeyi with her waist resembling the middle of a Dambura, decked with all sorts of ornaments and wearing a highly beautiful appearance, sought her lord in a secluded place and making a show of love, smilingly spoke these sweet words.

21. "O king, you are (always) firm in your promise. Formerly you promised me a boon. Do

you grant it now and thereby save yourself the sin of an unredeemed promise."

**The King said :**

22. "I am ready to grant you any boon you like. Is there anybody to be slain that does not deserve death or is there any one to be set at liberty who is imprisoned?"

23. Whom shall I heap riches upon and whom shall I deprive of his wealth? Everything on earth belongs to me except what is possessed by the Brahmanas.

I am, in this world, the king of all kings and the guardian of the four orders, O fortunate one, express your desire without delay".

25. Listening to these words of the king and binding him to his promise, she, well aware of her influence over him, spoke these words,

26. "Let Bharata be installed with the materials brought for Rama and let Raghava depart to the forests."

27. O the best of the Bharata, on hearing this disagreeable speech of terrible significance, the king weighed down with grief, could not speak anything.

28. Learning that his father has been thus promise-bound and considering that the king's truth ought to remain inviolable, the virtuous and powerful Rama went into the forests.

29. And, may you be blessed, he (Rama) was followed by the prosperous Lakshmana, the foremost of bowmen and his wife Sita, the princess of Videha and daughter of Janaka.

30. Then Rama having departed to the forest, Dasharatha, following the eternal law of time, gave up the ghost.

31. And seeing that Rama had left for the forest and that the king had breathed his last, Kaikeyi causing Bharata to be brought, addressed to him these words.

32. "Now that the king has gone to heaven and Rama and Lakshmana have left for the forest, accept this auspicious and extensive kingdom with all its thorns weeded out."

34. (Thereupon), the virtuous (Bharata) said to her "You have committed a very cruel deed by killing your husband and exterminating the family actuated by greed of wealth alone. O accursed (woman) of (our) family, hurling disgrace upon my head, fulfill your desire now."

Saying this to her mother, he gave free vent to his tears.

35. And vindicating his character before all the subjects, he set out, desirous of bringing back his brother Rama.

36. Placing, Kausalya, Sumitra and Kaikeyi in vehicle at the van (of his train), he set out with a sorrowful heart, accompanied by Shatrughna.

37. Vasishtha, Vamadeva, thousands of other Brahmanas and the people of the cities and the provinces, with an eager desire to bring Rama back.

38. (And he) found Rama together with Lakshmana in the (mountain) Chitrakuta bow in hand and wearing the garb of ascetics.

39. (But), being dismissed by Rama who was bent on obeying his fathers; words, he (Bharata) began to reign at Nandigram placing his brother's shoes before him.

40. And Rama too, afraid of the return of the people of the cities and provinces entered into the mighty forest of Dandaka near the hermitage of Sharabhanga.

41. Paying his adorations to Sharabhanga and taking refuge in the Dandaka, forest he began to dwell on the banks of the beautiful river Godavari.

42. While dwelling there, Rama had great enmity with Khara who had his abode in the Janasthana, on account of Shurpanakha.

44. The descendant of Raghu, devoted to virtue, slew fourteen thousands of Rakshasas on earth for the protection of the ascetics and the intelligent Raghava having slain the highly-powerful Khara and Dushana resorted peace to that sacred forest.

45. Those Rakshasas being slain, Shurpanakha with her nose and lips cut off returned to Lanka, the abode of her brother (Ravana).

46. Then that Rakshasas-woman senseless with grief and with marks of dry blood on her face, approaching Ravana, fell down at his feet.

47. Seeing her thus mutilated Ravana became senseless with rage and fired with anger and gnashing his teeth, rose up from his throne.

48. And dismissing his ministers he asked her in private "O gentle sister, who has made you so by despising and disregarding me?"

49. Who is he that having got a sharp spear has rubbed it all over his body? Who is he that is sleeping in peace and security, keeping a fire near his head?

50. Who is he that has trodden over a terrible snake? Who is he that has thrust his hand into the jaws of a maimed lion?"

51. While he was saying thus, sparks of flame issued out from his organs of senses like those that are emitted from the hollows of a tree on fire at night.

52. Then his sister informed him of the prowess of Rama causing the defeat of the Rakshasas led by Khara and Dushana.

53. Then king (Ravana) settling as to what course to adopt and making arrangements for the protection of his capital and consoling his sister, rose up in the air.

54. Crossing the mountains Trikuta and Kala he beheld the mighty ocean of deep waters, the abode of the Makaras (alligators).

55. Then Dashanana (Ravana, who had ten mouths) crossing it (the ocean) reached Gokarna the beloved place of the high-souled wielder of the trident (Shiva).

56. Then the ten-headed one went to his ex-minister Maricha who had long before at that very place adopted the mode of life led by the ascetics, through fear of Rama.

## CHAPTER 278

### (RAMOPAKHYANA PARVA)-Continued

#### The death of Maricha

Markandeya said :

1. Seeing Ravana come, Maricha accorded to him a respectful welcome by offering fruits and roots.

2. When he (Ravana) had been seated and rested awhile, that Rakshasa (Maricha), well aware of the proper mode of speech, sat beside Ravana, who was himself an eloquent speaker and humbly addressed him thus.

3. "Your complexion is not in its natural state. Is it all right with your Kingdom? Do your subjects render obedience to you (now) as they did before?"

4. O lord of the Rakshasas, what business has brought you here? Know it to be already

performed even if it be very difficult of fulfillment."

5. Ravana, whose heart was distracted with grief and anger, briefly told him of the acts of Rama and the steps that were to be taken.

6. On hearing Ravana, Maricha shortly told him "You must not provoke Rama, for I am well aware of his prowess.

Is there any body who can stand the fury of the arrows of that high-souled one? That most heroic mortal is the cause of my leading this ascetic life. What wicked-minded creature has given you this advice which will lead you to the very mouth of destruction?"

(On hearing Maricha) Ravana reproachfully replied to him in anger. "If you do not comply with my behests, you shall surely meet with death."

Maricha then considered (within himself) "since death is certain then it is preferable at the hands of a superior being. I shall do what he (Ravana) desires."

Then Maricha replied to the king of the Rakshasas. "What service shall I have to render to you? I shall (surely) do it even if I am not equal to it."

12. (There at) the ten-headed one replied to him "go and tempt Sita wearing the form of a deer with golden horns and a golden skin. It is certain that on beholding you she will send Rama after you".

When the descendant of Kakustha (Rama) will go away (after you) Sita will be under my control. I will then forcibly take her away. (And then) that wicked-minded being (Rama) will die in consequence of the loss of his wife. Render to me this help."

Thus spoken to Maricha having performed his last rites (in anticipation of sure death) and with a heavy heart, followed Ravana who was going before him.

Then having got to the hermitage of Rama of untiring action, they both did as was arranged previously.

17. Ravana, assuming the shape of an ascetic with his head shaven and holding (in his hands) a triheaded staff and Maricha in the guise of a deer appeared on the scene. And Maricha showed himself to the princess of Videha in the form of a deer.

Driven by destiny, Sita sent Rama in pursuit of him. And Rama (too) with a view to please her, soon taking up his bow and instructing Lakshmana to protect her, went in pursuit of that deer.

Equipped with his bow, quiver and sword and with his fingers encased in the skin of Godha, Rama ran after that deer as Rudra followed the stellar deer (i.e. Prajapati, who in the guise of a deer followed his daughter, but Shiva cut off his head which became the constellation called Mrigashira i.e. the deer-head).

And that Rakshasa now appearing before him and then disappearing from his view. Allured Rama to a great distance. Rama, then, knew what that deer really was. The intelligent Raghava knowing him to be a Rakshasa, took up an arrow of infallible energy and killed him who wore the shape of a deer.

Struck by Rama's arrow, he, imitating the voice of Rama, began to cry piteously calling upon Sita and Lakshmana.

And (when) the princess of Videha heard those piteous cries, she was about to run towards the direction from which the sound came. Then Lakshmana spoke to her, "O timid lady, there is no reason for your fear. Who is able to strike Rama? O lady of sweet smiles, you will in a moment see your lord Rama."

26. Thus addressed, she, who was weeping aloud, from the weakness natural to her sex, began to suspect Lakshmana adorned with a spotless character. And that chaste woman, devoted to her husband, began to level against Lakshmana these harsh words,

"O fool, the desire which you cherish in your heart shall never be gratified. I will rather kill myself with a weapon or throw myself from the summit of a mountain or enter into fire, than forsaking my husband Rama live with such a mean wretch as you, like a tigress under the protection of jackal.

Thus addressed by her, Lakshmana who was devotedly attached to Rama and who possessed a noble character, shutting up his ears (with his hands) and armed with bow went out following the foot-prints of Rama. And without casting a single look upon her whose lips resembled a (ripe) Bimba fruit, (he) set out (in search of Rama).

32. In the meantime, the Rakshasa Ravana appeared (before Sita). Assuming a genteel appearance though inwardly very wicked and like a fire hidden under ashes. Disguised as an ascetic he (showed himself there) in order to carry off that lady of blameless character.

33. On perceiving him, the virtuous daughter of Janaka welcomed him by offering fruits roots and a seat.

34. But that foremost of the Rakshasas disregarding all those things and assuming his natural shape began to cheer up the Princess of Videha saying,

35. "O Sita, I am the lord of the Rakshasas and celebrated under the name of Ravana. My beautiful city is named Lanka and is situate on the other side of the ocean.

36. There amongstst beautiful damsels you will shine with me. O lady of beautiful lips, do become my consort and abandon the ascetic Raghava".

37. Addressed in this strain, the daughter of Janaka, endued with beautiful lips, shut up her ears (with hands) and said "Do not say such words again.

38. Even if the firmament with all its stars fall down, even if the earth be reduced to atoms and even if the fire be deprived of heat and turn cold, I will not forsake the descendant of Raghu.

39. Is it possible for a she-elephant who has enjoyed the company of the mighty ranger of forest with rent temples, to live with a (miserable) hog?

40. How can a lady who has tasted of the sweet wine prepared out of honey or flowers, be tempted to drink the (wretched) wine prepared from peutrid rice"!

41. Having spoken thus, she with her lips trembling in ire and repeatedly shaking her hands entered the hermitage.

42. (But) Ravana, pursuing that lady of beautiful lips, cut off her retreat. And harshly scolded by Ravana she fell into a soon.

43. But (he) seizing her by the hair (of her head) rose up in the air. Then a vulture, Jatayu, living in a mountain, saw that helpless lady crying in distress uttering the name of Rama while being carried off (by Ravana).

## CHAPTER 279

### (RAMOPAKHYANA PARVA)-Continued

#### The destruction of the headless monster

Markandeya said :

1. The highly-powerful lord of the vultures, Jatayu, the son of Aruna and the brother of Sampati was a friend of Dasharatha's.

2. (When) that bird saw his daughter-in-law in the arms of Ravana he furiously rushed against the lord of the Rakshasas.

3. The vulture then said to him "let go the princess of Mithila; leave her. O night-ranger, how can you carry her off when I am alive?

4. If you do not release my daughter-in-law you must not escape with your life." Saying thus, he began to pierce the lord to the Rakshasas with his claws.

5. By striking him with wings and beak several times, he (frightfully) lacerated (Ravana). And blood began to gush (out of his body) as copiously as waters from a mountain-spring.

6. Thus struck by the vulture, the well-wisher of Rama, he (Ravana) taking up his sword cut off the wings of that feathery creature.

7. Having killed that king of the vultures resembling a mountain peak penetrating through the clouds, the Rakshasa with Sita on his lap rose up (in the air).

8. Wherever the Princess of Vaidehi beheld a hermitage, a lake or a river, she threw down there an ornament.

9. That intelligent lady saw on a mountain-peak five foremost of monkeys and there she threw down a highly beautiful piece of cloth.

10. And like lightning (playing) amongst the (dark) clouds that beautiful and yellow (cloth) fluttering through the air fell down amongst those five (dark-coloured monkeys).

11. Ranging through the air like a bird he (Ravana) soon cleared a great distance and beheld his beautiful and lovely city adorned with many gates,

12. Surrounded by high ramparts and built by Vishvakarma. And then the lord of the Rakshasas entered his city, Lanka, with Sita.

13. The princess of Videha being thus carried off, the intelligent Rama having slain the great deer on his way back met his brother Lakshmana.

Beholding his brother, (Rama) said to him with a rebuke "How could you leave alone the princess of Videha in the forest frequented by the Rakshasas?"

15. And he was greatly afflicted with grief thinking of his being allured to a great distance by the Rakshasa assuming the form of a deer and of the arrival of his brother (leaving Sita alone).

16. Having quickly come upto Lakshmana whom he was still reproving, he said "O Lakshmana, is the princess of Videha still alive? I am afraid I shall see her on more."

17. Lakshmana then informed Rama of everything that Sita had said to him, especially the harsh words with which she subsequently rebuked him.

18. Rama then with a burning heart quickly proceeded forwards the hermitage and (on the way) he beheld the vulture, huge as a mountain, in his last moments.

19. Suspecting him to be a Rakshasa, the descendant of Kakustha drawing his bow powerfully, rushed at him with Lakshmana.

20. The spirited (vulture) then said to Rama and Lakshmana. "All hail to you, I am the king of the vultures and a friend of Dasharatha's."

21. Thus addressed by him, they put their auspicious bows aside and said "who is this one that is mentioning the name of our father?"

22. Then they both beheld the bird with its wings cut off; and the vulture related to him as to how he came by death while attempting to rescue Sita.

23. Rama then asked the vultures as to the way taken by Ravana. But the vulture indicated it by a nod of the head and then passed away.

24. Knowing from the sign made by the vulture that it was the south (towards which Ravana had gone) the descendant of Kakustha, out of regard for his father's friend, caused his last rites to be performed.

25. Then beholding (on their way) many hermitages, scattered all over with seats of Kusha grass and umbrellas of leaves, broken jars of water, devoid of inmates and abounding with hundreds of Jackals,

26. Those tormentors of foes afflicted with distraction and grief at the abduction of Sita proceeded towards the south of the forest Dandaka.

27. In that great forest Rama together with the son of Sumitra (Lakshmana) saw many herds of deer flying in all directions.

28. And they heard a terrible uproar of various creatures like that which is heard during a forest-fire spreading far and wide. In a moment they saw a headless trunk of terrible appearance,

29. Dark as clouds and huge as a rock, with shoulders broad as a Shala tree, of gigantic arms, having large eyes on his breast and a large mouth situated on his capacious belly.

30. And that Rakshasa with great ease seized Lakshmana by the hand. (Thus overpowered), O Bharata, Lakshmana was instantaneously seized with dismay.

31. He, (the monster), then turning his eyes towards Rama, began to draw Lakshmana (forcibly) towards that portion of his body where his mouth was situated. And Lakshmana afflicted with grief said to Rama "look at my (sad) plight.

32. Your exile from the kingdom, the death of our father, the loss of the princess of Videha and (lastly) this my dangerous condition have quite overpowered me.

33. Alas, I shall never behold your return to Kausala with Vaidehi and your installation in the kingdom of our sire and grandsire as the ruler of the entire earth.

34. Blessed indeed are they who will behold your face, resplendent as the moon emerged from the clouds and bathed in the coronation water sanctified with Kusha, fried paddy and black pease."

35. In this strain the intelligent Lakshmana gave vent to his lamentations profusely. Then, the descendant of Kakustha, dauntless even in the very face of danger, thus spoke to him.

36. "O bravest of men, do not give way to sorrow. This (monster) can do you nothing when I am present. Cut off his right hand with sword and I shall hack his left."

37. While thus speaking Rama cut off his (left) hand with a sharp sword (as easily) as if it were a stalk of tila corn.

38. The heroic son of Sumitra, seeing Raghava stand by him, hacked his right hand with his sword.

39. Then Lakshmana again and again smote him in his sides and the huge headless monster fell dead on the ground.

40. Then a being of celestial appearance issued out of his body and stationing himself in the air appeared as resplendent as the sun in the heavens.

41. Then the eloquent Rama asked him "tell me who you are. How did such a thing come about? All this appears to me highly marvellous."

42. To him that being replied "O king I am the Gandharva Vishvavasu. I had to assume the shape of a Rakshasa owing to an imprecation of a Brahmana.

43. Sita has been abducted by Ravana who lives in Lanka. Go to Sugriva who will help you (to recover her).

44. In the vicinity of the (mountain) Rishyamukha there is a lake named Pampa of auspicious waters, teeming with swans and cranes.

45. There, adorned with a golden garland dwells Sugriva, the brother of Bali, the king of monkeys, with four counsellors.

46. Do you go to him and inform him of the cause of your sorrow. Being in the same predicament as you are, he will help you.

47. Thus far I am able to say that you will see the daughter of Janaka again. It is certain that the abode of Ravana is known to the monkey-king.

48. Saying this that highly resplendent celestial being vanished and the highly-powerful Rama and Lakshmana both were struck with wonder.

## CHAPTER 280

### (RAMOPAKHYANA PARVA)-Continued

#### The consolation offered to Sita by Trijata

Markandeya said :

1. Then, Rama, distracted with grief at the abduction of Sita, got to the Lake Pampa situated at a short distance and full of several kinds of lotuses.

2. In that forest fanned by cool and pleasant breezes charged with the odour of ambrosia, the thoughts of his dear wife crept into the mind of Rama.

3. O king of kings, smitten with Cupid's arrows by thinking of his beloved spouse he lamented (profusely). Then the son of Sumitra thus spoke to him.

4. "O respecter of those that deserve honour, this state of your mind is as unworthy of you, as diseases in a self-contained old man of regular habits.

5. You have received intelligence concerning Ravana and the princess of Videha. (Now try to) liberate her by exertion and wisdom.

6. Let us go to Sugriva, the foremost of monkeys who dwells in (yonder) mountain. Cheer yourself up since I, your disciple servant and assistant, am near."

7. By these and various other words of the same significance spoken by Lakshmana, the descendant of Raghu recovered his natural calmness and became mindful of his business.

8. And both those heroic brothers Rama and Lakshmana bathing in the waters of the Pampa and offering oblations to their ancestors left (for Rishyamukha).

9. Then, having reached the (mountain) Rishyamukha full of various roots, fruits and trees, those heroes saw at the summit of the mountain five monkeys.

10. Sugriva, (then), sent, his minister, the intelligent monkey Hanuman huge as a mountain, to (receive them).

11. Having first conversed with him, they both came to Sugriva. O king, Rama then contracted a friendship with the monkey-king.

12. When Rama had unfolded his intentions to him, he (Sugriva) showed to him the piece of cloth dropped amongst the monkeys by Sita while being carried off (by Ravana).

13. Having obtained this token, Rama installed Sugriva the monkey-king, in sovereignty over all the monkeys on earth.

14. (And) the descendant of Kakustha promised to kill Bali in battle; and O king, Sugriva also pledged himself to liberate Sita.

15. Having come to this (mutual) understanding, reposing confidence in each other, they all arrived at Kishkindha and desirous of battle remained prepared (for counter with Bali).

16. Having reached Kishkindha, Sugriva sent forth a yell like the roar of a torrent. Bali could not brook that; but Tara (his wife) stood in his way, saying

17. "From the manner in which this powerful monkey Sugriva is roaring, I think he has received assistance. (Therefore) do not go out."



18. Thereupon, (her) husband, the eloquent Bali, the monkey-king who wore a golden garland replied to Tara endued with a face resplendent as the moon, the lord of the stars.

19. "You are acquainted with the voice of all creatures; (therefore) by the exercise of your intelligence ascertain, whose assistance, this being who bears the relation of brother to me, has obtained.

20. The wise Tara, resplendent as the lord of the stars, reflecting a moment thus replied to her husband. "O lord of the monkeys, listen to all this.

21. That bowman, Rama, the highly energetic son of Dasharatha, whose wife has been carried off (by Ravana) has formed an offensive and a defensive alliance with Sugriva.

22. His brother, the intellectual Lakshmana of mighty arms, the ever-victorious son of Sumitra, stands by him for the furtherance of Sugriva's aims.

23. (Moreover), Mainda, Dvidida, Hanuman, the son of the wind god and Jambuvana, the king of the bears, all these counsellors of Sugriva stand up for him.

24. All these are endued with magnanimity, intellect and great strength; and being backed up by the strength of Rama are surely able to kill you."

25. (But) the lord of the monkeys, discarding her beneficial words, was filled with jealousy and suspected that her heart was inclined towards Sugriva.

26. Having spoken harshly to Tara he (Bali) issued out of his cave and coming up to Sugriva who was near the Malyavan (mountain) addressed him thus,

27. "You who are (very) fond of life, were frequently defeated by me before; (but) considering the relationship you bear to me, I allowed you to escape (without taking your life). Then, why are you rushing into death so soon?"

28. Thus addressed (by Bali), Sugriva, the slayer of his foes, as if addressing Rama himself, spoke to his brother these significant words, (well) suited to the occasion.

29. "O monarch, deprived of my wife as well as of my kingdom by you, what need is there for

my life? Know that it is for this (i.e. death) that I have sought you."

30. Addressing each other in these and various other words in the same strain, both Bali and Sugriva were engaged in battle with Shalas, Talas and stones, which served the purpose of arrows.

31. Both smote each other and both struck down each other on the ground; both moved about with wonderful (dexterity) and both dealt blows (at each other).

32. Both those warriors torn with (each others) nails and teeth were besmeared with blood and shone like two blooming Kinshuka flowers.

33. (On account of their similarity in appearance) no difference (in aspect) could be discovered between those fighters. Hanuman then placed a garland round the neck of Sugriva.

34. Thereupon that hero adorned with that garland on his neck shone like the beautiful and mighty Malaya mountain encircled with the clouds.

35. Recognizing Sugriva by that mark, the mighty bowman Rama drew his excellent bow aiming at Bali as his mark.

36. The twang of his bow was like (the roar of) an engine. And pierced through the heart by the arrow Bali became alarmed.

37. With his heart riven (by Rama's arrow) Bali began to vomit blood through his mouth and then he saw Rama standing (before him) together with the son of Sumitra.

38. Rebuking the descendant of Kakustha, (for taking his life without cause) he fell down senseless on the ground. Tara then beheld him (Bali) of moon-like splendour, lying (slain) on the earth.

39. Bali being thus slain, Sugriva obtained possession of Kishkindha and (the hand of) the widowed Tara also endued with a face lovely as the lord of the stars.

40. And the intelligent Rama too, worshipped by Sugriva, in every way, lived on the auspicious plateau of the mountain Malyavan for four months.

41. (On the other hand) the lustful Ravana too, having repaired to his capital Lanka, placed

Sita in a retreat (beautiful) like the Nandana (gardens).

42. Situate within the Ashoka garden, resembling an asylum of ascetics. (And there) with her body reduced to a skeleton thinking of her husband and wearing the garb of ascetics.

43. And engaged in austerities and observing fasts, that large-eyed lady began to dwell sorrowfully subsisting on fruits and roots.

44. In order to guard her, the lord of the Rakshasas appointed Rakshasa women holding (in their hands) barbed darts, swords, maces, axes, clubs and flaming brands.

45. And some (of them) had two and some three eyes, (some) had their eyes on the forehead, (some) were possessed of long tongues and some none, (some) had three breasts (some) one leg, (some) three braids of matted hair and (some) only one eye.

46. These and other (Rakshasas) females with flaming eyes and hair stiff as that of a camel, surrounded Sita very watchfully day and night.

47. And those terrible-looking Pishachi women of dreadful voice always spoke that large-eyed lady in harsh words (such as),

48. "Let us devour her; mangle her and tear her to pieces, who is living here despising our lord."

49. Thus repeatedly threatened and censured, Sita, afflicted with grief for her husband, replied to them with a deep sigh.

50. "Worshipful ladies, eat me up soon. I have no need of life without the lotus-eyed (Rama) of curly and blue hair.

51. Separated from my beloved, so dear to my life I will rather live without food and waste away my frame like a she-serpent living near a Tala tree.

52. Than live with any other person except the descendant of Raghu. Know this to be my firm resolve; and now do, whatever you like, with me."

53. The Rakshasa women, of harsh voice, hearing those words of hers, went to the king of the Rakshasas in order to tell him all that were spoken by her (Sita).

54. They all having gone (to Ravana), a pious Rakshasa woman Trijata by name, who spoke sweet words, (thus) consoled the princess of Videha.

55. "Sita, I shall tell you something. O friend, believe me. O lady of fair hips, drive away your fears and hear these my words.

56. There is an old and intelligent Rakshasas chief named Avindhya. He seeks Rama's welfare and for your sake has told me (these words).

57. "Having reassured and consoled Sita, address her in these my words (that I tell you now), saying, your husband, the heroic Rama, followed by Lakshmana, is all right.

58. The illustrious descendant of Raghu has contracted friendship with the king of the monkeys, as powerful as Shakra himself and is ready for your deliverance.

59. O timid lady, you have no fear from Ravana who is cursed by all the world, (because) O daughter, you are protected by Nalakubera's imprecation.

60. Formerly this sinful wretch was cursed for having committed rape on his (own) daughter-in-law, Rambha. (Therefore) this lustful being is not capable of forcibly violating any woman.

61. Your intelligent husband accompanied by the son of Sumitra and protected by Sugriva will soon arrive (here) and deliver you hence.

62. I have dreamed an awfully-terrible dream of evil omen, indicative of the destruction of this evil-minded destroyer of the race of Pulastya.

63. This night-ranger is terribly wicked-minded and is prone to mean deeds and on account of his innate bad nature he terrifies all (creatures).

64. He challenges all the gods having lost his sense through Fate. I have in my dream seen all the indications of his destruction.

65. (I have in my dream seen) the ten-headed monster dancing repeatedly in a car drawn by assess with his head shaven and his body saturated with oil and besmeared with mud.

66. (I have also seen) Kumbhakarna and others stark naked, besmeared with blood and with their heads shaven, taking to the southern direction.

67. I have beheld only Vibhishana with a white umbrella (over his head) and a turban and graced with white garlands and unguents ascending the mountain Shveta.

68. And I saw his four counsellors adorned with white garlands and unguents on the mountain Shveta. These only will be saved from this terrible calamity.

69. The earth with all its oceans will be covered with Rama's weapons; and your husband will fill the whole world with his renown.

70. I have (in my dream) beheld Lakshmana burning all the points (with his arrows) and eating rice mixed with honey and boiled with milk mounted on a heap of bones.

71. And I have seen you also lamenting, covered all over with blood and protected by a tiger, repeatedly run towards the southern direction.

72. O princess of Videha, O Sita, being reunited with your husband, the descendant of Raghu, followed by Lakshmana, you will soon experience happiness."

73. And that damsel gifted with eyes beautiful as those of a fawn, hearing these words of Trijata became hopeful of her reunion with her husband.

74. And when those terrible-looking and cruel Pishacha women returned, they saw Sita seated with Trijata as before.

## CHAPTER 281

### (RAMOPAKHYANA PARVA)-Continued

#### The colloquy between Sita and Ravana

Markandeya said :

1-3. Then, Ravana, smarting under the shafts of Cupid, saw Sita-afflicted with sorrow for her husband, melancholy, wearing an unclean garb, having a jewel only for her ornament, lamenting (profusely), devoted to her husband, waited upon by the Rakshasa females and seated on a stone and approached her and he, whom the gods, the demons, the Gandharvas, the Yakshas and the Kimpurushas could never conquer in battle, inflamed with lust, repaired to the Ashoka gardens.

4. Attired in a celestial garment, wearing a handsome appearance, adorned with jewelled earrings, decked with a beautiful garland and a crown and looking as (handsome as) the very embodiment of Spring.

5. Being dressed carefully he looked as (beautiful as) the Kalpa tree. But with all his rich

dress he appeared as terrible as a banian tree in the midst of a cremation ground.

6. That night-ranger, approaching the slender-waisted lady, looked like (the grim) planet Saturn before (the beautiful) Rohini.

7. Having greeted that lady of beautiful hips, terrified like a helpless doe, he (Ravana) smarting under the shafts of that god having the flower for his emblem, addressed her thus,

8. "Sita, you have favoured too much your husband up to this time. O lady of slender form, be now favourably disposed towards me. Let your person be well-dressed.

9. O excellent lady, live under my protection and O fair, complexioned damsel, adorned with rich ornaments and dresses be the first lady amongst all the females (of my harem).

10. Many daughters of the celestial and the Gandharvas are in my household and I possess several daughters of the Danavas and the Daityas.

11. One hundred and forty millions of Pishachas, twice as many man-eating Rakshasas of terrible deed execute my commands.

12. And thrice as many Yakshas carry out my orders. Some only are under the sway of my brother (Kubera) the lord of wealth.

13. O gentle lady gifted with fair thighs, the Gandharvas and the Apsaras attend upon me in my drinking hall as they do my brother.

14. (Again) I am the son to that Brahmanic sage, the Muni Vishrava and am celebrated under the name of the fifth Lokapala (regent of the universe).

15. O lady, I have as plenty of eatables, foods and drinks as the lord of the celestial himself.

16. Let all your troubles of a forest life be over. O fair-hipped damsel, be my consort as Mandodari herself.

17. Thus spoken to, the princes of Videha endued with a beautiful face, turning away (from Ravana) and considering him as something more insignificant than a straw thus replied to him.

18-20. And that fair-hipped lady, the princess of Videha to whom her husband was as her god, drenching her solid breasts with copious flow of inauspicious tears which she incessantly shed, spoke these words to that mean wretch. "O lord of the Rakshasas, unfortunate as I am, I have been compelled to listen to such painful words

repeatedly uttered by you. May you be blessed, you who take so much delight in sensual pleasure. Withdraw your mind (from me).

21. Being the wife of another and always attached to my husband I am not to be won over (by you). And this helpless woman cannot be a suitable wife to you.

22. What pleasure will you derive from violating an unwilling woman? Your father is equal to the lord of (all) creatures, a Brahmana and begotten of Brahma.

23. Being equal to a Lokapala why have you no regard for virtue! Dishonouring that king, your adorable brother, the lord of wealth and friend of Maheshvara how it is that you do not feel shame?"

24. Saying (all) this, that lady of delicate limbs Sita, with her breasts and neck trembling (in emotion) and covering her face with her clothes, began to weep profusely.

25. And while that fair lady was weeping, her long, well-woven, black and glossy, braid hanging down from her head looked like a black snake.

26-28. Hearing those cruel words spoken by Sita, Ravana, of malicious intelligence, although thus rejected (by Sita) spoke to her these words again. "O Sita, let that god having the Makara for his emblem consume me. But O fair-hipped lady of sweet smiles, I will, by no means enjoy you against your will.

29. What am I able to do since you even to this day cherish Rama, who is but a man (and therefore) our food"

30. Thus addressing that lady of faultless proportions, the lord of the Rakshasas vanished at that very spot and went whither he liked.

31. And the princess of Videha weighed down with grief continued to dwell there, surrounded by Rakshasa women and kindly treated by Trijata.

## CHAPTER 282

### (RAMOPAKHYANA PARVA)-Continued

#### The return of Hanuman

Markandeya said :

1.(On the other hand) while the descendant of Raghu together with Lakshmana, properly served by Sugriva, was dwelling on the plateau of

the Malyavana mountain, he cast his eyes (one night) on the azure firmament.

2-3. From that mountain beholding on the clear cloudless heavens, the resplendent moon surrounded by planets, stars and constellations and (fanned) by a cool breeze laden with the fragrance of lilies, lotuses and other flowers of the same kind, that destroyer of foes was suddenly awakened (to a recollection of Sita).

4. Afflicted at the thoughts of Sita confined in the abode of the Rakshasha (Ravana), the virtuous (Rama) thus addressed the war-like Lakshmana in the (next) morning.

5. "O Lakshmana, do you repair to Kishkindha and there seek out the ungrateful, self-seeking and licentious lord of the monkeys.

6. That stupid wretch of his race whom I have installed on the throne (of Kishkindha) and to whom all the monkeys, apes and bears pay their homage,

7. And for whose sake, O mighty-armed perpetrator of Raghu's race, I have, with your assistance slain Bali in the pleasure-gardens of Kishkindha.

8. I deem that worst of monkeys to be highly ungrateful on earth, because, O Lakshmana, that wretch has now forgotten me reduced to such a plight!

9. I consider that, through scantiness of intellect, he does not care to fulfill his promise, disregarding me who have done him (such) a good turn.

10. If he indulges in sensual pleasures without making any exertions (for the discovery of Sita), you are to send him to the path of Bali, the common goal of all creatures.

11. But if that foremost of monkeys be devoted to our cause, then O descendant of Kakustha, bring him hither. Go soon and make no delay."

12. Lakshmana (ever) obedient to the behests and devoted to the welfare of his superiors, thus addressed by his brother, took his beautiful bow together with string and arrows and (soon) set out (for Kishkindha).

13. And reaching the gate of Kishkindha he entered (the city) unopposed. The monkey-king deeming him to be angry advanced (to meet him).

14. And with a humble mind, the monkey-king accompanied by his consort, welcomed him

joyously and respectfully. (Then) the dauntless son of Sumitra made him acquainted with the words told by Rama.

15-16. O king of kings, hearing all this in detail, Sugriva, the lord of the monkeys together with his consort and attendants joined his palms with humility and joyfully told Lakshmana, the most valiant of men, these words.

17. "O Lakshmana, I am neither evil-minded nor ungrateful nor cruel. Listen, what pains I have taken in the direction of the discovery of Sita.

18. I have sent (many) intelligent monkeys in all the directions and have appointed a month for the return of them all.

19. O mighty hero, the entire earth with its forests, mountains, cities, seas, villages, towns and mines will be ransacked by them.

20. That month will be complete in another five nights. And then you will, together with Rama, hear that great and joyful news (about the discovery of Sita)."

21. Thus addressed by the intelligent monkey-king, the magnanimous Lakshmana, giving up his anger, adored Sugriva.

22. Accompanied by Sugriva he then returned to Rama who was dwelling on the plateau of the mountain Malyavana and approaching him related the success of his mission.

23. Thousands of monkeys soon began to return after searching the three quarters, excepting those who were sent towards the south.

24. And they told Rama "Although we have searched the (entire) sea-girt earth, we have not found either the princess of Videha or Ravana.

25. And though sorely grieved (at this unpleasant news) the descendant of Kakustha dragged his existence hopeful of the success of those great monkeys who were despatched towards the south.

26. When two months had passed away, (some) monkeys hastily approaching Sugriva told him these words.

27. "O chief of the monkeys, the great and extensive orchard, Madhuvana which was (so) carefully preserved by Bali and is well-guarded by you also, is being pillaged by the son of Pavana,

28. Angada, the son of Bali and other foremost of monkeys who, O monarch, were despatched by you to search the southern direction."

29. Hearing of this act of indulgence on their part, he (Sugriva) thought they were successful, for such behaviour could be possible for those servants whose efforts were crowned with success.

30. Then that intellectual and foremost of monkeys informed Rama of this. And Rama too inferred (from the statement of Sugriva) that Sita must have been seen (by the monkeys).

31. (Meanwhile) those monkeys with Hanuman at their head, having rested themselves, approached the monkey-king who was with Rama and Lakshmana.

32. O Bharata, observing the gestures of Hanuman and the colour of his face, Rama became thoroughly convinced of the discovery of Sita.

33. The monkeys, headed by Hanuman and successful in their mission, duly bowed down to Rama, Lakshmana and Sugriva.

34. (Then) Rama, holding (in his hand) his bow together with arrows, addressed those assembled (monkeys) thus, "Will you make me bear life? Have you been successful?"

35. Having killed my enemy in battle and delivered the daughter of Janaka, will you enable me to reign at Ayodhya?

36. Deprived of my wife and honour, I do not wish to live so long as the princess of Videha is not rescued and my enemies are not slain."

37. Rama having said this, Hanuman the son of the wind-god thus replied to him. "O Rama, I am giving you good news. The daughter of Janaka has been seen by me.

38. Searching the southern direction with all its mountains, forests and mines, we got fatigued and then after the expiration of the appointed time we saw a great cave.

39. We then entered it (the cave) extending over many a yojana, dark, woody, deep and infested by insects.

40. Having traversed a great way through it, we saw the splendour of the sun and a beautiful palace within it.

41. O scion of Raghu's race, that palace belonged to the Daitya Maya. There a female

ascetic Prabhavati by name, was engaged in austerities.

42. She gave us many sorts of eatables and drinkable. Regaining our strength after partaking of food, we proceeded along the route indicated by her.

43. And issuing out of the cave (we) beheld near the briny ocean the Sahya, the Malaya and the mighty Dardura mountains.

44. Then ascending the Malaya mountain (when) we beheld the abode of Varuna (i.e. the ocean-god), we became sorely grieved, afflicted and dejected and gave up all hopes of life.

45. Considering that this mighty ocean was many hundred yojanas in width and the abode of whales, alligators and fishes, we became sorely grieved.

46. Then we sat down resolving to die of starvation. Then in the course of our conversation, we happened to talk of the vulture Jatayu.

47. Then we beheld an awe-inspiring and a terrible-looking bird huge as mountain-peak and looking like another son of Vinata (Garuda).

48. And desirous of devouring us, he approached us and spoke these words "who is it that is speaking of my brother Jatayu?"

49. I am his elder brother Sampati by name and the lord of birds. Once desirous of competing with each other we soared toward the sun.

50-51. In consequence of which my wings were burnt but those of Jatayu were not. That was the last time when I saw my dear brother, the king of the vultures. My wings being burnt I fell down and have been since lying on this mighty mountain."

52. He, having said this, we told him of the death of his brother. And we informed him briefly of your calamity.

53. Hearing this very disagreeable news, O king, Sampati, became dejected at heart and O tormentor of foes again asked "who is this Rama? Why was Sita abducted? And how was Jatayu slain? O best of monkeys, I am desirous of hearing all this."

54. I then fully informed him of the calamity that has befallen your worshipful self and of the cause of our resolve to die of starvation.

55-56. But that monarch of birds stirred us up with these words. Ravana is indeed known to

me. His mighty capital, Lanka, can be seen across the sea (situate) in a valley of the Trikuta mountains. The princess of Videha must be there. I have no doubt on this point.

57. Hearing him thus speak, we got up soon and O tormentor of foes, held a consultation together as to how to cross the sea;

58-59. But none had courage enough to attempt it. Then inspired with the energy of my father, whom I invoked, I crossed the vast ocean, a thousand yojanas wide, after having killed a Rakshasa woman (on my way) who lived in the waters.

60. I (then) discovered the chaste Sita in the Ravana's household observing austerities and fasts, eager to behold her husband,

61. With clotted hair, covered with dirt, melancholy, lean and lank and devoted to asceticism. Knowing her to be Sita by these unusual signs,

62. I approached her and bowing down to that worshipful lady who was alone, said "Sita, I am Ram's messenger, a monkey and the son of Pavana (the wind-god).

63. Desirous of seeing you, I have come here ranging through the firmament. Those princes, the brothers Rama and Lakshmana are all right,

64. Being well cared for by Sugriva and the monkeys. O Sita, both Rama and the son of Sumitra have enquired of your welfare.

65. And Sugriva too being a friend (of them) has enquired of your welfare. Your husband will soon arrive (here) accompanied by all the monkeys. O divine lady, believe in me. I am a monkey and not a Rakshasa.

66-67. Reflecting a moment on what I said, Sita replied to me, "From what has been said by Avindhya I know you to be Hanuman. O (monkey) of mighty arms, Avindhya is an old and a revered Rakshasa.

68-69. He told me "Sugriva is surrounded by such advisers as you" Then asking me to go away Sita gave me this jewel (as a token), which enabled the faultless princess of Videha to bear life so long. And the daughter of Janaka further told me these words as a credential.

70. (Namely) that while dwelling in the mighty mountain Chitrakuta, O most valiant of men, you shot a straw at a crow.

71. Then suffering myself to be seized (by the guards) and setting fire to that city (Lanka) I have come back" (Hearing these words) Rama adored that being who spoke agreeable words.

### CHAPTER 283

#### (RAMOPAKHYANA PARVA)-Continued

#### The construction of the bridge (across the sea)

##### Markandeya said :

1. Then while Rama was seated at that very place with them (the monkeys), the monkey-chiefs, at the command of Sugriva, began to assemble there.

2. Surrounded by ten billions of powerful monkeys the illustrious father-in-law of Bali, Sushena, came to Rama.

3. Those two foremost of monkeys, the highly-powerful Gaja and Gavaya, each surrounded by one billion (monkeys) made their appearance.

4. O mighty monarch, the terrible-looking Gavakshya having the tail of a cow, came thither, after having collected six hundred billions (of monkeys).

5. The celebrated Gandhamadana, the dweller of the mountain Gandhamadana, gathered a hundred thousand crores of monkeys.

6. The intelligent monkey, Panasa by name and endued with a vast strength collected together fifty two hundreds of millions (of monkeys).

7. The highly-powerful and illustrious old monkey, Dadhimukha by name, gathered a great army of monkeys endued with terrible prowess.

8. Jambuvana, accompanied by a hundred thousand crores of black bears of terrible deeds with the Tilaka mark on their faces, made his appearance there.

9. O great king, these and countless other monkey-chiefs arrived thither for the sake of Rama.

10. A great tumultuous uproar was heard there caused by those monkeys running hither and thither, having bodies huge as mountain-peaks and roaring like lions.

11. Some resembled mountain-peaks and some buffaloes, some looked like autumnal clouds and some had faces red as vermillion.

12. And as the monkeys flocked in from all sides, some fell down, some leaped about and some scattered the dust.

13. Then the mighty monkey-army, looking like a sea full of the brim, took up their quarters there at the command of Sugriva.

14-15. All the monkey-chiefs having assembled together from all directions, the illustrious descendant of Raghu's together with Sugriva and the (monkey) army drawn up in the battle array began his march (towards Lanka) at an auspicious moment of fair day and under a lucky constellation, as if desirous of destroying all the worlds.

16. Hanuman, the son of Pavana marched in the van of the army while its rear was protected by the dauntless son of Sumitra.

17. As they proceeded on, the two descendants of Raghu with their fingers encased in gloves of Godha's skin and surrounded by the monkey-chiefs shone like the sun or the moon (surrounded by) the planets.

18. That (vast) monkey-army holding (in their hands) Sala and Tala trees which served the purpose of arrows, looked like an extensive corn-field under the morning sun.

19. Protected by Nala, Nila, Angada, Kratha and Mainda that mighty host moved on for accomplishing the object of Rama.

20-21. And encamping unopposed on many extensive and auspicious tracts and valleys abounding with fruits, roots, water, honey and meat, that monkey-army at last came near the briny Sea.

22. And that (vast) army which looked like a second ocean furnished with innumerable standards reached the shores (of the sea) and encamped there.

23. Then the renowned son of Dasharatha addressed Sugriva who was surrounded by monkey-chiefs these words appropriate to the occasion.

24. "This army is vast and the ocean too is very difficult to cross. What steps, therefore, in your opinion, should be taken in order to cross it?

25. There at, very many self-conceited monkeys said "we are capable of crossing the sea." But this could not serve the purpose fully (as all the monkeys were not able to cross the sea).

26. Some proposed to cross by boats and some by various kinds of rafters. But Rama, having consoled them all, said "This will not do.

27. O heroes, all the monkeys will not be able to cross the sea which is a hundred yojanas in width. Therefore, your proposal cannot be agreeable to reason.

28. (Moreover), there are not plenty of boats of land our troops. Again (the interests of) trade should not suffer at the hands of men like us.

29. Our army is vast. The enemy will be able to destroy it, if it can detect a (single) weak point in it. (Therefore) in my opinion it is not desirable to cross the sea by rafters and boats.

30. I will, however, pray to this Lord of waters (to show me) a means (to cross the sea) and by observing fasts will lie down on the shores. He will then surely show me (a means).

31. If, however, he does not show me a way (to cross the ocean), I will burn him up with irresistible and mighty weapons surpassing fire itself in fury."

32. Saying this, the descendant of Raghu together with the son of Sumitra performed achamana (i.e. touched water thrice as a purifactory ceremony) and duly laid themselves down on a bed of Kusha grass on the sea-shore.

33. Then that Lord of all the rivers, the ocean, surrounded by aquatic animals showed himself to the descendant of Raghu in a dream.

34. And addressing him in such sweet words as "O son of Kausalya," (the Ocean) surrounded by hundreds of mines of gems thus spoke (to Rama).

35. "O most valiant of men, tell me what assistance I shall render to you. I belong to the race of Ikshvaku and can therefore claim kinship with you." Rama (then) replied to him.

36. "O lord of all the rivers, I desire that you will grant, for my army, a way, marching through which I may kill the ten-headed wretch of Paulastya's race.

37. If you do not grant the passage prayed for, I will dry you up with arrows inspired with mantras and shot from celestial weapons."

38. Hearing Rama say so, the abode of Varuna (i.e. the Ocean) sorely grieved said these words with joined palms.

39. "I am neither desirous of throwing any obstacles in your way nor am I inclined to your

mischievous. O Rama, hear these words and then do what is fit.

40. If, at your command I grant you a passage for the transport of your troops, then others too, from the strength of their bows, will command me to do so.

41. There is a powerful monkey (in your army) Nala by name, who is a skillful mechanic and the son of the god Tvashttri, the architect of the universe.

42. And whatsoever he may throw into my waters, whether it be a piece of wood or a straw or a stone, I will support them all and which will be bridge to you."

43. Saying this the Ocean vanished. And then Rama said to Nala "build a bridge across the sea. For, in my opinion, you are able to do it."

44. The descendant of Kakustha by this means caused a bridge ten yojanas broad and a hundred yojanas long to be erected (over the sea).

45. And having constructed the bridge which to this day is known on earth by the name of Nala's bridge, Nala (endued with a body) huge a rock came out at the command of Rama.

46. While Rama was there the virtuous Vibhishana, the (youngest) brother of the Rakshasa king accompanied by four advisers came to him.

47. And the magnanimous Rama welcomed him with due honours. But Sugriva had his misgivings, considering that he might be a spy.

48. The descendant of Raghu, however, observing the sincerity of his exertions and many signs of good conduct (in him) was perfectly satisfied (that he was not a spy) and adored him.

49. And he installed him in sovereignty over all the Rakshasas and made him his junior adviser and a friend of Lakshmana's.

50. O king of men, in accordance with the instructions of Vibhishana, he crossed the sea with his troops by means of the bridge within a month.

51. Then, having reached Lanka, he caused its numerous and extensive gardens to be ravaged by the monkeys.

52. And Vibhishana arrested two of Ravana's ministers, Shuka and Sarana, who, disguised as monkeys, came there as spies.



53. And when those two night-rangers, assumed their real Rakshasa shape, Rama showed them his troops and then dismissed them.

54. Having placed his army in the pleasure-gardens of that city, Rama sent that wise monkey, Angada, as his envoy to Ravana.

## CHAPTER 284

### (RAMOPAKHYANA PARVA)-Continued

#### The entry of Rama into Lanka

**Markandeya said :**

1. The descendant of Kakustha having encamped his troops in those woods and abounding with plenty of food and drink and various (sorts of) fruits and roots, began to watch over them carefully.

2-3. (On the other hand) Ravana set up, in Lanka, engines constructed in accordance with (the rules of the science on war). And the seven moats, (which encircled the city), protected by strong walls and gates, full of deep waters and abounding with fishes and alligators, though naturally unassailable, were rendered more so by being surrounded with pointed stakes of Khadira wood.

4. And the ramparts furnished with rounded stones and iron clubs were made unassailable by means of ballistas. The warriors (who mounted guard on the gates) had with them earthen jars full of poisonous snakes, resinous powders.

5. And were armed with maces, fire-brands, Narichas, Tomaras, swords, axes, Shataghnis and clubs saturated with wax.

6. And all the city gates were guarded by permanent and temporary encampments containing large numbers of infantry and by innumerable elephants and horses.

7. Angada having reached one of the gates of Lanka and being made known to the Rakshasa king entered (the city) fearlessly.

8. And that highly-powerful one surrounded by innumerable crores of Rakshasas shone like the sun in the midst of masses of clouds.

9. And that eloquent (monkey) having approached and saluted the descendant of Pulastya who was surrounded by (his) ministers, began to deliver Rama's message (in the following words).

10. "O king, the highly-renowned lord of Kosala, the descendant of Raghu says to you (through me) these words appropriate to the occasion. Accept that (message) and act in obedience to it.

11. (Those) countries and cities whose kings are addicted to immoral acts and are incapable of controlling their minds, are themselves covered with sin and destroyed.

12. You alone are guilty of forcibly carrying off Sita; but your guilt will lead many innocent persons to death.

13-14. Elated with power and pride, you who formerly killed many Rishis living in the forests, insulted the gods, slew many royal sages and carried off weeping damsels, are about to be visited with retributive justice for your those vicious deeds.

15. I will kill you together with your advisers. Give battle and play the hero. O night-ranger, behold the strength of my bow though I am only a mortal.

16. Liberate Sita, the daughter of Janaka. But if you persist in not releasing her I will make this earth bare of all the Rakshasas with sharpened arrows."

17. Hearing these harsh words of the messenger, king Ravana could not brook them and became senseless with rage.

18. Thereupon four night-wanderers who understood (well) the signs of their lord seized Angada by his four limbs like birds seizing a tiger.

19. And along with those wanderers of the night who held him fast by his limbs Angada took a leap upwards and alighted on the roof of the palace.

20. Those Rakshasa raised up with great force fell down on the ground with their ribs shattered and sorely afflicted by the violence of the fall.

21. And he again took a leap from the roof of the palace whereon he descended and clearing the city of Lanka, come down to his comrades.

22. Then that monkey, approaching the lord of Kosala told him everything; and being highly praised by the descendant of Raghu, the energetic monkey went away to take rest.

23. Then the descendant of Raghu by the simultaneous exertions of all monkeys, fleet as the wind, caused the walls of Lanka to be broken down.

24. Then Lakshmana with Vibhishana and the lord of the bears (Jambuvana) marching ahead, demolished the impregnable southern gate of the city.

25. Rama then invaded Lanka with a hundred thousand crores of monkeys skilled in battle and resembling young camels in the reddish complexion which they had.

26. Thirty millions of grey-coloured bears having long arms and thighs, broad paws and supporting themselves on their broad haunches prepared themselves (for battle).

27. And the sun, with his rays shadowed by the dust raised by the monkeys leaping up and down and crosswise, could not be seen.

28-29. And the walls (of Lanka) covered all over with monkeys endued with complexions (yellow) as the ears of paddy, (grey) as shirisha flowers (crimson) as the morning sun and white as flax, assumed a tawny hue. And O king, the Rakshasas together with their wives and elders were wonder-struck (at this unusual sight).

30. And they (the monkeys and the bears) broke down pillars made of gems and the terraces of spires of the palaces. Pulling down and breaking to pieces the engines and their propellers they threw them away.

31. And seizing the Shataghnis together with discs, clubs and stones, they threw them violently into Lanka uttering loud yells.

32. The night-wanderers that were stationed on the walls, attacked by the monkeys fled hurriedly by hundreds.

33. Then, at the command of the king, hundreds and thousands of Rakshasas of unnatural shapes and who could assume any form they liked, issued out (of the city to meet the enemy).

34. Discharging a (perfect) deluge of arrows and displaying great prowess, they graced the walls on driving away the dwellers of forests.

35. And those terrible-looking night-rangers resembling heaps of flesh made the walls clear of monkeys.

36. And there with their bodies pierced by lances many foremost of monkeys fell (dead) and several night-rangers also crushed by pillars broken in the course of battle breathed their last.

37. And the battle raged on between the heroic Rakshasas who fell to devouring (the monkeys) and the monkeys both parties dragging one another by the hair of the head and mangling one another with nails and teeth.

38. The Rakshasas and the monkeys with terrific yells and roars killed and struck down one another on the ground but (still) they did not give up the fight.

39. Rama too, then, poured down showers of arrows like the very clouds. And those arrows reaching Lanka killed many night-rangers.

40. And that mighty bowman, the indefatigable son of Sumitra also, naming (particular) Rakshasas who were stationed in the forts killed them with Narachas.

41. Then by order of Rama the forces retired (from the battle field) after having achieved success (in battle) and demolished (the defences of) Lanka and thereby making all the objects (of the city) easy of being aimed at.

## CHAPTER 285

### (RAMOPAKHYANA PARVA)-Continued

#### The single combat between Rama and Ravana

**Markandeya said :**

1-2. Then, when those troops were in their quarters, Parvana Patana, Jambha, Khara, Krodhavasha, Hari, Praruja, Aruja, Praghosa and many other minor Rakshasas and Pishachas under the sway of Ravana entered amongstst them.

3. And remaining invisible, as those wicked-souled creatures were thus stealthily entering, Vibhishana, knew all this and did away with their power of invisibility.

4. O king, when disclosed to view, all of them being slain by the powerful and long-leaping monkeys fell dead on the ground.

5-6. Unable to brook this, the mighty Ravana, skilled in the art of war like a second Ushana (Shukracharya), marched out, surrounded by his dreadful Rakshasa and Pishacha troops;

and drawing up his army in that array known by the name of Ushana attacked all the monkeys.

7. And the descendant of Raghu also, seeing the ten-headed advance, opposed the night-ranger by drawing up his army after the manner recommended by Brihaspati.

8. Then Ravana, coming up to Rama, began fighting with him. And Lakshmana fought with Indrajita.

9. Sugriva with Virupaksha, Nikharvata with Tara, Nala with Tunda and Patusha with Panasa.

10. On that field of battle, he who considered another a match for him, advanced against and began fighting with him depending on his own prowess of arms.

11. And that battle so frightful to cowards and which makes one's hair stand erect, was as furious as that fought between the gods and the demons in days of yore.

12. Ravana afflicted Rama with a downpour of darts, lances and swords and the descendant of Raghu too oppressed Ravana with sharpened iron darts having keen points.

13. Similarly, Lakshmana wounded the exerting Indrajita and Indrajita Lakshmana, by various darts capable of piercing the vital parts.

14. And Vibhishana discharged at Prahasta and Prahasta at Vibhishana, showers of sharpened arrows furnished with plumes of birds.

15. (And thus) there ensued an encounter amongst those powerful warriors skilled in wielding mighty weapons, which (encounter) sorely afflicted the three worlds with their mobile and immobile creatures.

## CHAPTER 286

### (RAMOPAKHYANA PARVA)-Continued

#### The march of Kumbhakarna to battle

Markandeya said :

1. Then Prahasta, harsh in battle, rushing against Vibhishana all on a sudden and sending forth a terrible yell, smote him with his mace.

2. (But) the intellectual Vibhishana of mighty arms, although struck with that mace (hurled) with a terrible force, did not tremble in the least and stood firm as the Himavana mountains.

3. Then Vibhishana, taking up a huge and mighty Javelin studded with a hundred bells and

inspiring it with the mantras hurled it at the head of Prahasta.

4. (And that Javelin) falling with a (great) force like that of the thunderbolt cut off the head of Prahasta, who thereupon looked like a tree broken by the wind.

5. Seeing that night-ranger (Prahasta) thus slain in the encounter, Dhumraksha rushed furiously against the monkeys.

6. The monkey-chiefs, on beholding that his terrible-looking soldiers, resembling the clouds, were rushing against them, fled from (the field of) battle.

7. Seeing those foremost of monkeys run away all on a sudden, Hanuman, the brave of monkeys rallied them and stood ready (for battle).

8. (And), O king, beholding the son of Pavana remaining on the battlefield, all the monkeys rallied with great haste.

9. Then there arose a great and tumultuous uproar, causing the hair stand on end, as the soldiers of Rama and Ravana rushed against one another.

10. (And) in that battle which raged hot and furious, making the field muddy with blood, Dhumraksha began to oppress the monkey-army with (showers of) arrows.

11. Then the son of Pavana, Hanuman, the vanquisher of his foes, quickly seized that leader of the Rakshasas who was advancing (against the monkey host).

12. And there took place, between the Rakshasa and the monkey warrior, each desirous of vanquishing the other, as dreadful a battle as that (fought) between Indra and Pralhada (in olden days).

13. The Rakshasa smote the monkey with clubs, and pikes and the monkey struck the Rakshasas with trees furnished with branches and trunks.

14. Then the angry Hanuman the son of Pavana fired with a mighty rage, destroyed Dhumraksha together with his horses charioteer and car.

15. And seeing that foremost of Rakshasas, Dhumraksha, (thus) killed, the monkeys giving up their fear, slew many other soldiers.

16. Thus slain by the powerful and victorious monkeys the Rakshasas lost their hearts and fled to Lanka in (great) fear.

17. And the surviving might-wanderers, who fled (from the battle-field), reaching the city, informed king Ravana of all that had happened.

18-19. Hearing from them that the valiant monkeys, had in battle, killed Prahasta and the mighty bowman Dhumraksha together with (all) their forces, Ravana drawing a heavy sigh and rising from his excellent throne said, "The time for Kumbhakarna to act, is come."

20. Saying this, he awakened Kumbhakarna by means of various instruments emitting loud sounds, from his deep and prolonged sleep.

21-22. And when Kumbhakarna, who was aroused by great exertions, was comfortably seated, recovered consciousness and self-possession, the terrified lord of the Rakshasas, the ten-headed (Ravana) addressed Kumbhakarna endued with a giant strength thus, "O Kumbhakarna, you are indeed happy who enjoy such a (prolonged) sleep.

23-24. Unaware of this dreadful calamity (we have been visited with). This Rama together with the monkeys having crossed the sea by means of a bridge and disregarding us all is waging a terrible war. I have stealthily abducted his wife, named Sita, the daughter of Janaka.

25. And in order to recover her, he has come here having constructed a bridge over the vast ocean. He has killed Prahasta and many other kinsmen of ours.

26. O courage of your enemies, there is no other person capable of slaying him than you. O bravest of the brave, do you (therefore) march out this day donning your mail and O tormentor of foes, slay in battle all your enemies, Rama and others.

27. The two younger brothers of Dushana, Vajravega and Pramathin, accompanied by a mighty army will follow you."

28. Thus addressing the mighty Kumbhakarna, the lord of the Rakshasas pointed out to Vajravega and Pramathin what they should do.

29. And those two heroes, the younger brothers of Dushana saying to Ravana "It shall be so" (i.e. your orders shall be carried out) soon marched out of the city with Kumbhakarna at their head.

## CHAPTER 287

### (RAMOPAKHYANA PARVA)-Continued

#### The slaughter of Kumbhakarna

**Markandeya said :**

1. Then having marched out of the city with his followers, Kumbhakarna beheld the victorious monkey-army lying before him.

2. Having observed (carefully) the monkey host with the desire of finding out Rama (amongst it) he saw Lakshmana stand (ready for fight), bow in hand.

3. The monkeys, (then), coming up to him completely surrounded him and began to smite him with numerous huge trees.

4. (And) giving up their fear some began to tear him with nails and several monkeys fought him by resorting to various ways (of battle). And they hurled at that foremost of Rakshasas various terrible weapons.

5. Thus struck, he only laughed (at them) and fell to eating up the monkeys, named Bala, Chandabala and Vajrabahu.

6. Seeing that terrible act of the Rakshasa Kumbhakarna, Tara and others were greatly alarmed and sent forth a loud wail.

7. Hearing the loud cry of the monkey chiefs, Sugriva fearlessly rushed at Kumbhakarna.

8. Then that high-minded king of the monkeys, coming up to Kumbhakarna with great speed struck him furiously on the head with a Sala tree.

9. And though that large-hearted monkey, Sugriva endued with a great speed, broke that Sala tree on the head of Kumbhakarna, yet he could not afflict him (in the least).

10. Then suddenly awakening at the touch of the Sala tree, Kumbhakarna, with a terrible yell, stretching forth his arms, seized Sugriva by main force.

11. Seeing Sugriva (thus) seized by the Rakshasa Kumbhakarna, the war-like son of Sumitra, the delighter of his friends, rushed (to his rescue).

12. And coming up, that slayer of hostile warriors, Lakshmana, sent after him an impetuous and mighty dart furnished with golden wings.

13. That arrow piercing through his armour and his body and covered with blood, penetrated into the earth.

14-15. His heart being (thus) riven, he let go the monkey king. (And then) that mighty bowman, Kumbhakarna, taking a stone as his arrow, rushed at the son of Sumitra, aiming that huge stone at him.

16. When he was (thus) advancing, (Lakshmana) quickly cut off his upraised arms with a pair keen-edged razors. He then became four-handed.

17. (But) the son of Sumitra, displaying his skill in arms cut off all those arms, holding stones as arrows, by razors.

18. His body then assumed formidable proportions and his head and arms began to multiply in large numbers. The son of Sumitra, then, pierced Kumbhakarna, looking like heaps of rocks, by that weapon presided over by Brahma.

19. And he, endued with a vast strength, struck by that celestial weapon, fell dead on the battle (field) like a gigantic tree having its spreading branches burnt up by (the fire of) the thunderbolt.

20. Seeing the mighty Kumbhakarna (powerful) as (the Asura) Vritra, lying dead on the ground, the Rakshasas ran away in (great) terror.

21. Then, the two younger brothers of Dushana, seeing those warriors fly away, rallied them and rushed furiously against the son of Sumitra.

22. Seeing Vajravega and Pramathin advance against him in great wrath, the son of Sumitra with a loud shout assailed them both with shafts.

23. Then, O Partha, there ensued an awfully-terrible encounter, making the hair stand erect, between the younger brothers of Dushana and the intelligent Lakshmana.

24. And he (Lakshmana) covered the Rakshasas with a heavy downpour of arrows and those two (Rakshasa) heroes also in great wrath overwhelmed Lakshmana with showers (of arrows).

25. That furious battle between Vajravega and Pramathin (on one hand) and the mighty-armed son of Sumitra (on the other) lasted for a moment only.

26. Then Hanuman, the son of Pavana, taking up a mountain-peak rushed at and look the life of, the Rakshasa Vajravega.

27. (And) the monkey Nila, endued with a vast strength, rushing towards Pramathin, the younger brother of Dushana crushed him with a huge rock.

28. Then there again raged a terrible encounter between the forces of Rama and Ravana, smiting one another.

29. The monkeys slew hundreds and Rakshasas and the Rakshasas too killed many dwellers of forest. But the number of Rakshasas killed was greater than that of the monkeys.

## CHAPTER 288

### (RAMOPAKHYANA PARVA)-Continued

#### Indrajita's fight

**Markandeya said :**

1-2. Then, hearing that the mighty bowman Prahasta, the highly-energetic Dhumraksha and Kumbhakarna together with his followers had been killed in battle, Ravana spoke to his heroic son Indrajita (thus), "O destroyer of foes, slay Rama together with Sugriva and Lakshmana.

3. O my dutiful son, by conquering the thousand-eyed wielder of the Vajra (thunderbolt), the husband of Sachi, in battle, you have acquired a blazing renown for me.

4. Remaining (either) invisible or visible, O slayer of foes, O the best of those that wield weapon, kill my enemies by celestial weapons granted to you as boons.

5. O sinless one, not to speak of their followers, even Rama, Lakshmana and Sugriva cannot endure the touch of your weapons.

6. O sinless and mighty-armed one, bring to a (successful) termination the hostilities which even Prahasta and Kumbhakarna could not effect in battle.

7. My son, destroying, today, my enemies together with their followers, increase my delight as you did before by conquering Vasava."

8. O king, thus addressed (by his father), Indrajita replied "it shall be so" and donning his armour and riding on his car, he soon marched towards the battle-field.

9. Then that foremost of Rakshasas distinctly announcing his name, challenged Lakshmana bearing auspicious signs, to battle.

10. (And) like a lion (pursuing) a fawn, Lakshmana taking up his bow together with arrows and terrifying his adversary by striking his arm with his palms, rushed towards him.

11. Then, there ensued a terrible and mighty encounter between those two (warriors), desirous of overcoming each other, both skilled in celestial weapons and setting at defiance the prowess of each other.

12. When the son of Ravana, the strongest of the strong, could not get the better of his adversary by his arrows, he began to make vigorous exertions.

13. Then he (Indrajita) began to hurl violently at Lakshmana, many javelins. But the son of Sumitra severed them to pieces as they were coming up to him, with sharpened arrows.

14. (Thus) cut down by sharpened darts they fell down on earth. Then the renowned Angada, the son to Bali, uprooting a tree and coming up with great speed, struck him (Indrajita) on the head. (But) the mighty Indrajita nothing daunted at this, took up a lance (and) wished to hurl it at him. (But) Lakshmana severed that lance.

15. (Then) the son of Ravana, (seeing) the heroic Angada stand close to him, struck on the left side of the foremost of monkeys with a mace.

16. Disregarding that stroke, the mighty son of Bali, Angada, wrathfully hurled a Sala stem at Indrajita.

17. And that tree, hurled wrathfully by Angada for killing Indrajita, O Partha, destroyed his car together with the charioteer and horses.

18. His horses and driver being slain, he jumped down from the car; and O king, resorting to his power of illusion, the son of Ravana vanished at that very spot.

19. Knowing that the Rakshasa capable of spreading various illusions, had disappeared, Rama coming up to that place (where the battle was raging) began to carefully protect his army.

20. He (Indrajita), then, aiming at Rama and the highly-powerful Lakshmana began to pierce them, with arrows obtained as boons, all over their bodies.

21. Then both the heroic Rama and Lakshmana, began to fight the son of Ravana, who remained invisible by his powers of illusion, by means of arrows.

22. But Indrajita discharged at the bodies of those lions amongst men, incessant showers of arrows by hundreds and thousands.

23. Seeing that he (Indrajita) remaining invisible, poured down showers of arrows, the monkeys taking up huge stones entered into (every part of the) firmament.

24. But the Rakshasa being invisible, pierced them and the two (brothers Rama and Lakshmana), with arrows hidden by illusion, the son of Ravana sorely afflicted them (the monkeys).

25-26. And the two brothers, the heroic Rama and Lakshmana, wounded all over with shafts fell down on earth, as if the sun and the moon had fallen from the firmament.

## CHAPTER 289

### (RAMOPAKHYANA PARVA)-Continued

#### The destruction of Indrajita

**Markandeya said :**

1. Seeing those two brothers, Rama and Lakshmana drop down on earth, the son of Ravana tied them in a net-work of arrows, granted to him as boons.

2. Those heroes, those valiant of men, thus covered by that net-work of arrows on the field of battle looked like a couple of birds confined in a cage.

3-4. Seeing those two (brothers) lying stretched on the ground, pierced with hundreds of arrows, Sugriva, the king of the monkeys together with Sushena, Mainda, Dvidida, Kumuda, Angada, Hanuman, Nila, Tara, Nala and (other) monkeys stood surrounding them.

5. Then, the successful Vibhishana arriving at that place and restoring those two heroes to consciousness by means of the weapon (named) Prajna brought them back to senses.

6. Then Sugriva soon drew out the arrows (from their bodies). And by that highly-potent medicine, Vishalya, applied with the celestial mantras,

7. Those two foremost of men recovered their senses. (And) the arrows being extracted from their bodies, those mighty car-warriors sat up and became, in a moment free from pain and fatigue.

8. O Partha, seeing Rama, the descendant of Ikshvaku perfectly free from pain. Vibhishana, with joined hands said these words,

9. "O tormentor of foes, at the command of the king of kings, a Guhyaka has come (to you) from the Shveta mountains, with this water.

10. O chastiser of foes, Kubera, the king of kings has sent you this water in order that you may behold all invisible beings.

11. If you wash your eyes with this you and any man whom you may give this will be able to see all invisible creatures."

12-13. Saying "be it so" Rama took that water and purified his eyes with it. (Then) the high-minded Lakshmana, Sugriva, Jambuvana, Hanuman, Angada, Mainda, Dvidida, Nila and almost all the foremost of monkeys did the same.

14. (Thereupon) what Vibhishana had said, (exactly) came about. And, O Yudhishtira, soon their eyes became capable of perceiving objects beyond the reach of the senses.

15. On the other hand, the successful Indrajita, having informed his father of what he had done, soon returned to the field of battle.

16. (And) as he (Indrajita) desirous of battle, was advancing wrathfully, the son of Sumitra, at the advice of Vibhishana rushed at him.

17. And desirous of slaying Indrajita, who was elated with success and who had not yet completed his daily sacrifice, Lakshmana, at a hint (from Vibhishana) assailed him wrathfully with arrows.

18. Then between those (warriors) each desirous of vanquishing the other, there took place an exceedingly wonderful battle like that (which had taken place) between Shakra and Pralhada.

19. Then Indrajita pierced the son of Sumitra by sharpened arrows capable of penetrating into the vital parts. And the son of Sumitra too wounded the son of Ravana with arrows having the touch of fire.

20. Pierced by the arrows of the son of Sumitra, Indrajita, being senseless with rage, discharged at him eight darts (fierce) as poisonous snakes.

21. Listen, attentively as I tell you, how the heroic son of Sumitra killed (Indrajita) by means of three arrow of fiery energy.

22-23. By one of these (arrows), he severed from his body that arm which wielded the bow; by the second, he cut down to the ground that arm which wielded the arrows and by the third arrow of keen edge and bright lustre he cut off his head having a beautiful nose and decked with earrings.

24. Deprived of head and arms, the trunk looked terrible. Having slain him (Indrajita), the strongest of the strong, (Lakshmana) killed his charioteer with weapons.

25-26. Then the horses dragged away the car into Lanka and Ravana then saw that his son was not on the car. Knowing (from this) that his son was killed, Ravana, his mind being agitated with fear and afflicted with grief and sorrow was actuated with the desire of killing the daughter of the king of Mithila.

27. And that evil-minded one, taking his sword, furiously rushed at Sita, who was living in the Ashoka gardens longing for the sight of Rama.

28. Now hear how Avindhya, seeing the evil-minded one bent on this reprehensible act, softened down his wrath by showing these reasons.

29. (He said) "Placed as you are on the throne of this renowned and mighty empire, you should not kill a woman. This woman (to all intents and purposes) is already slain in as much as she is a prisoner in your power.

30. In my opinion, she would not be killed if her body were destroyed. Kill her husband and then she will be killed too.

31. Even the very lord of a hundred sacrifices is no match for you in prowess. You have several times struck terror into the hearts of Indra together with the celestial in battle."

32. With these and similar other words, Avindhya pacified the wrath of Ravana who accepted his advice.

33. Then resolving to set out (for the field of battle himself) that night-ranger put his sword into sheath and ordered (his attendants) to prepare his car.

## CHAPTER 290

### (RAMOPAKHYANA PARVA)-Continued

#### The destruction of Ravana

**Markandeya said :**

1. Then, angry at the death of his dear son, the ten-necked, ascending his car, studded with gems and gold set out (for the field of battle).

2. Surrounded by dreadful Rakshasas holding in their hands various weapons, he fighting with the monkey-chiefs rushed upon Rama.

3. As he (Ravana) was furiously advancing, Mainda, Nala, Nila, Angada, Hanuman and Jambavan together with their forces surrounded him.

4. Those foremost of bears and monkeys destroyed, with trees, the forces of the ten-necked in his (very) presence.

5. Then, seeing that his troops were being destroyed by the enemy, Ravana, the king of the Rakshasas began to create illusions with which he was gifted.

6. (Thereupon) hundreds and thousands of Rakshasas, armed with arrows, lances and double-edged swords, issuing out of his body appeared (on the scene).

7. (But) Rama destroyed all those Rakshasas with celestial weapons. There at the lord of the Rakshasas created (new) illusions again.

8. (And) O Bharata, the ten-headed creating several Rakshasas wearing the shape of Rama and Lakshmana, rushed upon them.

9. Then those night-rangers adverse to Rama and Lakshmana, armed with bows rushed against Rama.

10. (Then) the dauntless son of Sumitra, the descendant of Ikshvaku said to Rama these heroic words.

11. "Kill those wicked-souled Rakshasas wearing your shape." (Thereupon) Rama destroyed those Rakshasas resembling him in shape and (various) others also.

12. Then, Matali, the charioteer of Shakra, came to Rama with a car, of sun-like splendour and yoked with tawny-coloured horses.

**Matali said :**

13-14. "This excellent and victorious car yoked with this team of tawny horses belongs to

Maghavana (Indra). O descendant of Kakustha, O foremost of men, riding on this splendid car Shakra slew in battle numerous Daityas and Danavas. Therefore, O most valiant of men, ascending this car guided by me, do you soon kill Ravana in battle. Do not make any delay."

15-16. Thus addressed, the descendant of Raghu, suspecting that this might be another illusion produced by the Rakshasas, doubted the truthful words of Matali. Vibhishana then said to him "O foremost of men, this is no illusion of the wicked-souled Ravana.

17. O highly-resplendent one, therefore do you soon ascend this car of Indra." Thereupon the descendant of Kakustha gladly saying to Vibhishana "be it so,"

18. And riding on that car rushed in great wrath against the ten-necked. (And) when Ravana flew (towards Rama) all the creatures began to wail loudly.

19. And in the heavens the celestial sent forth roars like lions and sounded large drums. Then there took place a terrible encounter between the ten-necked and the prince (Rama).

20. And that (fight) between them is without its parallel elsewhere. The night-ranger hurled at Rama an awfully-terrible.

21. Javelin like the thunder-bolt of Indra and resembling the upraised Brahmada. (But) Rama quickly cut off that javelin with sharpened darts.

22. Seeing that terrible feat Ravana was seized with dismay. (But) the ten-necked (soon) became wrathful and discharged at Rama thousands and ten of thousands of sharp arrows and numerous other weapons, (such as) maces, battle-axes, various kinds of darts, Shataghnis and sharp arrows.

23. Seeing the terrible illusions spread by the ten-necked Rakshasa, the monkeys got alarmed and ran away in all directions.

24-28. Thereupon, the descendant of Kakustha, taking from his quiver an excellent arrow adorned with beautiful feathers, golden wings and a beautiful face adjusted it to the Brahma weapon. When Rama inspired that arrow with the Mantras peculiar to the weapon of Brahma. All the celestial and the Gandharvas with Indra at their head were highly delighted. The gods, the Danavas and the Kinnaras, seeing



the display of that Brahma weapon began to consider that a little only of their Rakshasa enemy's life was left to him.

29. Rama then discharged that arrow of unrivalled splendour, dreadful, resembling the upraised Brahmadaṇḍa and destined to slay Ravana.

30. And O Bharata, soon as Rama discharged it by drawing to a great length (his bowstring), the lord of the Rakshasas together with his horses and charioteer, enveloped in a great and blazing fire was burnt up.

31. Then the celestial accompanied by the Gandharvas and the Charanas, beholding Ravana slain by Rama of untiring exertions were highly delighted.

32. Then the five elements (i.e., earth water, air, fire and space) forsook Ravana; and he was deprived all of the worlds by the energy of the Brahma weapon.

33. The ingredients of his body together with his flesh and blood were all so totally consumed by the Brahma weapon that the ashes even could not be seen.

## CHAPTER 291

### (RAMOPAKHYANA PARVA)-Continued

#### The installation of Rama

**Markandeya said :**

1. Having killed the mean-minded Ravana, the lord of the Rakshasas and the enemy of the gods, great indeed was the joy of Rama and the son of Sumitra.

2. The ten-necked being slain, the celestial with the Rishis at their head eulogised the mighty-armed one by uttering blessings indicative of victory.

3. All the gods together with the Gandharvas and the inhabitants of the celestial regions delighted Rama gifted with eyes resembling lotus-petals by (chanting) hymns (in his praise) and showering flowers (over his head).

4. Having thus worshipped Rama, they returned to their respective abodes. And O being of everlasting fame, it then appeared as if a great carnival was being held in the firmament.

5. Then the highly-renowned lord Rama, the destroyer of his enemy's cities, having slain Ravana, gave Lanka to Vibhishana.

6. Then Avindhya, the wise and old adviser of Ravana, preceded by Sita who was herself preceded by Vibhishana, set out from Lanka.

7. And he (Avindhya) with great humility said to the high-souled descendant of Kakustha, "O high-souled one, accept this divine lady, the daughter of Janaka, of spotless character."

8. Hearing these words, Rama, the descendant of Kakustha got down from that excellent car and saw Sita weeping profusely.

9. And beholding her of faultless proportions, seated in the vehicle weighed down with grief, covered all over with dirt, having matted locks and wearing a dirty cloth.

10. Rama, suspecting the loss of her virtue, addressed the daughter of the king of Mithila thus, "O Princess of Videha, go (wheresoever you like)! You are now liberated (from your captivity). I have done my duty.

11. O gentle creatures, I have killed that night-ranger thinking that myself being your husband you should not grow old in the abode of the Rakshasa.

12. How can men like us, well acquainted with moral duty, accept for even a moment, a woman carried off by another?

13. O daughter of the king of Mithila, whether you are of pure or impure character, I dare not enjoy you, who are now like sanctified butter lapped by a dog?"

14. That divine lady, hearing these cruel words (of Rama) was sorely afflicted with grief and suddenly fell down (to the ground) like a plantain tree torn up by the roots.

15. And the lively colour of her face sprung from her delight (at seeing Rama) as quickly disappeared as breath on a mirror.

16. Then, hearing these words of Rama all the monkeys together with Lakshmana became motionless as death itself.

17. Then the pure-souled and the four-faced god (Brahma) the creator of the universe, who sprang from a lotus (on the nave of Vishnu), appeared before the descendant of Raghu on a chariot.

18. (Then) Shakra, Agni, Vayu, Yama, Varuna, the divine lord of the Yakshas, the seven holy sages (whom Brahma created first of all).

19. And king Dasharatha also in his celestial appearance and robes and mounted on a highly-

resplendent and bright car (appeared on the scene).

20. Then the firmament crowded with the gods and the Gandharvas shone like the autumnal sky studded with stars.

21. Then rising in the midst of them, the blessed and renowned princess of Videha spoke these words to the broad-chested Rama.

22. "O prince, I do not blame you; (for) you are conversant with the ways of men and women. (Yet) listen to these my words.

23. The air which is always in motion, moves within (the hearts of) all the creatures. If I have sinned, let it forsake my life.

24. And not only let air, but let fire, water, space and earth forsake my life if I have erred.

25. As, O hero, I have thought of no other person than you even in my dreams, so you only be my husband as ordained by the gods."

26. Then a sacred and auspicious voice, joyful to the high-souled monkeys, was heard in the firmament which made the whole universe bear testimony to it.

**Vayu said :**

27. O descendant of Raghu, (what Sita has said) is true. I am the wind (god) and ever in motion. O king, the princess of Mithila is pure. Be united with your wife.

**Agni said :**

28. O scion of Raghu's race, I am in the body of every creature. O descendant of Kakustha, the princess of Videha is thoroughly guiltless.

**Varuna said :**

29. O descendant of Raghu, the humours in animal bodies owe their existence to me. (Therefore) I ask you to accept the princess of Mithila.

**Brahma said :**

30. O descendant of Kakustha, O son of good character, this (behaviour) is not surprising on your part, (because) you are honest and know the duties of the royal sages. (Now) hear these my words.

31. O hero, this enemy of the gods, the Gandharvas, the Uragas, the Yakshas, the Danavas and the Maharshis has been destroyed by you.

32. Formerly, he was made, through my favour, indestructible of all the creatures. And for some reason I spared that sinful wretch for sometime.

33. It was for his own destruction that Sita was carried off by that wicked-souled (wretch). (But) I protected her (from being violated) through Nalakubera's curse.

34. For, he (Ravana) was formerly cursed by that person (Nalakubera) to the effect that if he would enjoy any woman against her will, his head should surely be split into a hundred fragments.

35. O highly-resplendent one, O creature of divine effulgence, you need not entertain any doubt on this point. You have, (indeed) done a great service to the gods (by slaying Ravana).

**Dasharatha said :**

36. My son, I am pleased with you. May you be blessed. I am your father Dasharatha. O foremost of men, I command you to govern your kingdom.

**Rama said :**

37. O king of kings, if you are my father I bow down to you. I will repair to the beautiful city of Ayodhya at your command.

**Markandeya said :**

38. O best of the Bharatas, well pleased with Rama, the corners of whose eyes were red, his father again said to him "O highly resplendent one, now that the fourteen years (of your exile) are complete, repair to Ayodhya and reign there."

39. Then, bowing down to the gods and congratulated by his friends, he was united with his wife like Mahendra with the daughter Pauloma.

40. That tormentor of foes then conferred a boon on Avindhya. He then honoured and gave riches to the Rakshasa woman Trijata.

41. Then Brahma together with (all) the celestial headed by Shakra said to him, "O son of Kausalya, what desirable boons shall we bestow on you today?"

42. (Thereupon) Rama asked for these boons viz., devotion to virtue, victory over his enemies and the revival of those monkeys killed by the Rakshasas.

43. And when Brahma had said "be it so," O mighty monarch, the monkeys brought back to life, rose up.

44. And the highly fortunate Sita also, conferred on Hanuman this boon, saying "My son, you will live as long as Rama's achievements.

45. And through my favour, O yellow-eyed Hanuman, celestial dishes and drinks will over be within your reach.

46. Then in the very sight of those heroes of untiring achievements, all the gods with Shakra at their head vanished away.

47. Then the charioteer of Shakra seeing Rama united with the daughter of Janaka was well pleased and addressed him, in the midst of friends, these words. "O truly-powerful one, as you have done away with this distress of the gods, the Gandharvas, the Yakshas, the mortals, the Asuras and the serpents.

48. Therefore always the Asuras, Gandharvas, Yakshas, Rakshasas and the Punagas and all the world will speak (well) of you so long as the world will exist.

49. Saying these words to Rama, the foremost of the wielders of weapons and taking leave of and paying his respects to him (matali) set out (for the celestial regions) on that car of sun-like splendour.

50-53. Then Rama with Sita in this front and accompanied by the son of Sumitra and by all the monkeys with Sugriva at their head and preceded by Vibhishana and taking steps for the protection of Lanka and one that self-contained (Rama) surrounded by his chief advisers in order of precedence rode on that sky-ranging car Pushpaka, moving anywhere at will re-crossed the abode of the Makaras (i.e. the ocean) by means of the same bridge.

54. Then that virtuous lord of the earth together with all the monkeys took up his (temporary) quarter on that portion of the sea-shore where had lain down before (on a bed of Kusha grass to invoke the aid of the ocean).

55. Then the descendant of Raghu bringing all those (monkeys) together at the due time worshipped them all. He then dismissed them all after having satisfied them with gifts of gems.

56. Those foremost of monkeys, the apes with tails like cows and the bears having departed, Rama reentered Kishkindha with Sugriva.

57-58. (And on his way from the sea-shore to Kishkindha) Rama in company with Vibhishana and Sugriva, riding on the car Pushpaka showed the princess of Videha all the woods. Having reached Kishkindha, Rama, the most efficient of all smiters, made the successful Angada prince-regent.

59. (He) then, together with all these and accompanied by the son of Sumitra, set out for his capital by the same route by which he had come.

60. Having reached Ayodhya the king sent Hanuman as his messenger to Bharata.

61. (Hanuman) then communicated to him the happy news on having observed his external signs and (gestures). And the son of the wind-god having come back, (Rama himself) went to Nandigrama.

62. He there saw Bharata covered with dirt, attired in barks of trees and seated on the throne with (Rama's) shoes before him.

63. Then, O best of the Bharatas, the mighty descendant of Raghu together with the son of Sumitra experienced a great delight on being joined with Bharata and Shatrughna.

64. And Bharata and Shatrughna too being united with their eldest brother and beholding the princess of Mithila rejoiced exceedingly.

65. Having paid his respects to Rama who had returned (from exile) Bharata with great pleasure made over the kingdom, to him, which he governed as a trustee (for Rama).

66. Then Vasishtha together with Vamadeva installed that hero, at the eighth muhurta (a muhurta is equal to two dandas that is 4 minutes), of day under the constellation Shravana.

67. Being installed (on the throne) Rama gave his permission to that foremost of monkeys, Sugriva together with his friends and also to Vibhishana, the son of Pulastya to return to their homes.

68. Having entertained those two (friends) Sugriva and Vibhishana who were well pleased and exceedingly glad, with various sorts of foods and drinks and having done his duty suitable to

the occasion he dismissed them with a heavy heart.

69. And having worshipped the car Pushpaka, the descendant of Raghu, gladly gave it back to Kubera.

70. Then assisted by that divine sage (Vasishtha) he safely celebrated ten horse sacrifices on the banks of the (river) Gomati by offering to the Brahmanas presents thrice (as much as usual).

## CHAPTER 292

### (RAMOPAKHYANA PARVA)-Continued

#### The consolation of Yudhishtira (by Markandeya)

**Markandeya said :**

1. O mighty-armed one, thus, in days of old Rama of unrivalled energy had experienced such a terrible disaster owing to his being exiled in the forests.

2. O most valiant of men, do not (therefore) lament (over your misfortune); for, O tormentor of foes, you are a Kshatriya. You are journeying along the path which calls forth the prowess of arms and which is calculated to lead to sure success.

3. (By following this path) you have not incurred even an atom of sin. The gods together with Indra and the Asuras have (sometimes) to adopt this path.

4. (It was by adopting this path) that the wielder of the thunderbolt (Indra) together with the Marutas slew Vritra, the invincible Namuchi and the Rakshasa female Dirghajivha.

5. In this world, he, that is backed up, has all his desires gratified. What is there that cannot be overcome by him in battle whose brother is Dhananjaya?

6. This Bhima of terrible prowess is the strongest of the strong; and the two youthful and heroic sons of Madravati are mighty bowmen.

7. Why, then, O tormentor of foes, do you grieve, since you have such supporters, as are capable of vanquishing the forces of the wielder of the thunderbolt together with the Marutas?

8. O best of the Bharatas, with these mighty bowmen of celestial appearance you will surely conquer in battle all your enemies.

9-10. Just see, these high-minded (brothers of yours) after achieving terrible feats (of arms) have rescued this daughter of Drupada carried off by the evil-minded Saindhava puffed up with pride and power. (And they) have also vanquished and reduced to subjection king Jayadratha.

11. Again, the princess of Videha was rescued by Rama with almost no allies after having slain in battle the terribly-powerful ten-necked.

12. Consider this, O king, by (the exercise of your) intelligence, that his (Rama's) only allies were the bears and the monkeys born in other orders of creation.

13. Therefore, O best of the Kurus, O most exalted of the Bharata, do not grieve over all this. O tormentor of foes, high-minded men like you never give way to sorrow.

**Vaishampayana said :**

14. Thus consoled by the intelligent Markandeya, the large-hearted king giving up his sorrow again spoke to Markandeya.

## CHAPTER 293

### (PATIVRATA MAHATMYA PARVA)

#### The history of Savitri

**Yudhishtira said :**

1. O great sage, I do not grieve so much for myself or for these my brothers or for the loss of my kingdom as (I do) for this daughter of Drupada.

2. When the wicked-souled (sons of Dhritarashtra) gave us pain at the game of dice we were delivered by Krishna. (But) Jayadratha forcibly carried her off even from the forest.

3. Have you ever seen or heard of a lady as highly fortunate and as devoted to her husband as the daughter of Drupada?

**Markandeya said :**

4. Hear, O king Yudhishtira, how the princess Savitri attained to all the high virtues of chaste ladies.

5. Among the Madra there was a pious, exceedingly virtuous and a high-souled king devoted to the ministrations of the Brahmanas, firm in promise and of subdued passions.

6. This king, who was called Ashvapati was ever engaged in sacrifices, the foremost of the

benevolent able loved by the people of the cities and provinces and was devoted to the welfare of all creatures.

7. But that truthful and self-controlled monarch having no offspring, was much pained when he was far advanced in years.

8. And in order to be blessed with children, he observed rigid vows, partook of moderate food at the proper time, led the Brahmacharya (mode of) life and subdued his passions.

9. That most exalted of kings (daily) offered ten thousand oblations to Savitri and partook of a moderate food at the sixth portion of the day.

10. He observed (all) these vows for eighteen years and when the eighteenth year was complete, Savitri was pleased with him.

11. And O monarch, rising from the sacrificial fire with great delight, she appeared before the king and desirous of conferring boons addressed the monarch thus,

**Savitri said :**

12. "O king, I have been pleased with your Brahmacharya life, purity, self-control, observance of vows and all your endeavours and devotion.

13. O Ashvapati, O king of Madra, ask for whatever boon you desire. You should, however by no means disrespect virtue.

**Ashvapati said :**

14. Desirous of attaining virtue, I have observed all these vows so that I may have children. O goddess, many numerous sons, worthy of my race, be born to me.

15. O goddess, if you are pleased with me, then I pray for this boon. The Brahmanas have told me that one attains to the crowning merit by having children.

**Savitri said :**

16. Aware of your intentions before hand, I spoke about your sons to the divine Grandsire (Brahma).

17. O virtuous one, you will, through the grace of that self-existent lord, have soon a highly-energetic daughter on earth.

18. I gladly tell you all this at the command of the Grandsire; you need not, therefore, make any reply.

**Markandeya said :**

19. The king then bowing assent to the words of Savitri and saying "be it so," pleased her again and said "may this soon happen."

20. When Savitri had disappeared the king entered his own city. And that hero began to dwell in his kingdom and govern his subjects righteously.

21. Some time having elapsed that king observant of vows, begot offspring in the womb of his eldest queen devoted to religion.

22. O best of the Bharata, the embryo in the womb of the princess Malavi began to increase like the lord of the stars in heaven, during the lighted fortnight.

23. And at the proper time she gave birth to a daughter with eyes resembling lotus. And that best of kings gladly performed her natal rites.

24. And as Savitri gladly gave (him) that daughter on account of the king (daily) offering her oblations, both her father and the Brahmanas named her Savitri.

25. The king's daughter (gradually) grew up like the very embodiment of Sri (Lakshmi). And that damsel, in time stepped into youth.

26. Seeing that slender-waisted damsel of robust hips and looking like a golden image, people thought "we have got a goddess."

27. And oppressed by her, energy none could marry that girl of lotus-like eyes who seemed as if blazing in splendour.

28. Then on a Parva day, Savitri, observing fasts, bathing her head and approaching the family deity caused the Brahmanas to offer oblations to the sacrificial fire in accordance with due rites.

29. Then taking the flowers and garlands with which she worshipped the deity, Savitri looking like the very embodiment of Sri, repaired to her high-souled sire.

30. And bowing down to the feet of her father and offering him those flowers and garlands, that highly beautiful damsel with joined-hands stood beside the king.

31. Seeing that his daughter (beautiful), as a goddess, attained her puberty and was not courted by suitors, the king became sorry.

**The king said :**

32. Daughter, the time for giving you away is arrived. (But) none asks me (for your hand). Do

you, (therefore) seek for a husband as qualified as you.

33. Speak of that person, to me, whom you desire (for your husband). Choose, whom you like, for your husband. I will (afterwards) on (due) deliberation give you away (to him).

34. Hear, O auspicious girl, as I tell you the words, which I have heard the twice-born ones to recite from the sacred books.

35. That father who does not give away his daughter in marriage, is blamed. That husband who does not enjoy his wife during her courses is also blamed. And that son, who does not maintain his mother in her widowhood, meets with disgrace.

36. Hearing these my words do you speedily go in search of a husband. Act in such a way that we may not be blamed by the gods.

**Markandeya said :**

37. Addressing thus his daughter and his old ministers, (the king) gave orders to make preparations (for their departure) and said "go".

38. (Thereupon), she, (gentle and meek) as a female ascetic, bashfully bowing down to the feet of her father, set out without hesitation, in obedience to the commands of her sire.

39. Seated on a car of gold and surrounded by the ministers, she visited the delightful hermitage of the royal sages.

40. O son, there bowing down to the feet of the elders and the revered, she visited all the forests one after the other.

41. Thus giving away riches in all the Tirthas, the king's daughter travelled over all those places inhabited by the foremost of the twice-born ones.

## CHAPTER 294

(PATIVRATA MAHATMYA PARVA)-

Continued

The history of Savitri

**Markandeya said :**

1. O Bharata, (one day) when that monarch, the king of the Madra, joined by Narada and seated in the midst of his court, was conversing with him.

2. Savitri, after visiting all the Tirthas and the hermitages, came to the abode of her father together with the ministers.

3. That auspicious one, seeing her father seated with Narada, bowed down to the feet of both with her head.

**Narada said :**

4. O king, where did this your daughter go to and where does she come from? Why do you not bestow this youthful (damsel) on a husband?

**Ashvapati said :**

5. She was sent on that very business and she is just now come. Hear, O divine sage, from her, whom she has chosen for her husband.

**Markandeya said :**

6. That auspicious one, at the command of her father to relate everything in detail, regarded his words like those of a god and said thus,

**Savitri said :**

7. There was, in Shalya, a pious Kshatriya king, Dyumatsena by name, who lost his eyes in course of time.

8. That intellectual (monarch) who had an only infant son, having lost his eyes, a neighbouring enemy who bore him an old grudge, taking advantage of his blindness, seized his kingdom.

9. (Deprived of his kingdom), he (Dyumatsena) accompanied by his wife with the infant at her breast, retired to the woods. And having gone to a great forest, he, observant of rigid vows, began to practise asceticism.

10. His son, Satyavana (by name), born in the city and brought up in the hermitage, is my fit husband and I have wedded him in my mind.

**Narada said :**

11. Alas, O king, Savitri has done a very foolish act in as much as she, has through ignorance, chosen for her husband, Satyavana endowed with (high) qualities.

12. It is because his father is (ever) truthful and his mother speaks the truth, that the Brahmanas have named him Satyavana (i.e. truthful).

13. In his boyhood he was very fond of horses, made horses of clay and painted them. Therefore he is (sometimes) called Chitrashva (i.e. one who paints horses)

**The King said :**

14. Is now the prince Satyavana, who is attached to his father, energetic, intelligent, forgiving and brave?

**Narada said :**

15. He is energetic as Vibhavasū (the sun), wise as Brihaspati, heroic as Mahendra and forgiving as the earth.

**Ashvapati said :**

16. Is the king's son, Satyavana, charitable, devoted to the Brahmanas, handsome, large-hearted and of amiable appearance?

**Narada said :**

17. With regard to charity commensurate with his means, he is equal to Rantideva, the son of Sankriti and he is as devoted to the Brahmanas and as truthful as Shibi, the son of Ushinara.

18. The heroic Satyavana is equal to Yayati in magnanimity, is as lovely to look at as the moon and is as beautiful as either of the twin Ashvinis.

19. He is (moreover) possessed of self-restraint, is meek, heroic, truthful, of subdued senses, faithful to his friends, free from malice, modest and patient.

20. To be brief, men of great asceticism and of high character say that he (Satyavana) is ever plain and firm in honour.

**Ashvapati said :**

21. O adorable one, you have described him as possessed of all noble qualities. Now tell me of his defects, if there be any.

**Narada said :**

22. He has only one defect which has eclipsed all his qualities and which even by the most vigorous exertions cannot be rooted out.

23. He has only one defect and no other. Satyavana who has a little of life in store for him, will, within a year from this day, breathe his last.

**The King said :**

24. O beautiful Savitri, go and seek another for your husband. He has a great defect which lies surpassing all his merits.

25. The divine Narada, who is honoured by the celestial, tells me that within a year, he, of short life, will give up the ghost.

**Savitri said :**

26. The die falls but once and the daughter can once be bestowed. The words "I bestow" are uttered but once and once only these three things occur.

27. Whether his life be long or short, whether he be gifted with (noble) qualities or destitute of them, I have for once, chosen him for my husband and will not select any other a second time.

28. Having (first) settled a thing in mind, it is then expressed in words and is ultimately given effect to by (external) acts. My (own) mind is a proof of this.

**Narada said :**

29. O best of men, your daughter is firm in her resolve. It is impossible to wean her away from virtue.

30. The qualities that are present in Satyavana are wanting in any other person. Therefore I command the bestowal of your daughter (on Satyavana).

**The King said :**

31. The words of your respectable self are true and should never be dishonoured. Since O adorable one, you are my preceptor I will do as directed by you.

**Narada said :**

32. May your daughter Savitri, be given away without any obstruction. I shall now go away. May you be all happy.

**Markandeya said :**

33. Saying this, Narada, soaring upwards, returned to heaven. And the king too began to make preparations for the marriage of his daughter.

## CHAPTER 295

### (PATIVRATA MAHATMYA PARVA)- Continued

#### The history of Savitri

**Markandeya said :**

1. The monarch, reflecting on the words (of Narada) with regard to his daughter's marriage, began to make preparations for the wedding.

2. Then, inviting all the old Brahmanas and the Ritvijas together with the priests, the king accompanied by his daughter set out on an auspicious day.

3. Having reached the hermitage of Dyumatsena (situate) in the sacred forest, the king (Ashvapati) accompanied by the Brahmanas advanced on foot to meet that royal sage.

4. And there (in the hermitage) he saw that highly wise and old king seated on a mat of Kusha grass under a Sala tree.

5-6. The King (Ashvapati) having in conformity with usage, paid his respects to that royal sage, introduced himself (to him) by an appropriate speech and the king (Dyumatsena) versed in religion, having offered to the monarch (Ashvapati) a seat, (the oblation called) *Arghya* and a cow asked him what brought him there.

7. He (Ashvapati) then expressed all his intentions and purposes in detail with regard to Satyavana.

**Ashvapati said :**

8. O royal sage, this fair damsel, named Savitri, is my daughter. O virtuous one, do you accept her for your daughter-in-law in conformity with the usage of your order.

**Dyumatsena said :**

9. Exiled from my kingdom we have taken refuge in the woods and have been, like ascetics, practising virtue with subdued passions. How will (therefore), your daughter, unworried of a forest life, put up with (its) hardships living in the forest?

**Ashvapati said :**

10. Neither happiness nor misery has any permanence. My daughter and myself are aware of this. Therefore, O king, you should not use such words towards me. Having (previously) made up my mind. I have come here.

11. You should not dishearten me since I have saluted you through friendship. As I have come here actuated by love, you ought not to refuse me.

12. You are my and I am your equal; and we are suitable to each other. Be pleased, (therefore) to accept my daughter as your daughter-in-law and wife of good Satyavana.

**Dyumatsena said :**

13. Formerly, I cherished a desire of forming an alliance with you. (But) deprived of my kingdom (afterwards) I hesitated (to do it).

14. Let, what I desired before, be accomplished this very day. You are a welcome guest to me.

15. Then, those two monarchs, inviting all the Brahmanas dwelling in the hermitages,

caused the wedding to be celebrated agreeably to the usage.

16. Having given away his daughter with suitable robes, Ashvapati with a merry heart left for his own abode.

17. Satyavana having obtained a wife graced with all the (noble) qualities and she (Savitri) too having got a husband after her own heart, rejoiced exceedingly.

18. Her father having departed, she cast off all her ornaments and put on barks of trees and cloths dyed red.

19. By her ministrations, good qualities, affections, self-control and good services to all, she pleased every one.

20. By ministering to her physical comforts and by (covering her with) all sorts of robes, she delighted her mother-in-law. And she pleased her father-in-law by worshipping him as a god and by controlling her words.

21. Similarly, by agreeable words, by skillfulness, by sweet disposition and by ministering to him in private she delighted her husband.

22. Thus, O Bharata, these good people engaged in asceticism continued to dwell for some time in that hermitage.

23. And Savitri too, whether asleep or awake, could not forget the words of Narada which were present in her mind day and night.

## CHAPTER 296

### (PATIVRATA MAHATMYA PARVA)-

#### Continued

#### The history of Savitri

**Markandeya said :**

1. After the lapse of a long while, O king, the time for Satyavana's death at last arrived.

2. Savitri counted each days it passed away, (for) the words of Narada were always present in her mind.

3. Having ascertained (by calculation) that her husband's death would take place on the fourth day (thence), that observant of the Triratna vow, fasted day and night.

4. Aware of her vow, the king (Dyumatsena) became very sorry and rising up consoled Savitri with these words.



**Dyumatsena said :**

5. Princess, the vow you have taken is very difficult to observe, for, it is extremely hard to fast continuously for three nights.

**Savitri said :**

6. O sire, you need not be sorry. I will be able to complete the vow. I have undertaken this vow with a firm resolve; and determination is the (sole) cause of success (in every undertaking).

**Dyumatsena said :**

7. I can, by no means tell you to give up your vow. Men like us should rather encourage you to complete it.

**Markandeya said :**

8. Saying this, the high-minded Dyumatsena ceased; and Savitri thus remaining (without food) looked like a wooden doll.

9. O best of the Bharatas, thinking that her husband would die tomorrow, Savitri, stricken with grief and observing fasts, passed the night in great sorrow.

10. Then, when the sun rose a couple of hands (on the horizon), Savitri performed her morning devotions and offered oblation to the blazing fire.

11. She then bowed down to all the aged Brahmanas, her father-in-law and mother-in-law, one after the other and stood humbly before them with joined hands.

12. And all the ascetics living in the hermitage pronounced, for the welfare of Savitri, the benediction that she might never be a widow.

13. Savitri, who was buried in contemplation, saying in her mind "be it so" bowed down to the words of the ascetics.

14. And with a heavy heart, the princess, pondering on the words of Narada (anxiously) awaited the hour and the moment (of her husband's death).

15. Then, O best of the Bharatas, her father-in-law and mother-in-law gladly told the king's daughter who was seated alone, these words.

**The Father-in-law said :**

16. You have performed the vow as directed. It is now the time to eat. Do what you think proper.

**Savitri said :**

17. Having observed the desired vow I appointed the time when the sun would go down

for my meals. (Even now) this is the determination of my heart.

**Markandeya said :**

18. When Savitri was saying this about her meals. Satyavana, taking his hatchet on his shoulders, left for the woods.

19. (Thereupon) Savitri said to her husband "you should not go alone. I will go with you. I do not feel inclined to be separated from you.

**Satyavana said :**

20. Dearest, you have never visited the woods before. The path is very rugged (Moreover), lean and weak as you have been by the observance of fasts and vow how will you be able to walk?

**Savitri said :**

21. Neither do I feel exhaustion nor lassitude on account of the fast. (Moreover) I am very eager to go. Do not (therefore) prevent me.

**Satyavana said :**

22. Since you are so eager to go, I will fulfill your desire. (But) take leave of my parents (first) so that no blame can be attached to me.

**Markandeya said :**

23. (Then) bowing down to her mother-in-law and father-in-law, she of great vows said (to them) "my husband is going to the great forest for gathering fruits.

24. It is my desire that your worshipful self and my father-in-law will (kindly) permit me to accompany him. I cannot bear to be separated (from him) this day.

25. As your son is going to the forest for the sacrificial fire and for his superiors, you ought not to prevent him. Had it been for any other (business) he should have been prevented.

26. I have not walked out for a little less than a year. Great indeed is my desire to witness the woods.

**Dyumatsena said :**

27. From the very time that Savitri was made my daughter-in-law by her father, I do not remember her to have ever made any request to me.

28. So, let what my daughter-in-law desires be fulfilled. Daughter, act in such a manner that Satyavana does not neglect his business on the way.

29. Thus permitted by both, the renowned (Savitri) with a smiling (countenance) though with a sorrowful heart accompanied her husband (to the woods).

30. And that large-eyed lady beheld, on all sides romantic and charming forests frequented by swarms of peacocks.

31. And Satyavana said these sweet words to Savitri "behold these streams of sacred waters and these excellent blossoming trees."

32. That blameless girl, however, began to watch all the movements of her husband; but remembering what the sage (Narada) had said, she considered him as already dead.

33. With her heart divided into two parts, she (with one of these) replying to her husband and (with the other) awaiting the (fatal) hour, followed him slowly.

## CHAPTER 297

### (PATIVRATA MAHATMYA PARVA)-

#### Continued

#### The history of Savitri

##### Markandeya said :

1. Accompanied by his wife the powerful Satyavana (first) gathered fruits and filled his bag; he then began to cut down the trees.

2. As he was felling the branches he began to sweat and had an headache in consequence of the labour. Oppressed with toil, he came to his dear wife and said to her thus.

##### Satyavana said :

3-5. I have a headache on account of this exercise. And, O Savitri, my limbs and heart are aching. O lady of restrained speech, I feel unwell. It seems (to me) that my head is being pierced by arrows. Therefore, O blessed lady, I feel inclined to sleep; for I am quite unable to stand.

6. (Thereupon), Savitri coming up to her husband, sat down on the ground with his head on her lap.

7. Then that devout lady, remembering the words of Narada, began to calculate the moment, the hour, the time and the day.

8-9. And in a moment she saw a person attired in red garments, wearing a diadem, of an enormous structure, having the splendour of the sun of a dark and yellow complexion, endured

with red eyes, with a noose in his hands, dreadful to look at, standing beside Satyavana and gazing at him.

10. Beholding him she gently placed her husband's head on the ground. Then rising suddenly she, with a trembling heart and joined palms, said these words in a great sorrow.

##### Savitri said :

11. From your superhuman appearance I know you to be a god. Kindly tell me, O god of gods, who you are and what is your desire.

##### Yama said :

12. O Savitri, you are devotedly attached to your husband and are of ascetic virtue. And it for this reason that I address you. Know me, O auspicious girl, to be Yama.

13. The years of this prince, your husband, being numbered, I will bind (him with this noose) and take him hence. Know this to be my intention.

##### Savitri said :

14. We hear, O god, that your emissaries come to take away men. How is it that your worshipful self has come in person?

##### Markandeya said :

15. Thus addressed by her, the divine lord of the Pitris, in order to please her, began faithfully to relate everything about his intentions.

16. And he said, I have come here personally considering that my emissaries are not fit to bring such a devotional and handsome person, endowed with qualities, vast as a sea."

17. Then Yama powerfully drew out of the body of Satyavana a person of the measure of the thumb, bound him with the noose and brought him under control.

18. The life being taken out, the body deprived of breath, destitute of lustre and devoid of motion, became disagreeable to the eye.

19. Binding it thus, Yama proceeded towards the south; and weighed down with grief, the exalted Savitri also, devotedly attached to her husband and successful in her vow, followed him.

##### Yama said :

20. Go back, O Savitri and perform the last rites of your husband. Your debt to your husband is discharged. You have come as far as is possible (for you) to do.

**Savitri said :**

21. I ought to follow my husband thither where he is being carried to or whither he goes of his own accord. (Because) this is the eternal duty.

22. There shall be no obstacle to my course on account of my asceticism, my devotion to superiors, my affection for my husband, my observance of vows and your grace.

23. It is asserted by the wise, versed in true knowledge, that one contracts a friendship with another by going only seven paces with him. I will tell you something keeping this friendship in view. Pray listen to it.

24. Men, wanting in self-control do not observe (the proper rites and sacrifices) even in the forest. Nor do they go through and discharge the necessary duties of these three modes of life, namely conjugal or domestic life, life of celibacy and study in the house of the preceptor and thirdly a life of the total renunciation of the world. Conjugal life or domesticity leads to true religious merit. It is for this reason that the wise assert that domestic (which leads to righteousness) is the best of all (other modes of life).

25. By discharging faithfully the necessary duties of this one mode of life (i.e. conjugal life) we have all attained to the path (of righteousness) and therefore we do not covet the second and the third modes of life (i.e. celibacy and renunciation of the world). It is therefore that domesticity with its necessary duties is considered by the wise as the foremost of all (other lives).

**Yama said :**

26. Do go back. I have been delighted with your words couched in (proper) letters and accents and resting on reason. Do you ask for a boon with the exception of your husband's life. O lady of faultless proportions, I will give any boon (you desire).

**Savitri said :**

27. My father-in-law has been driven away from this kingdom and has lost his eyes. He now leads a forest life in our hermitage. Let that king, through your grace, be restored to his sight and be as powerful as the sun or fire.

**Yama said :**

28. O blameless girl, I give you this boon, that, what you have asked of me, will take place.

I see you are wearied with your journey. Do not proceed further. Go back. Do not take any more trouble.

**Savitri said :**

29. I do not feel fatigue as I am with my husband. I will surely follow the same path as my husband does. I will surely go thither where you are taking my lord to. O best of the celestial, listen again to what I say.

30. (It is asserted by the wise) that even a single interview with the virtuous is highly desirable. Friendship with them is much more so. Communion with the righteous is never without fruit. So one should always associate with the virtuous.

**Yama said :**

31. The words spoken by you are pregnant with great import. They augment the wisdom of even the learned and are delightful to the mind. Therefore, O damsel, with the exception of Satyavana's life to you ask for a second boon.

**Savitri said :**

32. Let that king, my intellectual father-in-law, regain his kingdom that he lost before. And may that worshipful one never fail to properly discharge his duties. This is the second boon that I pray for.

**Yama said :**

33. That monarch will be soon restored to his kingdom and be ever firm in his duties Princess, I have now gratified your wish. Do not proceed further; go back; do not allow yourself to be any more weary.

**Savitri said :**

34. You have controlled all the creatures by your ordinances and you carry them away not according to your caprice but those regulations. Therefore, O god, you are styled Yama (i.e. one who governs by ordinances). Hear (again) these my words.

35. The eternal duty of the righteous is mercy and charity, benevolence and favour towards all creation in thought, word and deed.

36. In this world, it is generally the case that men here are destitute of energy and skill. (But) the righteous show mercy even to their enemies when the latter throw themselves into the protection.

**Yama said :**

37. The words uttered by you appear (to me) as delicious as water to a thirsty person. (Therefore), O auspicious girl, do you ask again for any other boon that you like than the life of Satyavana.

**Savitri said :**

38. My royal father is childless. Let him have one hundred sons, begotten by him, who will perpetuate his family. This is the third boon that I ask of you.

**Yama said :**

39. O auspicious girl, your father shall have one hundred highly-energetic sons, the perpetuators of his race. Princess, your desire is now gratified. Do retrace your steps. You have come too far.

**Savitri said :**

40. It appears no distance to me since I am beside my husband. My mind travels a greater distance. (Now) listen, as you proceed on, to the words that I will presently utter.

41. You are the powerful son of Vivasavata and are therefore called by the wise Vaivasvata. You judge all the creatures impartially and rightfully and for this reason, O lord, you are styled the lord of justice.

42. People do not place so much reliance on their own selves as on the virtuous. Therefore everybody wishes particularly to cultivate intimacy with the righteous.

43. And friendship alone generates the confidence amongst all creatures. It is therefore that people repose confidence specially in the virtuous.

**Yama said :**

44. O auspicious and fair damsel. I never before heard such words as you have (just now) spoken from any other person than you. I am pleased with these. Do you ask for a fourth boon with the exception of Satyavana's life and then retrace your steps.

**Savitri said :**

45. Let me have one hundred strong and powerful sons, born of Satyavana's loins and begotten of both of us, who will perpetuate our line. This is the fourth boon I pray for.

**Yama said :**

46. Lady, you shall have one hundred strong and powerful sons who will cause your delight. Princess, do not take any further trouble; go back; indeed you have come a great way.

**Savitri said :**

47. The pious are ever unceasingly devoted to religion. They do neither feel lassitude nor affliction. The intercourse of the pious with the virtuous is (ever) productive of good. And the righteous apprehend no fear from the virtuous.

48. Indeed, the righteous by their truthfulness make the sun move and it is the pious who by asceticism support the earth. O king, it is the righteous that are the cause of the past and the future. And the pious remaining in the midst of the righteous do never feel languor.

49. Knowing that this is the eternal custom of the good and the virtuous, pious people devote themselves to acts of self-sacrifice for others without expecting any return.

50. Good acts done to the virtuous are never fruitless. Such acts never destroy our honour or interest. Since the righteous are characterised by such (noble) conduct they become protectors (of all creatures).

**Yama said :**

51. The more you address me in words pregnant with religious meaning, delightful to the mind, full of sweet phrases and of grave import, the more I am inclined to respect you. O lady, devotedly attached to your husband, crave an incomparable boon.

**Savitri said :**

52. The boon that you have (just) given me cannot bear fruit (without my union with my husband). Therefore, O bestower of honour, amongst other boons (that you have already granted me) I crave this boon that Satyavana may be brought back to life. I am as good as dead without my husband.

53. I do not want happiness bereft of my husband. Without my lord I do not crave heaven itself. Deprived of my husband I do not long for prosperity. And bereft of my husband I am unable to bear life.

54. You have granted me the boon that I shall have one hundred sons and yet you are carrying away my husband. Now I pray for this

boon that Satyavana may be alive again and then your words will prove true.

**Markandeya said :**

55. Thereupon, Yama, the son of Vivasvata and the lord of justice saying "be it so" and unloosing his noose, cheerfully spoke to Savitri thus,

56. "O chaste and gentle lady, I release your husband. You will be able to take him back. He will be free from disease and (ever) successful (in his undertakings).

57. He as well as you will live four hundred years. By his devoutness and by celebrating many sacrifices he will win a great renown in the world.

58. And Satyavana will beget on you one hundred sons. And those Kshatriya sons (of you) together with their sons and grandsons will be kings;

59-60. And bearing your name will ever be renowned. Your father also will beget a hundred sons on your mother Malavi and those Kshatriya brothers of you resembling the celestial, together with their sons and grandsons will be celebrated under the name of the Malavas."

61. Having conferred these boons on her and having thus made her retrace her steps, the lord of justice (Yama) returned to his own abode.

62. Then Savitri having regained her husband, returned to the place where her husband's ashy pale corpse lay.

63. Beholding her husband on the ground she approached and took hold of him. She then sat down placing his head on her lap.

64. Having regained his consciousness, he looked at her again and again like one returned from a distant clime (after a long time) and (then) endearingly addressed her thus.

**Satyavana said :**

65. Oh, I have slept for a long time. Why did you not awaken me? Where is that dark-complexioned person who was dragging me away?

**Savitri said :**

66. O best of men, you have (indeed) slept long on my lap. That god, the divine Yama, who governs all creatures, has departed.

67. O blessed one, you are (now) soothed and O prince, you have awakened from sleep. If

you are able, rise up. Look, the night is far advanced.

**Markandeya said :**

68. Having regained his consciousness, Satyavana got up like one who had enjoyed an undisturbed sleep; and seeing all the sides covered with woods he said:

69. "O slender-waisted damsel, I set out with you for gathering fruits. And when I was hewing down the woods my headache.

70. Sorely distressed with headache I could not stand up long and (therefore) lay down on your lap. O auspicious girl, I remember all this.

71. Embraced by you, sleep gently came upon me. I then saw it was intensely dark and also a highly effulgent person.

72. O slender-waisted lady, tell me, if you are aware of all that happened whether what I saw was a dream or a reality."

73. Thereupon Savitri replied to him "prince, the night is deepening tomorrow, I will disclose to you faithfully all that occurred.

74. Get up, get up, may you be all hale, O you of good devotion, come and see your parents. The sun has long gone down and the night is deepening.

75. The night-wandering creatures of harsh voices are joyfully roving about. And the rustling of leaves consequent on the footsteps of beasts are heard.

76. Jackals of frightful appearance stationed in the south and east have set up terrible howls which make my heart tremble.

**Satyavana said :**

77. The forest, enveloped with a dense darkness, has worn a dreadful appearance. You will therefore neither be able to discern the paths nor to go.

**Savitri said :**

78. There is a withered tree in a burning state in this forest which caught fire today. And the flames stirred up by the wind are seen now and then.

79. Fetching some fire (from that tree) I will kindle a fire all around. There are plenty of logs here. (So) give up your uneasiness.

80. If you do not venture to go. (I will do all this). I see you are unwell. You will not be able to

discern the paths as a dense darkness is hanging over these woods.

81. We shall, with your leave, go tomorrow when the forest will be visible. O sinless one, we shall remain here for the night if you wish.

**Satyavana said :**

82. I have recovered from the headache and my limbs are in a sound condition. I am therefore, through your favour, desirous of seeing my parents.

83. Never before did I return to the hermitage after the lapse of the proper time. My mother is used to shut me up in the asylum even before the evening sets in.

84. Even if I go out during the day my parents are filled with anxiety. And my father together with all the inhabitants of the hermitages searches for me.

85. Several times before this my parents afflicted with grief rebuked me saying "you have been long out."

86. I am now reflecting as to what a state they will be reduced for my sake. Surely, they will be sorely afflicted on account of my absence.

87. Sometimes ago, one night, the cheerful old couple, being greatly distressed and weeping profusely said to me repeatedly,

88. "Dear son, bereft of you, we cannot endure life for a single moment. Surely we must not survive you.

89. You are the only support of these blind ones. The perpetuity of our line, our funeral oblations, our fame, our descendants, (all) depend on you."

90. My father is old and so also is my mother; and surely I am their only stay. To what a state will they be reduced if they miss me during the night?

91. I blame that sleep in consequence of which my harmless parents are in agonising suspense for my sake.

92. And (on account of which) I also placed in this critical position am filled with anxiety. Wiyout my parents I do not care to bear life.

93. I am sure, that by this time my blind father with his mind torn with grief is inquiring of the dwellers of the hermitages about me.

94. I do not, O auspicious girl, grieve so much for myself as for my father and my weak mother (ever) devoted to her husband.

95. Surely, they will experience a deep sorrow for my sake. I know that my life will last so long as theirs, that I should support them and do only such acts as are agreeable to them.

**Markandeya said :**

96. Saying this, that virtuous one devoted to and fond of his parents, raising his arms began to bewail loudly in great sorrow.

97-98. Seeing that her husband was oppressed with such a deep sorrow, the virtuous Savitri wiping the tears from his eyes spoke to him thus, "If I have practised asceticism, if I have done charitable acts, if I have offered oblations (to the fire), then, may this night be conducive to the welfare of my father-in-law, mother-in-law and my husband.

99. I do not remember to have offered a falsehood even in jest. By virtue of that truth may my father-in-law and mother-in-law remain alive this day.

**Satyavana said :**

100. I am impatient to see my parents. (Therefore), O Savitri, let us start immediately.

101. If I find my parents overtaken by any calamity, then, O fair girl, I swear by my own self I shall not bear life.

102. If you are devoted to virtue, if you wish to see me alive, if it is your duty to do what is agreeable to me, (then) let us return to the hermitage (at once).

103. Thereupon, the fair Savitri rose up and adjusted her hair. She (next) taking her husband by his arms made him arise.

104. Satyavana too having risen, rubbed his limbs with his hand. Then looking around all sides, he cast his eyes on the fruit bag.

105. And Savitri said to him "gather fruit tomorrow. I shall carry your hatchet which is conducive to your devotion and welfare."

106. (Having said this), she hanging the bag on the branch of a tree and taking the hatchet, returned to her husband.

107. Then that lady of fair thighs, placing her husband's left hand on her left shoulder and embracing him by her right hand proceeded slowly like an elephant.

**Satyavana said :**

108. Timid girl, the paths are well known to me as I go by them often. Further, by the moon-light falling between the trees I can discern them.

109. We have now reached the path we came by for gathering fruits. O auspicious girl, go along the way we took (in the morning) without hesitation.

110. Near yonder Palasa tree the road has branched off into two. Follow the path that lies to the north of it; be quick. I am now all right, have regained my strength and am very desirous of seeing my parents.

111. Saying this, he quickly proceeded towards the hermitage.

## CHAPTER 298

### (PATIVRATA MAHATMYA PARVA)- Continued

#### The history of Savitri

**Markandeya said :**

1. In the meantime, the highly-powerful Dyumatsena, being restored to his sight, could behold everything with a clear vision.

2. O most exalted of the Bharatas, accompanied by his wife Shaivya he visited all the hermitages (in search of his son) and was greatly afflicted for his sake.

3. The (old) couple, at that night walked about searching (for their son) in all the hermitages, rivers, woods and lakes.

4. And as soon as they heard any sound, considering that it was (caused by the footsteps of) their son they raised up their heads and said "there comes Satyavana accompanied by Savitri."

5. And with their feet torn, cracked, wounded and bleeding and pierced by thorns and Kusha blades they ran about like mad men.

6. Then all the twice-born ones, dwelling in the (neighbouring) hermitages approached and surrounded them. And soothing the old couple they brought them back to their own hermitage.

7. There the aged ascetics surrounding the old man together with his wife began to console him with stories of wonderful import about the kings of by gone ages.

8. Although the old couple, eager to behold their son, was thus comforted, the remembrance

of the youthful days of their son again awakened deep sorrow in them.

9. And weighed down with affliction, they again began to give vent to their grief in mournful accents saying "Alas, O son, O chaste daughter-in-law, where are you?" Then a truthful Brahmana told them these words.

**Suvarcha said :**

10. "Satyavana is surely alive, because his wife Savitri is devoted to asceticism, is self-controlled and is well behaved."

**Gautama said :**

11. "I have read the Vedas together with all their branches and have laid up a great store of asceticism. I have led a life of celibacy, have gone through the Brahmacharya mode of life and have appeased the fire and my superiors.

12. I have observed all the vows with a devout spirit; and agreeably to the ordinances I have very often subsisted on air alone and observed fasts.

13. By virtue of this asceticism I am aware of the doings of other people. Know this to be certain that Satyavana is alive.

**The disciple of Gautama said :**

14. The words that have come out of the mouth of my preceptor can never be false. Therefore, Satyavana is (surely) alive.

**The Rishis said :**

15. As his wife Savitri bears all the auspicious signs indicative of her exemption from widowhood, it is certain that Satyavana lives.

**Bharadvaja said :**

16. As his wife Savitri is possessed of devotion, self control and good behaviour, it admits of no doubt that Satyavana is alive.

**Dalbhya said :**

17. Considering that you have regained your sight and that Savitri has gone out without meals after the performance of her vow, it is certain that Satyavana is alive.

**Mandyavya said :**

18. From the manner in which birds and beasts are sending forth their voices in the still atmosphere and since you have regained your sight making you useful for worldly purposes, it is sure that Satyavana lives.

**Dhaumya said :**

19. Your son Satyavana is surely alive in as much as he is endued with all the noble qualities, beloved by all and bears signs indicative of a long life.

**Markandeya said :**

20. Thus consoled by those truthful sages and reflecting on the words they said, Dyumatsena became a little pacified.

21. A moment after, Savitri accompanied by her husband Satyavana arrived at the asylum during the night and entered it cheerfully.

**The Brahmanas said :**

22. O lord of the earth, we all congratulate you heartily on your union with your son and your recovery of eye sight.

23. Your meeting with your son, your sight of Savitri and your restoration to sight, these three blessing will make you prosper.

24. What we have said,, shall undoubtedly come to pass. You will soon rapidly grow in prosperity.

**Markandeya said :**

25. Then, O Partha, all those twice born ones kindled a fire and took their seats before the king Dyumatsena.

26. Shaivya, Satyavana and Savitri who all stood on one side, gladly sat down with the permission of them all.

27. Then O Partha all those inhabitants of forest, who were seated with the king, actuated by curiosity asked the kings son.

**The Rishis said :**

28. O renowned prince, why did you not make your appearance with your wife earlier? Why did you come so late at night? What obstacle stood in your way?

29. O Prince, we can not make out why you have given so much pain to your father, mother and ourselves also. You ought to relate all this.

**Satyavana said :**

30. Taking leave of my father I went out with Savitri. While cutting down the woods in the forest my head began to ache.

31. Afflicted with the pain I slept a long while. Thus far only do I remember. Never before did I sleep for so long a time.

32. Considering that you all should not be troubled on my account, I came so late at night. There is no other reason (for my late arrival).

**Gautama said :**

33. You, then, do not know how your father Dyumatsena has suddenly recovered his eyes. Let, therefore, Savitri relate it.

34. We are desirous of learning all this from you who are surely acquainted with the mysteries of good and evil. For, O Savitri, we know you are as resplendent as Savitri herself (the wife of Brahma).

35. You are (undoubtedly) aware of the cause of this. Therefore speak truly. If you have nothing to conceal, then relate it to us.

**Savitri said :**

36. It is as you know it to be. Your desire can never prove fruitless. I have nothing to conceal from you. Now hear the true cause of this.

37. The high-souled Narada had fore told the death of my husband. Today being the appointed time, I did not leave his company.

38. When he fell asleep Yama in person together with his attendants approached him and tying him (with the noose) proceeded towards the region inhabited by the Pitris.

39. I then began to eulogise that lord god, with truthful words, who conferred on me five boons. Hear of these (boons) from me.

40. I have obtained two boons for my father-in-law viz. recovery of his sight and kingdom. I have (further), obtained for my father a hundred sons and an equal number of sons for myself.

41. (Again) my husband Satyavana has been blessed with a life of four hundred years. I observed the vow for the sake of my husband's life.

42. I have now faithfully described to you in detail the cause which ultimately turned my great sorrow into a crowing bliss.

**The Rishis said :**

43. O chaste girl, you are of gentle disposition, observant of vows, possessed of virtue and have sprung from a noble line. And it is by you that the line of this best of kings, overwhelmed with calamities and drowned in a deep gulf (of obscurity) has, (at last), been rescued.



**Markandeya said :**

44. The assembled sages, then, having eulogised and paid their adorations to that most exalted lady and having taken leave of that most excellent of kings together with his son, soon left for their respective asylums in peace and with merry hearts.

## CHAPTER 299

### (PATIVRATA MAHATMYA PARVA)-

#### Continued

#### The history of Savitri

**Markandeya said :**

1. The night having come to a close, when the sun's disc had appeared (on the horizon), all those ascetics, whose only wealth was devotion, having performed their matins, congregated (at the asylum of Dyumatsena).

2. Those great sages were never satisfied in relating again and again of the high fortune of Savitri, to Dyumatsena.

3. Then, O king, it so chanced that all the subjects came from Shalva and informed Dyumatsena of the death of his enemy at the hands of his own minister.

5. And they related to him all that had taken place saying "hearing the death of the usurper together with his friends and allies at the hands of his own minister and of the dispersion of his troops, all the subjects have in one voice declared for you, their legitimate king and they have also said whether you are blind or not you shall be (their) king.

6. O king, we have been dispatched to you on the strength of this determination (on the part of your subjects to install you king). These cars and these four kinds of troops have arrived for you.

7. (Therefore), O monarch, do set out. May you prosper. Your restoration has been proclaimed in the city. May you for ever occupy the portion filled by your sire and grandsire."

8. And seeing the king restored to sight and health, they with their eyes expanded in wonder, bowed down their heads to him.

9. Then the king having greeted all the aged Brahmanas inhabiting the hermitage and in his turn being greeted by them, set out for his capital.

10. And Shaivya together with Savitri surrounded by troops, went in a palanquin, adorned with splendid sheets and carried by men.

11. Then the priests joyfully installed Dyumatsena as king and his high-souled son as prince regent.

12. After a long time Savitri was delivered of a hundred heroic and illustrious sons who never retreated from battle.

13. She had also one hundred highly powerful uterine brothers begotten by Ashvapati, the king of Madra, on Malavi.

14. Thus Savitri rescued from misfortune, her own self, her father, mother-in law, father-in-law and her husband's line.

15. Similarly, the auspicious Draupadi of excellent character, will deliver you all from your misfortune as the virtuous Savitri did.

**Vaishampayana said :**

16. Thus, O monarch, instructed by that high-souled one ((Markandeya), the Pandava (Yudhishtira) devoid of grief and affliction continued to dwell in Kamyaka.

17. The man who listens with a devout spirit, to the excellent history of Savitri ever meets with happiness and success and never experiences sorrow.

## CHAPTER 300

### (KUNDALAHARANA PARVA)

#### The colloquy between Karna and Surya

**Janamejaya said :**

1-3. O Brahmana, (you say) at that time, Lomasha conveyed to Yudhishtira, the son Pandu, a message from Indra in these words of grave consequence, "I will remove that great terror which you do not reveal to any one when Dhananjaya departs from this place," now tell me, O best of devotees, what this great fear was which Yudhishtira entertained in respect of Karna and why he did not reveal it to any one.

**Vaishampayana said :**

4. O best of kings, I will relate that history to you, as asked by you. O best of the Bharatas, listen to my words.

5. On the expiration of the twelfth year of their forest life when the thirteenth had set in, Shakra, the well-wisher of the Pandavas, resolved to ask Karna for his ear-rings.

6. But Vibhavasū (the sun) aware of the intentions of Mahendra about the ear-rings, O mighty Monarch, appeared before Karna.

7. And when that truthful hero, devoted to the Brahmanas, was comfortably lying down on a costly bed furnished with a rich sheet.

8. The resplendent god, the sun, O king of kings, moved with great kindness consequent on paternal affection, showed himself, at night, in a dream, O Bharata.

9. And by his devotional power, wearing the shape of a handsome Brahmana, well read in the Vedas, the Sun addressed Karna for his welfare, these sweet words.

10. "O son, O Karna, O foremost of the truthful, O mighty-armed one, listen to these highly beneficial words of mine that I tell you today out of affection for you.

11. O Karna, Shakra with the desire of doing good to the Pandavas will come to you in the disguise of a Brahmana in order to have your ear-rings.

12. This noble conduct on your part that when asked by the pious you give away to them whatsoever they ask but never beg, is known to Shakra himself and the world at large.

13. O son, you bestow on the Brahmanas wealth or any other thing asked by them and never refuses anything to any one.

14. The vanquisher (of the Asura) Paka, who is well aware of this, will come to you in person, in order to beg your ear-rings and armour.

15. When he will ask for the ear-rings, you must not part with them but entreat him to the best of your power to make him desist; because that will tend to your greatest good.

16. O son, when he will tell you about the ear-rings, you will, by showing various reasons, refuse him over and over again and offer him various other sorts of riches.

17. And you will try to appease Purandara, desirous of getting the ear-rings, by offering gems, women, cows, various sorts of riches and by citing precedents.

18. If, O Karna, you part with those auspicious ear-rings with which you were born, your life will be shortened and you will be subject to death.

19. O bestower of honours, arrayed in your armour and ear-rings you will be unslayable by your enemies in battle. Know these my words to be certain.

20. These two jewelled ear-rings have derived their origin from ambrosia. Therefore, they should be carefully preserved by you, if you have any love for your life.

**Karna said :**

21. Who are you, that, showing so great an affection for me, are addressing me thus? Tell me, O god, if you desire, who you are in the shape of a Brahmana.

**The Brahmana said :**

22. O child, I am the god of hundred rays (sun). Out of affection I give you this advice. Act in obedience to my advice as it is highly beneficial to you.

**Karna said :**

23. It is (no doubt) highly fortunate for me that the lord god of splendour, desirous of my welfare, speaks to me today. Listen to my words.

24. I am adoring you, who are the giver of boons and out of love am saying to you this. If I am at all dear to you, I should not be prevented (by you) from observing this vow.

25. O Vibhavasū, all the world is aware of this vow on my part that I am surely ever ready to give my very life to the best of Brahmanas.

26-27. If, O best of sky-rangers, Shakra disguised as a Brahmana comes to me to beg (the ear-rings) for the good of the sons of Pandu, then, O best of the celestial, I will give the ear-rings and the excellent armour. In that case my renown which has spread over the three worlds, will not be at a discount.

28. It is not at all proper for men like us to save life by a degrading act. Death coupled with honour and meeting with the approbation of the world is preferable.

29. Therefore I will give the ear-rings together with the armour to Indra. If the slayer of Bala and Vritra comes to me to beg.

30. The ear-rings for the good of the sons of Pandu, then the whole world will be redolent of my fame and will proclaim his infamy.

31. O Brahmana, I long for renown in this world even at the sacrifice of my life. Men having renown attain to heaven while those having none are lost.

32. Even like a mother fame keeps people alive; but a man given to in fame is as good as dead even though his frame be not destroyed.

33. O Vibhvasu, O lord of the worlds, that fame is the very life of man is evident from the (following) ancient sloka (verse) sung by the creator himself.

34. "In the next world fame leads men to supreme bliss while in this pure fame prolongs life."

35-36. So, I will win an everlasting renown by giving (my ear-rings) born with my body. By duly bestowing on the Brahmanas (gifts) sanctioned by ordinances, by sacrificing my life in battle on performing unachievable feats and by conquering my enemies I will win nothing but fame.

37-38. By sparing the affrighted in battle who crave their lives and delivering old men, children and the twice-born ones, from great danger, I will win a great renown in this world and have access to the highest heaven (in the next).

39. Know this to be my solemn determination that I will preserve my fame even at the sacrifice of my very life.

### CHAPTER 301

#### (KUNDALAHARANA PARVA) -Continued

##### The colloquy between Karna and Surya

Surya said :

1. O Karna, never do such acts as will lead to the injury of your own self, your friends, your sons, your wives, your mother and your father.

2. O best of those that bear life, creatures do not wish to sacrifice their bodies for renown in this world and everlasting fame in heaven.

3. There is no doubt that the everlasting renown which you long for at the cost of your life, will deprive you of it.

4. O most exalted of men, so long as a person is alive, his father, mother, son and other relations in this world are useful to him.

5. The kings also, O best of men, can avail themselves of their prowess, so long as they are alive. Do understand it. O highly-resplendent being, fame is serviceable to living beings only.

6. As regards a dead person whose frame has been reduced to ashes, what necessity is there for fame? It is not the dead but living persons that can enjoy fame.

7. The fame of a dead person is like a garland (round the neck) of a man whose life is extinct. For the reason that you are a worshipper of mine I am telling you all this for your good,

8. And for this further reason that all my devotees should be protected by me. Considering, O mighty-armed one, that this person is a great devotee to me, I have been inclined to revere you. Therefore accept my advice.

9. A deep mystery ordained by fate, underlies all this. It is on this account that I am addressing you thus. Act (according to my words) and let no doubts cross your mind.

10. O best of men, you are not fit to learn this which even the gods do not know. It is why I do not reveal it to you. You will, however know it in time.

11. O Radha's son, I am telling you again what I have already said. Pay attention to it. You will by no means give the ear-rings to the wielder of the thunderbolt when he will beg them (of you).

12. Adorned with your beautiful ear-rings you shine like the moon in the azure sky between the Vishakha constellations, O highly effulgent creature.

13. Know that fame is useful to a person so long as he is alive. Therefore, O son, you must refuse the lord of the celestial when he will beg the ear-rings.

14. O sinless one, you will be able to do away with the eager desire of the lord of the gods for the ear-rings by repeatedly addressing him in various words coupled with reason.

15. O Karna, remove the desire of Purandara by sweet and reasonable words of great consequence.

16. O most valiant of men, you always challenge Savyasachi (i.e. Arjuna who can draw the bow with his left hand) and the warlike Savyasachi too, will no doubt, encounter you in battle.

17. But arrayed in your ear-rings Arjuna, even with the assistance of Indra himself shall not be able to defeat you in battle.

18. Therefore, O Karna, if you are at all desirous of defeating Arjuna in battle, do not give your auspicious ear-rings to Shakra.

### CHAPTER 302

#### (KUNDALAHARANA PARVA)-Continued

##### The colloquy between Karna and Surya

**Karna said :**

1. O god, O lord of splendour and scorching rays, you are as much aware of my being a worshipper of yours, (as of the fact) that there is nothing which I can not part with.

2. By virtue of the reverence that I always feel for you, you are, O lord of splendour, dearer (to me) than my wife, my sons, my own self and my friends.

3. O author of light, you are no doubt aware that high-souled persons cherish a high regard for their devoted worshipper.

4. Considering that Karna is your devoted worshipper and that he known no other god in heavens, you have given me these instructions.

5. Again with bended head and repeated prayers do I implore you and tell you this. O lord of searching rays, that you will (graciously) pardon me.

6. I do not fear death so much as falsehood. Especially for the sake of all the righteous twice-born ones ever, I am ready to sacrifice my life without (the least) hesitation.

7-8. As to what you have said to me about the Pandava Falguna. O author light, (I ask you) to dispel your sorrow caused by mental uneasiness regarding Arjuna and myself. (Because) I will surely defeat Arjuna in battle.

9. O god, you are no doubt aware of the great strength of my weapons which I have obtained from the son of Jamadagni (i.e. Parashuram) and from the high-souled Drona.

10. O best of the gods, permit me now to observe the vow on my part that I may bestow my very life upon the begging wielder of the thunderbolt.

**Surya said :**

11. O highly-powerful son, if you bestow your beautiful ear-rings to the wielder of the thunderbolt, you should, in order to secure victory, say to him, "O lord of hundred sacrifices, I can only part with my ear-rings under a condition."

12-13. As you cannot surely be slain by any creature when furnished with your earrings, so the destroyer of the Danavas, O son, wishing your death at the hands of Arjuna in battle, wants to rob you of your ear-rings.

14. Worshipping again and again with agreeable and truthful speeches the lord of the celestial, Purandara, the possessor of infallible weapons.

15. You will say to him, "O thousand-eyed lord, I will give you the two ear-rings and the excellent armour, if you will bestow on me an infallible dart destructive of enemies."

16. It is under this condition only, O Karna, that you will give your ear-rings to Shakra. Then you will be able to destroy your enemies in battle.

17. O mighty-armed one, that arrow of the lord of the gods does not return to the hand of the person who discharges it, without destroying hundreds and thousands of enemies.

**Vaishampayana said :**

18. Saying this, the lord of thousand rays suddenly became invisible. (The next day) Karna after having performed his devotions told the sun of the dream.

19. And Vrisha (Karna) faithfully related to him everything in detail, viz. his meeting with the sun and the conversation that took place between them during the night.

20. Hearing all this, the divine lord Bhanu, the subduer of Svarbhanu (Rahu) spoke to Karna with a smile, "it is all true."

21. Then the son of Radha, the slayer of enemies, knowing all this to be true, awaited (the arrival of) Vasava, with the desire of obtaining the dart.

### CHAPTER 303

#### (KUNDALAHARANA PARVA)-Continued

#### The instructions (given) to Pritha (by her father)

**Janamejaya said :**

1-2. What was that secret which the god of hot rays did not give out to Karna? Of what nature were that coat of mail and those two ear-rings? O righteous one, where did that armour and those two ear-rings of his spring from? O being whose wealth is devotion, I am curious to learn all this. Therefore relate to me all this.

**Vaishampayana said :**

3. O king, I am now relating to you the secret of the god having his rays for wealth and also of what sort the armour and the pair of ear-rings were.

4. Formerly, O monarch, there came a highly-energetic Brahmana to Kuntibhoja. He was tall in stature, wore beard and matted locks, carried a staff in his hand.

5. Was agreeable to look at and of faultless proportions and seemed as if burning in splendour. His complexion was yellow and he spoke sweet words. He was possessed of devotion and he studied the Vedas.

6. That Brahmana of great and excellent devotion said to king Kuntibhoja "O being that is free from pride, I am desirous of eating at your house (the food) obtained as alms.

7. I can, if you like it, dwell at your house under the condition that neither you nor your attendants will cross me in any way.

8. I will go out and come in at my pleasure. And O king, with regard to my food or bed no body shall disturb me."

9. (Then) Kuntibhoja gladly said these words "be it so and even more than this." And he told him again thus.

10. "O highly wise one, I have a renowned daughter, Pritha by name. That damsel is endowed with good manners, is observant of vows, chaste and self-controlled.

11. She, without despising you, will wait on you and minister to your comforts. And you also will be pleased with her (graceful) manners."

12. Saying this and duly worshipping that Brahmana, he (the king) went to his daughter

Pritha, endued with large eyes and said to her thus,

13. "This highly fortunate Brahmana, O child, wishes to dwell in my house. I have promised him this saying "be it so."

14. O child, you will minister to this Brahmana with great skill. And you will act in such a way as not to belie my words.

15. What this highly-energetic, reverend and ascetic twice-born one devoted to the study of the Vedas, asks for, will be given him without and pride.

16. A Brahmana represents the highest energy and the highest devotion; and it is in virtue of the devoutness of the Brahmanas that the sun shines in the heavens.

17. Disregarding those that deserve honour, the great Asura, Vatapi, as well Talajangha, met with destruction by virtue of the curse of the Brahmanas.

18. O child, now this highly fortunate one is entrusted to your care. You should be particularly careful in ministering to him.

19-20. O daughter, I am aware, that since your very infancy you have been ever attentive to the Brahmanas, all your superiors, all the servants, friends, relations, your mothers and myself. You have a proper regard for every one.

21. O girl of faultless proportions, on account of your good dealings no one in the city or in the palace, even none of your servants, is displeased with you.

22. I have, therefore, thought you fit for the ministration of the Brahmanas, who as a rule, are of irritable temper. O Pritha, you are a girl (yet) and my daughter by adoption.

23. You have sprung from the race of the Vrishnis and are the beloved daughter of Shura. Formerly, your father himself gladly made you over to me.

24. You are the sister of Vasudeva and the foremost of my daughter. You are my daughter in virtue of the promises made by your father that he should give his first born to me.

25. Born in such a line and brought up in this race, you have like a lotus, transferred from one lake to another, attained to one blissful state from another.

26. O beautiful girl, women, especially those that are born in low families, although they are with great difficulty kept under restraint, are

generally of deformed character on account of their unripe age.

27. O Pritha, you have been born in a kingly line and you are gifted with a wonderful beauty. And O girl, you are graced with every accomplishment.

28. So, O damsel, O Pritha, giving up your pride, haughtiness and the sense of your high position, you will minister to this Brahmana capable of bestowing boons. In that case you will surely be blessed.

29. By acting in such a way, O auspicious and sinless girl, you will certainly attain to blissfulness. But if you stir up the wrath of this foremost of the twice born ones, he will consume my entire race."

### CHAPTER 304

#### (KUNDALAHARANA PARVA)-Continued

##### Ministrations by Pritha to the twice born one

**Kunti said :**

1. "O king of kings, agreeably to your promise, I will, by restraining my senses, wait upon and minister to that Brahmana. I am speaking no falsehood (in this respect).

2. To worship the Brahmanas is my habit. And as this is agreeable to you, it will lead to my highest good.

3. He will never (have any cause to) be angry with me whether the worshipful one comes in the morning or in the evening or during the night or at midnight.

4. O king of kings, O best of men, it is highly beneficial to me to worship the twice-born ones, to carry out your commands and to do good to you.

5. O foremost of kings, rest assured of it. I am telling you truly that the best of Brahmanas dwelling in your house will not in any way be dissatisfied.

6. I will pay (particular) attention to what is agreeable to this Brahmana and to what is beneficial to you. Therefore O king, give up your mental anxiety.

7. The Brahmanas, O lord of the earth, are highly fortunate and when pleased are capable of bestowing salvation. But if displeased, they become (instruments) for destruction.

8. I, who am well aware of this, will propitiate this foremost of Brahmanas, And O king, you will never, for any act of mine, experience any trouble from that most exalted of Brahmanas.

9. O foremost of kings, owing to the faults of the kings, the twice-born ones become the instruments of their misfortune as formerly Chyavana had become on account of the acts of Sukanya.

10. Agreeably to your instructions with regard to this Brahmana, I will serve him with great regularity, O king of kings."

11. And when she said thus repeatedly, the king encouraged and embraced her and then instructed her minutely as to what she ought to do.

12. "O gentle and blameless girl, you will act in this way, without any fear, for my welfare, for your good and for the welfare of the race."

**The King said :**

13. Saying this, the highly-renowned Kuntibhoja, devoted to the Brahmanas, made over his daughter Pritha to that twice-born one.

14. (Saying), "O Brahmana, this is my daughter (Pritha) of tender years and reared in luxury. If she commits any fault, do not mind it.

15. The highly renowned Brahmanas do not get angry with old men, ascetics and children, even if they repeatedly offend them.

16. The twice-born ones again ought to pardon even a very serious offence; and the best of Brahmanas should accept that worship which is offered to the best of one's ability and exertion.

17. And that Brahmana having said "be it so," the king with a merry mind placed at his disposal a suite of apartments white as the swan or the ray of the moon.

18. And in the fire-room the king placed a resplendent seat especially made for him and also all sorts of food and other articles of the same good quality.

19. And driving away her idleness and pride, the princess began to exert herself with the utmost care for the service of the Brahmana.

20. And going to the Brahmana there (in the fire-room) the chaste Pritha, observant of purity, duly ministering to him as if he were a god, pleased him highly.

**CHAPTER 305****(KUNDALAHARANA PARVA)-Continued****The initiation of Pritha into the Mantras****Vaishampayana said :**

1. O great monarch, that damsel observant of vows, began with a pure heart, to propitiate that vow observing Brahmana.

2. O king of kings, that foremost of Brahmanas sometimes saying "I will come in the morning" made his appearance in the evening or at night.

3. (But) that damsel at all hours entertained him with excellent food, drink and bed.

4. And her hospitality towards him as regards his food, seat and bed increased rather than decreased day by day.

5. Even if the Brahmana reproved, found fault with and spoke harsh words, to her, Pritha did not do anything disagreeable to him.

6. At several times the Brahmana came after the appointed time or did never come at all and (on many occasions) asked for food when it could only be procured with utmost difficulty.

7. (But at all these times) Pritha said "everything is ready," and placed the meal before him. And like a disciple, like a daughter or like a sister, with a pure heart.

8. That faultless jewel of a damsel, O king of kings, caused the satisfaction of that foremost of the Brahmanas as he liked.

9. That most exalted of the twice-born ones was highly pleased with her manners and character and on account of her ministrations tried his very best for her welfare.

10. And O Bharata, her father asked her every morning "O daughter, is the Brahmana satisfied with your ministrations?"

11. And that renowned damsel replied "yes very much". Thereupon, the high-minded Kuntibhoja felt a great joy.

12. When on the expiration of a whole year, that best of devotees could not find any cause to be dissatisfied with Pritha, devoted to his service.

13. That Brahmana, then, with a joyful heart said to her "O gentle and graceful maid, I have been highly pleased with your ministrations.

14. O auspicious girl, ask for (such) a boon as is very difficult for men to receive in this

word, by virtue of which you will be able to eclipse all the ladies in fame.

**Kunti said :**

15. O best of those versed in the Vedas, all my desires have been gratified in as much as you as well as my father are pleased with me. So, O Brahmana, I think I have already received boons.

**The Brahmana said :**

16. O gentle girl of sweet smiles, if you do not desire for boons from me, then take this Mantra for invoking the gods.

17. Whatever god you may invoke by (uttering) this Mantra, he will be, O gentle girl, quite under your control.

18. Whether he desires or not, that god, (whom you may invoke) by virtue of the mantra (will come to you) in a gentle guise and like a slave will be subject to you.

**Vaishampayana said :**

19. Then O king, afraid of being cursed by that foremost of the twice-born ones, that faultless girl could not refuse him a second time.

20. Then, O monarch, that Brahmana initiated that girl of faultless proportions into the Mantras, placed in the beginning of the Atharvaveda.

21-22. O lord of kings, having thus initiated her (into the mantras), he said to Kuntibhoja, "O Monarch, being always duly worshipped and gratified by your daughter I have lived happily in your house. I will now depart". Saying this he vanished away.

23. The king was wonder-struck at beholding him vanish at that very spot. He then properly adored Pritha.

**CHAPTER 306****(KUNDALAHARANA PARVA)-Continued****The invoking of Surya by Kunti**

1. That best of the twice-born ones having gone away on some other business, the maiden began to think of the efficacy or otherwise of the Mantras.

2. "Of what manner are these Mantras imparted to me by that high-souled one? I shall soon test their efficacy."

3. While thus musing (within herself) she suddenly perceived that she attained puberty.

Having attained maturity during her maidenhood, the girl was covered with shame.

4. And as she was seated on a costly bed in her room she beheld the sun's disc rising in the east.

5. And both the mind and the eye of that slender-waisted girl were steadfastly fixed on the solar orb. She did not feel satiety at beholding the beauty of the morning sun.

6. She was, then, all on a sudden gifted with celestial sight. And she perceived the deity of divine form clad in armour and decked with earrings.

7. O lord of men, her curiosity was then excited to test the efficacy of the Mantras; and the maiden made up her mind to invoke that god.

8. Having gone through Pranayam, she invoked the author of the day. And, O king, the sun too speedily appeared before her.

9. His complexion was yellow like honey, he had mighty arms and his neck resembled a conch. And wearing bracelets and a diadem he came as if setting ablaze all the directions.

10. Having recourse to Yoga he divided himself in twain, one of which began to impart heat and the other appeared (before Kunti). He then addressed Kunti in very sweet words thus,

11. Gentle lady, drawn by the power of your Mantras, I have come under your power. Now that I have been subject to your power, tell me, Queen, what I shall do. I shall do whatever you may command me.

**Kunti said :**

12. O god, go to that place from which you have come. It is through curiosity that you have been invoked. O worshipful one, pardon me (for my folly).

**Surya said :**

13. O slender-waisted damsel, I will go away as you tell me. (But) it is not proper to send away a deity in vain after having invoked him.

14. O fortunate damsel, your desire is to have from Surya a son, of unrivalled prowess in the world and furnished with a coat-of-mail and earrings.

15. O maid, endued with the gait of an elephant, surrender yourself to me. O damsel, you will then, have a son as you desire.

16-17. O damsel of sweet smiles, I will go away after having enjoyed you. If you today do not comply with my words and gratify my desire, I will angrily curse you, that Brahmana and your father also. And I will undoubtedly consume them all for your fault.

18. I will severely chastise both your stupid father who is unaware of this offence on your part and that Brahmana who, without knowing your character and manners has imparted the mantras to you. All the gods in heaven with Purandara at their head.

19-20. O lady, seeing me deceived by you are laughing at me. Behold those celestial with your divine sight, which I bestowed on you before, in virtue of which you were able to see me.

**Vaishampayana said :**

21. Then the king's daughter, saw in the heavens those celestial stationed in their respective places, as she had seen before Aditya endued with rays and great effulgence.

22. Beholding them, the maiden was covered with shame. And being alarmed, the damsel spoke these words to Surya "O lord of rays, go to your own place. This outrage on your part is greatly distressing to me as I am a maiden.

23. Father, mother and other superiors only are competent to bestow my person. I will not surrender my virtue. In this world keeping their bodies (pure) is considered to be the highest duty on the part of women.

24. O deity possessed of the wealth of effulgence, in order to test the potency of the Mantras, I have, through mere childish curiosity, invoked you. O god, you should pardon me, considering that it has been done by a mere girl."

**Surya said :**

25. It is on the consideration that you are a mere girl, that I am entreating you (thus). But others can not expect this from me. O damsel, O Kunti, surrender your person to me. O timid girl, you will then surely attain to peacefulness.

26. O timid girl, when you have invoked me by the help of the mantras, I should not go away in vain without enjoying you.

27. If, O damsel of faultless proportions, I go away (thus), I shall be the laughing stock of the



whole world and an object of ridicule with the celestial.

28. Therefore, surrender yourself to me. You will then have a son like myself and will undoubtedly be extolled in all the worlds.

### CHAPTER 307

#### (KUNDALAHARANA PARVA)-Continued

##### The enjoyment of Pritha by Surya

**Vaishampayana said :**

1. Though that high-minded damsel spoke very many sweet words (to Surya) she could by no means soften him of a thousand rays.

2. And when all the entreaties of that maiden to the dispeller of darkness were unavailing, afraid of her curse she long meditated thus

3. "How may my unoffending father and that Brahmana be saved from the curse of the wrathful Vibhavasū on my account?

4. Although energy and asceticism are destructive of sins, yet even honest persons of tender years, through foolishness ought not to draw them near.

5. (By acting foolishly) I have been today seriously alarmed and have been placed entirely in the power (of Surya). How can I myself (without the consent of my guardians) do this sinful act, the surrender of my person (to him)?"

**Vaishampayana said :**

6. Afraid of (his) curse she reflected much in her mind. Her limbs were quite paralysed and she was repeatedly at a loss as to how to act.

7. O foremost of kings, O lord of the world, afraid of the censure of her friends and afflicted with the fear of curse, she spoke to that deity these words tremulous with bashfulness.

**Kunti said :**

8. O god, my father is alive and so also my mother and friends. And since they are (still) living, this violation of duty (on my part) is not allowable.

9. If, O god, I hold this unlawful intercourse with you, then the reputation of this race will be destroyed for my sake.

10. Or if you consider it a virtue, I will then, O best of those that shed heat, gratify your desire even without being given away to you by my friends.

11. As O irrepressible one, the virtue, the reputation, the renown and the life of all embodied beings are established in you, may I remain chaste after having yielded my person to you.

**Surya said :**

12. O beautiful damsel of sweet smiles, neither your father, nor your mother nor your superiors are competent to bestow you. May you be happy. Hear what I say.

13. O damsel, the term Kanya, derived from the root Kama (to desire) is applied to a maiden, because she desires (in have intercourse with) every body. Therefore, fair-hipped girl of excellent complexion, she is free (to act as she chooses) in this world.

14. You will, O beauteous girl, on no account fall away from virtue (by satisfying my desire). How can I, who seek the welfare of everybody commit an act of sin?

15. O fair complexioned girl, it is the human nature that all men and women should be without restraint. And it is asserted that the contrary (condition) is (its) perversion.

16. You will also remain a virgin even after having held intercourse with me and your son will be of mighty arms and high renown.

**Kunti said :**

17. O dispeller of all darkness, if I have a son by you, may he be heroic, mighty-armed, highly-powerful and furnished with a coat-of-mail and ear-rings.

**Surya said :**

18. Gentle maiden, your (son) will be mighty-armed, furnished with ear-rings and an impenetrable and celestial armour made of Amrita.

**Kunti said :**

19-20. If both the ear-rings and the armour of the son you will beget on me, be made of Amrita, then, O god, you may enjoy me, as your worshipful self has said. And may he (the son) be powerful, beautiful, strong energetic and virtuous like you.

**Surya said :**

21. O queen, O beauteous and timid damsel, I will bestow on him these ear-rings which were given to me by Aditi and also this excellent armour.

**Kunti said :**

22. O adorable one, it is very well. O lord of rays, if I have such a son as you say, then I shall gratify your desire.

**Vaishampayana said :**

23. Having said to her "be it so" that ranger of sky, the enemy of Svarbhanu, with his soul absorbed in yoga entered into Kunti and touched her on the naval.

24. Thereupon, that damsel became stupefied by the energy of the sun and fell down on her bed insensible.

**Surya said :**

25. O fair-hipped maiden, I shall now disappear. You will give birth to a son who will be the foremost of all wielders of arms.

**Vaishampayana said :**

26. Then, O king of kings, that maiden said bashfully to the highly resplendent Surya who was about to go away "may it be so."

27. Thus the daughter of Kuntiraja, having bashfully asked for a son from Vivasvata fell down unconscious on her auspicious bed like a broken creeper.

28. And that deity of hot rays making her insensible by his energy placed himself within her by his yoga power. But Bhanu did not corrupt her. The girl, then (i.e. when the sun had departed) recovered her senses.

## CHAPTER 308

(KUNDALAHARANA PARVA)-Continued

**The desertion of Karna by his mother**

**Vaishampayana said :**

1. Then, O lord of the earth, like the lord of the stars in the heavens, Pritha conceived a son on the first day of the lighted fortnight during the tenth month.

2. That fair-hipped damsel afraid of the censure of her friends concealed her pregnancy, so that no body was aware of her real state.

3. And as that girl lived in the apartments of maidens, no other women knew her condition except her nurse's daughter who was well-skilled in ministrations.

4. (And) in time that damsel of excellent complexion by the favour of that god, Surya, was delivered of a son beautiful as a celestial.

5. And like his father he was clad in armour, adorned with brilliant golden ear-rings, endued with leonine eyes and bovine shoulders.

7. And as soon as her delivery took place that girl, in consultation with her nurse, placed her child in a water-proof basket, covered all over with sheets, made of wicker work, smooth, comfortable and furnished with a beautiful pillow. And with tearful eyes she consigned it to the (waters of) the river Ashva.

8. O king of kings, though she knew that it was not proper for a maiden to be big with child, yet from her affection towards the child she wept bitterly.

9. And hear the words which Kunti uttered while she, weeping bitterly, consigned the basket to the waters of the river Ashva.

10. "O son, may all the creatures inhabiting the firmament, the earth, the celestial regions and the water contribute to your welfare.

11. May all your ways be auspicious and unobstructed. And, O son, may the minds of those that may meet with you, be not inclined to enmity towards you.

12. On the waters may king Varuna, the lord of waters, protect you. And similarly may Pavana (the wind-god) who ranges in the sky and wanders everywhere protect you in the sky.

13. O son, may your father, the foremost of those that shed heat and by whom you have been begotten on me by the ordinance of Destiny preserve you everywhere.

14. And may you be protected by the Adityas, the Vasus, the Rudras, the Sadhyas the Vishvadevas, the Marutas and the cardinal points together with their guardians and Indra.

15. And may all the gods protect you in every state whether favourable or adverse. Even in foreign countries I shall be able to recognise you on account of your coat-of-mail.

16. Blessed is indeed your divine father, Bhanu, having effulgence for his wealth, who by means of his celestial sight, beholds you going down the stream.

17. And O son of a deity, that lady is also blessed who will adopt you as her son and feed you from her breast when you are thirsty.

18-19. What a dream she has dreamed who will adopt for her son you who are resplendent as the sun, clad in a celestial armour, adorned with celestial ear-rings, endued with broad and expansive eyes like lotuses, possessed of a complexion bright as the copper-coloured lotus-leaves, graced with a beautiful forehead and beautiful hair.

20. They are also blessed, O son, who will behold you crawl on the ground covered with dust and who will hear your sweet inarticulate speech.

21. Blessed are they too, who will see you arrive at manhood like a maned lion of the Himalayan forests.

22. Having, O king, thus wept long and bitterly, Pritha then consigned the basket to the waters of the river Ashva.

23. And, O monarch, accompanied by her nurse the lotus-eyed Pritha desirous of beholding her son again and again and overpowered with grief for her son and weeping piteously, at night.

24. Laid the basket (on the waters of the Ashva) and entered into the palace with a heavy heart lest her father might know (the secret).

25. (On the other hand) the basket came from the Ashva to the river Charmavati, from the Charmavati to the Yamuna and thence to the Ganga.

26. And that basket containing the child, borne along the waves of the Ganga arrived at the city of Champa in the Suta territory.

27. And that child was kept alive on account of the celestial mail and ear-rings both made of Amrita and also on account of the ordinance of Destiny.

### CHAPTER 309

#### (KUNDALAHARANA PARVA)- Continued

##### The obtaining of Karna by Radha

##### Vaishampayana said :

1. At this time one Adhiratha of the Suta tribe and a friend of Dhritarashtra's accompanied by his wife came to the Jahnvi (Ganga).

2. O monarch, his wife named Radha was peerless in beauty on earth. That highly fortunate lady had no son.

3. Although, she made the very best endeavours to obtain one. She, then, beheld drifting along the stream, a basket.

4. Containing things preventive of dangers and dyed with saffron. And (that basket) was carried before her by the waves of the Janhavi.

5. And that lady, impelled by curiosity had it seized. She then told all to Adhiratha of the Suta caste.

6. He (Adhiratha) then carried the basket from the water-side and had it opened by instruments. And therein he beheld a boy.

7. (Beautiful) as the morning sun, clad in a golden armour and with a beautiful face adorned with brilliant ear-rings.

8. That Suta together with his wife with eyes expanded in wonder, took the infant on his lap and spoke these words to her.

9. "O timid lady, since my very birth I have never witnessed such a marvel. I think, this boy that has come to us, is begotten by a celestial,

10. Surely, considering that I have no son, the gods have sent this child to me." O lord of the earth, saying this, he made over the child to Radha.

11. Thereupon, Radha duly adopted that body of celestial appearance and birth, endued with the splendour of the filaments of lotuses and possessed of excellent grace.

12. She brought him properly up and that mighty boy too began to grow up. Since that time he (Adhiratha) had other sons begotten by him.

13. The twice-born ones seeing the boy clad in a golden armour and adorned with golden ear-rings called him Vasusena.

14. Thus did the boy of immeasurable strength and splendour come to be known as the son of a charioteer and was styled Vasusena and Vrisha.

15. That the powerful child, clad in celestial armour (known as) the eldest son of the charioteer (Adhiratha) was growing up in the country of the Angas, was known to Pritha through her spies.

16. When the charioteer saw that his son in course of time had grown up, he sent him to the city of Hastina.

17. There the powerful youth lived with Drona in order to learn weapons and made friends with Duryodhana.

18. Having obtained from Drona, Kripa and Rama (i.e. Parashurama), all the four kinds of weapons, he (Karna) became celebrated in the world as a great bowman.

19. Having contracted a friendship with the son of Dhritarashtra, he became hostile to the Parthas and was always desirous of fighting with the high-souled Falguna.

20. And O lord of the earth, since they first saw each other, he (Karna) challenged Arjuna and Arjuna too challenged him.

21. And O great king, that Karna begotten by him on Kunti was growing up in the race of the Sutas, was, no doubt known to Surya.

22. Seeing that he was furnished with armour and ear-rings, Yudhishtira was much pained thinking that he was unslayable in battle.

24. O king of kings, when at noon Karna rose from the water and worshipped the author of the day possessed of rays with joined palms, the Brahmanas prayed to him for riches. And at that time there was nothing that he would not bestow on the twice-born ones.

25. (For this reason) disguised as a Brahmana Indra came to him and said "give me alms." And the son of Radha replied to him "you are welcome."

### CHAPTER 310

#### (KUNDALAHARANA PARVA) Continued

##### The bestowal of his mail and ear-rings by Karna (on Indra)

**Vaishampayana said :**

1. Beholding the king of the celestial disguised as a Brahmana come (to him), (Karna) said "you are right welcome." But he could not divine his intentions.

2. Then the (adopted) son of Adhiratha said to that Brahmana "Between beautiful damsels adorned with golden necklaces and villages full of cows which shall I give you?"

**The Brahmana said :**

3. I do not wish to have beauteous damsels with gold necklaces or other agreeable things. Give these (things) to those that beg them.

4. O sinless one, if you truly observe your vow then cut off (from your body) this armour

and these ear-rings born with you and bestow them on me.

5. O tormentor of foes, I wish you will very soon give them to me, as I consider this one gain to be the best of all others .

**Karna said :**

6. O Brahmana, I will bestow on you homestead lands, beauteous women, cows and (sufficient) plots of land which will enable you to maintain yourself as long as you live.

**Vaishampayana said :**

7. O best of the Bharatas, though Karna thus entreated that twice-born one with various words, yet he (the Brahmana) did not crave any other boon.

8. Though he tried his very best to propitiate him and though he worshipped him duly, yet that best of the twice-born ones did not beg any other boon.

9. When that most exalted of the twice-born ones did not ask for any other boon, the son of Radha then addressed him again with a smile,

10. "O Brahmana, by virtue of my coat-of-mail, which I have been born with and of the two ear-rings which have sprung from Amrita, I am indestructible by (all) the worlds. I will not, therefore, part with them.

11. O most exalted of the Brahmanas, may you be in peace. Accept from me the extensive and peaceful empire of the world with its thorns (enemies) weeded out.

12. Divested of my ear-rings and the armour with which I was born, O best of the Brahmanas, I shall be liable to be killed by my enemies.

**Vaishampayana said :**

13. When the exalted chastiser of the (Asura) Paka did not ask for any other boon, then Karna smilingly said to him again these words.

14. "O lord, O god of gods, I knew before that you (would come). O Shakra, it is not proper for me to bestow on you a boon uselessly.

15. (Because) you are the very lord of the celestial. It is for you to confer boons on me as you are the creator and lord of all other creators.

16. If, O god, I give you my ear-rings and armour, I shall be liable to be killed and you, too will be an object of ridicule.

17. Therefore, O Shakra, take my ear-rings and excellent armour in exchange (for boons to be conferred on me by you). Else I will in no way, give (them to you).

**Shakra said :**

18. Before I came to you, Ravi (the sun) was aware of my intentions. There is no doubt that he has told you all.

19. O son, O Karna, let it be what you desire, With the exception of my Vajra (thunderbolt) tell me what you desire.

**Vaishampayana said :**

20. Thereupon, Karna gladly approached Vasava. And desirous of obtaining an infallible dart, he, with his purposes (nearly) gratified spoke.

**Karna said :**

21. In exchange for my armour and ear-rings, O Vasava, bestow on me an infallible dart, destructive of hostile forces when drawn up in battle-array.

22. Thereupon, O lord of the earth, Vasava reflecting a moment with in his mind for the dart, spoke to Karna these words.

23. Bestow on me your ear-rings and the armour born with your body and (then) O Karna, take the dart under the (following) condition.

24. This infallible dart, when I am engaged in slaughtering the Daityas, hurled by my hand kills hundreds of enemies and then returns to my hand.

25. But, O charioteer's son, hurled by your hand, it shall kill one powerful enemy (of yours), roaring and hot as fire and shall then return to me.

**Karna said :**

26. I am desirous of killing in mighty encounter (only) one enemy, roaring and furious, who may strike terror into me.

**Indra said :**

27. You will kill one powerful and roaring enemy in battle. But he whom you seek (to kill) is protected by a high-souled being.

28. He is protected by Krishna who is styled by those learned in the Vedas, the unvanquished Boar and the inconceivable Narayana.

**Karna said :**

29. Notwithstanding it is so, O adorable one, give me an infallible dart, destructive of a heroic person, wherewith I can kill a mighty (foe).

30. Cutting the ear-rings and the mail from my body, I will give them to you. But let not my limbs, thus wounded, look ugly.

**Indra said :**

31. O Karna, since you are desirous of observing the truth, you will not look ugly nor will there be any scars on your body.

32. O best of speakers, O Karna, you will be again endued with the complexion and energy of your father.

33. If you hurl this infallible dart maddened with rage when your life is not in danger and when you have other weapons with you, then it shall fall upon yourself.

**Karna said :**

34. I tell you truly, O Shakra, that according to your directions I will hurl this Vasavi weapon only when my life is in great jeopardy.

**Vaishampayana said :**

35. Then, O lord of the earth, accepting that blazing dart, Karna began to cut off his body with sharp weapons.

36. The gods, the mortals and the Danavas, seeing Karna cut off his own body, began to roar like lions, because no signs of contortions were visible on his face.

37. Seeing that hero amongst men, Karna, smile again and again even while cutting off his body, the celestial drums began to sound and celestial flowers were showered (upon his head).

38. Then Karna cutting off his excellent mail from his body, when it was still wet, gave it to Vasava. And he also cut off his ear-rings from his ear and give them to him. It is on this account that he was styled Karna.

39. Thus deceiving Karna but making him famous in the world, Shakra smilingly considered that he had accomplished the purpose of the Pandavas. He then soared to the heavens.

40. Hearing that Karna was thus deceived, all the sons of Dhritarashtra were dejected and became (as dispirited) as if their pride was wounded. The Parthas, (on the other hand) hearing that the son of Suta was reduced to such a state rejoiced (greatly).

**Janamejaya said :**

41. Where did the heroic Pandavas dwell (at that time) and from whom did they receive this joyful news and what did they do after the twelve years of their exile? O adorable one, relate all this to me.

**Vaishampayana said :**

42. Those heroic men having rescued Krishna, chastised the chief of the Sindhus, heard from Markandeya the old storied about the celestial and the Rishis and passed the entire period of their painful forest life, returned from their hermitage in Kamyaka to the sacred Dvaitavana together with the Brahmanas, their cars, followers, charioteers, the citizens (who had followed them to the forest) and their cows.

## CHAPTER 311

### (ARANEYA PARVA)

#### The searching about for the deer

**Janamejaya said :**

1. Krishna being thus abducted the Pandavas experienced very great sorrow. What did they next do after having rescued her?

**Vaishampayana said :**

2-3. Having felt great distress for the abduction of Krishna, the undeteriorating king Yudhishtira together with his brothers leaving Kamayaka returned to the charming and delightful Dvaitavana, full of fruits and roots of delicious taste and abounding in various picturesque trees.

4. And all the Pandavas together with their wife Krishna began to dwell there observant of vows, living on fruits and partaking of frugal fares.

5-6. And while king Yudhishtira, the son of Kunti, Bhimasena, Arjuna and the other two Pandavas, the sons of Madri, were dwelling in Dvaitavana, those powerful and virtuous observers of vows, those tormentors of foes, experienced, for the sake of a Brahmana a great trouble which resulted in their (ultimate) happiness.

7. I will now tell you of the trouble which those most exalted of the Kurus went through and which led to their ultimate happiness. Listen to it.

8. Once, the two sticks for making fire together with a churning rod of an ascetic Brahmana stuck fast to the horns of a deer as it was butting about.

9. And O monarch, taking those (articles) away that great deer of exceeding fleetness, with great leaps very soon distanced itself (a great way) from the hermitage.

10. O best of the Kurus, beholding those (articles) carried away, that Brahmana desirous of preserving his Agnihotra speedily came there,

11. Where Ajatashatru together with his brothers was seated in the forest. And the Brahmana quickly approaching spoke (thus) sorrowfully.

12. "My fire-sticks together with the churning rod placed against a large tree were stuck to the horns of a deer as it was butting about.

13. And, O king, that great deer endued with great speed, soon distanced itself (a great way) from the hermitage with long leaps.

14. And following the foot-prints of that great deer, O king, O Pandavas, bring those (articles) to me so that my Agnihotra may not be stopped."

15. Hearing the words of the Brahmana, Yudhishtira, the son of Kunti, became very sorry and taking his bow sallied out together with his brothers.

16. Taking great care for the sake of the Brahmana, all those foremost of men, taking up their bows and doing their corslets speedily went out in pursuit of the deer.

17. Beholding that deer at a short distance, those mighty car-warriors the Pandavas hurled barbed darts, javelins and arrows (at it) but they could not pierce it.

18. When they were thus exerting (their utmost to slay it) that great deer went out of sight. That deer disappearing (from sight) those high-souled ones became fatigued and disappointed.

19. And afflicted with hunger and thirst, the Pandavas coming to a banian tree in that forest sat down in its cool shade.

20. When they were seated, Nakula with a heavy heart and through impatience addressed his (eldest) brother, the best of the sons of the Kuru race, (thus)

21. "In our race virtue has never been sacrificed nor there has been any loss of wealth through idleness. Again, we have never refused anything to any creature. How is it, then, O king, that this disaster has befallen us?"

### CHAPTER 312

#### (ARANEYA PARVA)-Continued

##### The death of Nakula and others

**Yudhishtira said :**

1. There is no limit to misfortunes and neither their effects nor their causes can be ascertained. It is Dharma who distributes the fruits of both virtue and sin.

**Bhima said :**

2. We have met with this disaster, because I did not slay Pratikami when he dragged Krishna into the assembly hall like a slave.

**Arjuna said :**

3. As I did not present those very sharp and biting words, piercing the very bones, uttered by the son of Suta, so we have met with this calamity.

**Sahadeva said :**

4. This calamity, O Bharata, has overtaken us because I did not kill Shakuni when he defeated you at the game of dice.

**Vaishampayana said :**

5. Then, king Yudhishtira said to Nakula "O son of Madri, climbing this tree look around the ten points.

6. O affectionate one, as these your brothers, are fatigued and thirsty, so see whether any water or trees growing by water-side, are near."

7. Nakula too saying "be it so" soon ascended a tree. And casting his looks around said to his eldest brother thus,

8. "O king, I see numerous trees growing near water and also hear the cries of the Sarasas. Therefore, surely water must be somewhere here."

9. Thereupon, Yudhishtira, the son of Kunti, firm in truth, said "O beautiful one, do go (there) and soon bring water in the quivers."

10. Saying "be it so" Nakula, at the command of his eldest brother, quickly, proceeded towards the spot where the water was and soon reached it.

11. And seeing the transparent water surrounded by cranes, as he was desirous of drinking of it, he heard these words from the firmament.

**The Yaksha said :**

12. O child, do not venture to do this. I have got possession of it before. O son of Madri, first answer my questions and then drink of it and carry it away.

13. Nakula, (however), who was very thirsty, disregarding these words, drank the cool water. But as (soon) as he drank it he fell dead.

14. Seeing Nakula's delay, Yudhishtira the son of Kunti, said to his heroic brother Sahadeva, the tormentor of his foes,

15. "O Sahadeva, our brother (Nakula) who was born (just) before you, has been long out. Go and bring him and also water.

16. Saying "be it so," Sahadeva proceeded towards that direction and he then beheld his brother Nakula lying dead on the ground.

17. Sorely afflicted at the death of his brother, and oppressed with thirst, as he made for the water he heard these words.

18. "O child, do not venture this. It has been before obtained possession by me. First answer my questions and then drink water and carry it away."

19. Sahadeva, as he was thirsty, despising those words drank the cool water and as he drank he fell dead.

20. Then Yudhishtira, the son of Kunti, said to Vijaya (Arjuna) "O Vivatsu, O tormentor of foes, your brothers (Nakula and Sahadeva) have been long out.

21. May you be in peace. Go and bring them and also water. O affectionate one, you are the refuge of all of us when in distress."

22. Thus spoken to, the intellectual Gudakesha taking up his bow together with arrows and his naked sword soon proceeded towards that lake.

23. (Having arrived at that lake), Shvetavahana beheld his two brothers, those most valiant of men, who came to fetch water, lying dead.

24. And that lion amongstst men, beholding them as if buried in slumber, became very

afflicted. And then the son of Kunti upraising his bow looked around that forest.

25. But he beheld no creature in that great forest. And oppressed with fatigue, Savyasachi made for the water.

26. And as he rushed (towards the water) he heard these words from the firmament "Why are you coming towards the water You will not be able to drink of it forcibly.

27. O son of Kunti, O Bharata, if you can answer the questions put by me, then you may drink of the water and take it away."

28. Thus forbidden, Partha said "come to my presence and then prevent me. You will not speak again in this strain when I will drive you with darts."

29. Saying this, Partha displaying his skill in hitting at an invisible object by sound alone, entirely covered all the sides by discharges of arrows inspired with the mantras.

30. O best of the Bharatas, oppressed with thirst, he began to hurl barbed darts, javelins, Narachas and numerous infallible arrows.

And he discharged at the firmament innumerable darts.

**The Yaksha said :**

31. Partha, your exertions are to no purpose, (First) answer my questions and then drink

32. If however you drink before answering my questions, you will die as soon as you will drink. Thus addressed, the son of Pritha, Dhananjaya who could draw his bow by his left hand. Disregarding those words, as he drank, fell dead.

33-34 Then, Yudhishtira, the son of Kunti spoke to Bhimsena, "O tormentor of foes, O Bhimasena Nakula, Sahadeva and Vivatsu have been long out to fetch water and they have not come as yet. You are to bring them as well as water.

35-36. May you be blessed." Saying "be it so" Bhimasena proceeded towards that place, where his brothers, those most valiant of men, lay dead. Afflicted at seeing them (dead) and oppressed with thirst.

37. That mighty-armed one considered (within himself). "This act must have been done by some Yaksha or Rakshasa." And he thought (further) "I will have surely to fight today.

38. Let me therefore, (first) drink water." Then, Vrikodara, the son of Pritha and the best of the Bharatas, desirous of drinking, rushed towards the water.

**The Yaksha said :**

39. O child, do not attempt it. It has already been in my possession, (first) answer my questions and then drink water and carry it away (for your brother).

40. Thus addressed by that Yaksha of unrivalled energy, soon as Bhima without answering his questions, drank of it, he fell down dead.

42. Then that best of men, the royal son of Kunti of mighty arms, whose heart was burning in grief, after much deliberation rose up and entered that mighty forest where no sound of human voice could be heard. It was inhabited by rurus, boars and birds.

43. Adorned with trees of blue and bright colours and ringing with the hum of bees and warbling of birds. And that highly renowned.

44. And illustrious one, entering into the forest saw that lake beautified with gold-coloured filaments, looking as if it had been made by the Architect of the universe.

45. Adorned with rows of lotuses, Sindhuvara flowers together with cane trees and covered all over with Ketakas, Karaviras and Pippalas. Oppressed with fatigue, he approached that lake and was wonder-struck at what he saw.

## CHAPTER 313

### (ARANEYA PARVA)-Continued

#### The questions put by Yaksha (to Yudhishtira)

**Vaishampayana said :**

1. He (Yudhishtira) then beheld his brothers, glorious as Shakra himself, lying dead like the Lokapalas dropped down from their regions at the end of a Yuga.

2-4. Seeing Arjuna dead with his bow and arrow lying scattered and also Bhimasena and the twins lying motionless with life extinct, Yudhishtira breathing out a long and hot sigh was bathed in tears caused by grief. Afflicted with anxiety at beholding all his brothers lying



dead. The mighty-armed son of Dharma gave bent to a great profusion of grief.

5. He said, "O mighty-armed Vrikodara, you swore, 'I will break the thighs of Duryodhana with mace in battle.' O Bhima, since you are dead all that has become to no purpose to me.

7. O high-minded and mighty-armed enhancer of the glory of the Kurus, human promises may not be fulfilled, but how is it that celestial words with regard to you have proved untrue?

8-9. O Dhananjaya, when you were born, the very gods themselves said, "O Kunti, this son of yours shall in no way be inferior to the thousand-eyed deity." And in the northern Paripatra mountain all the beings sang, "The prosperity these have been deprived of, by enemies, shall surely be recovered by this one. There shall be no vanquisher of him in battle and there shall be none whom he will not be able to conquer."

10. How is it, then, that this highly powerful Jishnu has been subject to death? Why does that Dhananjaya lie dead on the ground destroying all my hopes, depending on whom we have gone through all these miseries?

11-12. Why have these two highly powerful and heroic sons of Kunti, Bhimasena and Dhananjaya, furious in battle, who always destroyed their enemies and whom no weapons could resist, been subjugated by the enemy?

13. Surely this vile heart of me is made of the essence of marble, since seeing these twins lying dead today it is not riven.

14. Why do you, O most exalted of men, versed in the Shastras, acquainted with the rules of proper time and place, performers of religious rites, lie dead without performing acts worthy of you?

15. O unvanquished ones, with your bodies unwounded and bows untouched, why do you lie insensible embracing the earth?"

16. And that large hearted one, beholding his brothers sweetly asleep as (they slept peacefully) on the plateaus of mountains perspired profusely, became sorely afflicted and was reduced to a piteous plight.

17. That virtuous souled lord of men, saying "it is so," and drowned in the sea of sorrow and

with an agitated heart, began to think of the cause of his brothers' death.

18. And though that high-minded one of mighty arms, acquainted with the divisions of time and place, pondered much, he could not settle what he should do.

19. Thus lamenting profusely, the virtuous minded son of Tapa or Dharma, Yudhishthira, pacified his soul.

20. And began, by the exercise of his intelligence, to ponder thus "by whom these warriors have been slain?"

21. There are no strokes of weapons on their bodies nor are there any foot prints of any body. I consider he is a mighty being who has slain my brothers.

22-24. I will reflect on this with concentration or I will try to know of it after drinking water. Perhaps the crooked-minded Duryodhana with whom good and evil are alike has got it (the tank) destructive of life, made by the king of Gandhara. What cool-headed person can trust that wicked minded man ever bent on evil deeds? Or perhaps that wicked souled one has caused it to be made by some secret messengers of his."

25. Thus that highly intellectual one gave way to many thoughts. But he could, in no way, persuade himself that the water was poisoned,

26. For, though dead, their features had undergone no change. And he thought "the colour on the face of my brothers is still lively.

27. Each of these foremost of men is possessed of the force of a water fall. Who else, therefore, can vanquish them except that being who carries away every thing in proper time."

28. Thinking it to be certain, he plunged into that water. And as he got into it he heard these words from the firmament.

**The Yaksha said :**

29. I am a crane living on moss and fish. Your younger brothers have been, by me, brought under the control of death. If, O king's son, you do not answer the questions put by me, you shall be the fifth victim.

30. O child, do not attempt this. It has been possessed by me before. First! answer my questions and then drink water kind take it away.

**Yudhishtira said :**

31. Are you the foremost of the Rudras or the Vasus or the Marutas? I ask you what god you are. It is not possible for a bird to have done this.

32. Who has felled these four mountains of great energy viz. Himavat, Pariyatra, Vindhya and Malaya?

33. O strongest of those endowed with strength, you have (indeed) achieved a very great feat in as much as neither the celestial, nor the Gandharvas nor the Asuras, nor the Rakshasas.

34. Could stand them in mighty conflict. (Therefore) what you have done is highly marvellous. Neither am I aware of what is your business nor do I know of your intentions.

35. I am very curious (to learn all this) and am terrified also. For which my heart is troubled and my head is racked. Therefore, O adorable one, I ask you who you are that are staying here.

**The Yaksha said :**

36. I am a Yaksha and not an aquatic bird. All hail to you. It is I who have slain your greatly energetic brothers.

**Vaishampayana said :**

37-39. Thereupon, hearing those inauspicious words couched in harsh letters, which the Yaksha was speaking, he (Yudhishtira), O king, approaching him stood there. And that best of the Bharatas saw that huge-bodied Yaksha endowed with unnatural eyes, tall as a palm tree, blazing like the sun or the fire, irresistible, huge as a rock, staying on a tree and uttering deep loud roars like the rumbling of the clouds.

**The Yaksha said :**

40-42. These brothers of you, O king, though again and again forbidden by me. Wanted to take away water by force. I have therefore killed them. He that has a love for his life ought not, O king, to drink this water. O Partha, do not attempt it. This (pond) has been taken possession of by me before. O son of Kunti, answering my questions, you may drink and take away water.

**Yudhishtira said :**

43-44. O Yaksha, I do not want what you have already taken possession of. Virtuous persons never like, that one should extol his own self, O most exalted of creatures. I shall answer

your questions according to my knowledge. Ask me.

**The Yaksha said :**

45. What is that which makes Aditya, (the sun) rise? Who remain near him? Who does make him set? (And) in what is he established?

**Yudhishtira said :**

46. It is Brahma that makes the sun rise. The celestial remain near him. Dharma makes him set. And he is established in truth.

**The Yaksha said :**

47. What makes one Shrotriya (learned) By what does one attain to what is very exalted? what makes one have a second And, by what, O king, one becomes wise?

**Yudhishtira said :**

48. By the Shruti (i.e. the study of the Vedas) one becomes learned. By asceticism one attains to what is very exalted. Intelligence makes one have a second. Ministration to the old makes one wise.

**The Yaksha said :**

49. What is the divine attribute of the Brahmanas? What virtuous practices of theirs resemble those of the pious? What is their human attribute? And what (practices) of theirs resemble those of the impious?

**Yudhishtira said :**

50. The study of the Vedas is their divine attribute. Their asceticism is like the virtuous practices of the pious. Death is their human attribute. And slander (by them) is like the behaviour of the impious.

**The Yaksha said :**

51. What is the divine quality of the Kshatriyas? What practice of theirs resembles the behaviour of the pious? What is their human attribute? And what (practice) on their part resembles that of the impious?

**Yudhishtira said :**

52. It is the arrows and weapons that constitute their divinity. Sacrifices (on their part) resemble the virtuous practices of the pious. Fear is their human attribute. And their abandoning (the distracted) is like the practice of the impious.

**The Yaksha said :**

53. What is that one (thing) which is the sacrificial Soma? What is that which constitutes

the sacrificial Yaju? What is that which sacrifice can not do without?

**Yudhishtira said :**

54. Life is the sacrificial Soma; mind is the sacrificial Yaju; it is Rich which accompanies sacrifice and without which sacrifice can not do.

**The Yaksha said :**

55. What thing is the best with regard to the cultivators? What is of the greatest value to those that seek prosperity? And what is of the highest value to those that bring forth?

**Yudhishtira said :**

56. Rain is the best thing to the cultivators; seed is of the great value to the sowers; cow is the best thing to those that seek prosperity and son is of the greatest value to those that bring forth.

**The Yaksha said :**

57. Is there any person, endowed with intelligence, worshipped by the world, respected by all the creatures, who, though enjoying the objects of senses and breathing, is not alive?

**Yudhishtira said :**

58. That person, who does not satisfy the gods, the guests, the servants, the Pitris and his own self, though breathing, is not alive.

**The Yaksha said :**

59. What thing is weightier than the earth? What is it that is higher than the sky? What is fleetier than the wind? And what is more numerous than the grass?

**Yudhishtira said :**

60. The mother is weightier than the earth; the father is higher than the sky; the mind is fleetier than the wind; and the thoughts are more numerous than the grass.

**The Yaksha said :**

61. What is that which does not close the eyes while sleeping? What is it that has no heart? And what is it that swells with its own force?

**Yudhishtira replied**

62. Fishes do not close their eyes while sleeping. Eggs do not move after birth. A stone has no heart. And a stream swells with its own force.

**The Yaksha asked**

63. Who is the friend of an exile? Who is the friend of a householder? Who is the friend of a sick person and who of a dying one?

**Yudhishtira replied**

64. The friend of an exile is his companion; that of a householder is his wife; that of a sick person is his physician and that of a dying one is charity.

**The Yaksha said :**

65. Who is the guest of all the creatures? What is the eternal religion? O king of kings, what is Amrita? And what is this entire universe?

**Yudhishtira replied**

66. Agni is the guest of all creatures; the milk of the cows is Amrita; Homa with Amrita is the eternal religion; and air is this entire universe.

**The Yaksha said :**

67. What is it that wanders alone? What is it that is born again after its birth? What is the antidote to cold? And what is the largest field?

**Yudhishtira said :**

68. It is the sun that wanders alone. The moon is reborn (after her birth). Agni (fire) is the antidote to cold and the earth is the largest field.

**The Yaksha asked**

69. What is the crowning refuge of religion? What of renown? What is the highest refuge of heaven and what of happiness?

**Yudhishtira replied**

70. The crowning refuge of religion is liberality, that of renown is charity, that of heaven is truth and that of happiness is good conduct.

**The Yaksha asked**

71. What is the soul of a man? Who is that friend given to him by Destiny? What is his chief support and what is his best refuge?

**Yudhishtira replied**

72. The soul of a man is his son. The wife is his friend given by Destiny. The clouds are his principal support and charity is his best refuge.

**The Yaksha asked**

73. What is the best of all praise-worthy objects? What is the best of all sorts of wealth?

What is the most important of all gains? And what is the best of all kinds of happiness?

**Yudhishthira replied**

74. Skillfulness is the best of all praise-worthy objects. Knowledge (of the (Vedas) is the best of all (sorts of) wealth. Of all gain health is the most important one. And of all (sorts of) happiness contentment is the best.

**The Yaksha said :**

75. What is the greatest virtue in the world? What religion always bears fruits? What is that controlling which (men) never experience misery? With whom does friendship never break?

**Yudhishthira said :**

76. Absence of cruelty is the highest virtue. The religion of the three (Vedas) always bears fruit. The mind, if subdued, does not lead to misery and friendship with the righteous never breaks.

**The Yaksha asked**

77. What is it, the renunciation of which makes one dear? What is that which if given up, does not lead to misery? What is that renouncing which one become wealthy? And what is it the renunciation of which makes one happy?

**Yudhishthira replied**

78. It is the sense of pride which, if given up, makes one dear. Abandonment of anger never leads to misery. Desire, if it is renounced, makes one wealthy. Abandonment of avarice makes one happy.

**The Yaksha said :**

79. For what purpose does one give away to the Brahmanas? For what to the Natas and the dancers? For what, to the servants? And for what purpose to the kings?

**Yudhishthira said :**

80. It is for religious purposes that one gives away to the Brahmanas. It is for renown, to the Natas and the dancers. It is for their support, to the servants. And it is to be saved from fear, to the kings.

**The Yaksha said :**

81. What is the thing with which the world is enveloped? Is it for what that a thing cannot discover itself? For what are friends forsaken? What is it for which one can not go to heaven?

**Yudhishthira replied**

82. The world is enveloped with ignorance's. It is for spiritual darkness that a thing can not discover itself. It is through avarice that one forsakes his friend. And it is for connection with the world that one cannot go to heaven.

**The Yaksha said :**

83. Why is a person regarded as dead? Is it for what that a kingdom becomes dead? And for what does a sacrifice become dead?

**Yudhishthira replied**

84. A poor person (though alive) is (considered as) dead. A kingdom without the king becomes dead. A Shraddha celebrated by an ignorant priest becomes dead. And a sacrifice in which nothing is given away is (as good as) dead.

**The Yaksha said :**

85. What is the direction (i.e. the path one should follow)? What is spoken of as water, what, as food and what, as poison? Relate what is the (proper) time of a Shraddha and then drink and carry away water.

**Yudhishthira said :**

86. It is the righteous that are the direction (i.e. one should follow in the foot steps of the virtuous). The firmament is spoken of as water, the cow as food and request as poison. A Brahmana is the (proper) time for a Shraddha (i.e. there is no special time for a Shraddha. It may be celebrated whenever an able priest can be secured). O Yaksha, what is your opinion?

**The Yaksha said :**

87. What has been spoken of as the characteristic of asceticism? What of self control? What are the prominent features of forgiveness and what of shame?

**Yudhishthira said :**

88. (The characteristic of) asceticism is staying in one's own religion, (that of) self-restraint is control over the mind, (that of) forgiveness is the endurance of enmity and (that of) shame is refraining from all vile acts.

**The Yaksha asked**

89. O king, what is spoken of as knowledge? What is said to be tranquility? What is spoken of as the greatest kindness? And what is instanced as simplicity?

**Yudhishtira replied**

90. A thorough grasp of divinity is true knowledge, peacefulness of the mind is tranquility, kindness consists in a desire to do good to all. And equanimity of the mind is (true) simplicity.

**The Yaksha asked**

91. What is the invincible enemy of men? What is (their) permanent disease? What sort of men is regarded as honest? And what kind of men is spoken of as dishonest?

**Yudhishtira replied**

92. Anger is the most invincible enemy. Covetousness is the incurable disease. He who is friendly to all creatures is honest. And he that is cruel is spoken of as dishonest.

**The Yaksha said :**

93. O king, what is it that is called ignorance? What is spoken of as pride? What is understood by idleness? And what is it that is called grief?

**Yudhishtira said :**

94. Absence of religious knowledge is called ignorance. What is called pride is an over weaning opinion of one's ownself. Inactivity with regard to religion is idleness. And ignorance is grief.

**The Yaksha said :**

95. What is it that is spoken of as steadiness by the Rishis? What is it that is instanced as patience? What is said to be the highest ablution? And what is spoken of as charity?

**Yudhishtira replied**

96. Steadiness consists in remaining firmly in one's own religion. Control over passions is called patience. True ablution consists in the purification of the mind. Preservation of all creatures is true charity.

**The Yaksha said :**

97. What person is considered as learned? Who is called an atheist? Who is ignorant? What is it that is spoken of as desire and what, envy?

**Yudhishtira said :**

98. He that is versed in religion is considered as learned. He that is ignorant is called an atheist. Desire consists in a longing for the worldly

objects. And what is spoken of as envy is grief is grief of the heart.

**The Yaksha said :**

99. What is spoken of as pride? What is it that is called hypocrisy? What is said to be the grace of the gods? And what is called wickedness?

**Yudhishtira said :**

100. Pride consists in stolid ignorance. What is called hypocrisy is the setting up (false show) of the banner of religion. The fruit of charity is divine gift. And wickedness consists in slandering others.

**The Yaksha asked**

101. Virtue, profit and desire clash against one another. How can, (therefore) these things ever opposed to one another can be united together?

**Yudhishtira replied**

102. When virtue and a wife are in harmony with each other (i.e. when the celebration of Agnihotri rites etc. is nor like a Brahmacharya mode of life opposed to a wife and when a wife too does not prove a hindrance to religious duties by opposing acts of charity &c), then these three things virtue, profit and desire can exist together.

**The Yaksha asked**

103. O best of the Bharatas, who is doomed to eternal damnation? Speedily answer this question asked by me.

**Yudhishtira replied**

104. He that himself having summoned a poor Brahmana asking (for alms), says that he has nothing, is doomed to eternal hell.

105. He, (also), who imputes falsehood to the Vedas, the religious books, the twice-born ones, the gods and the religion of his fore fathers goes to eternal hell.

106. He also who has wealth, but who never enjoys it nor gives it away through avarice and says he has none, is doomed to eternal damnation.

**The Yaksha said :**

107. O king, relate with certainty whether by birth, good character, study of the Vedas or learning or by what a person becomes a Brahmana.

**Yudhishthira replied**

108. Hear, O Yaksha, O adorable one, Neither birth nor learning (makes one a Brahmana). It admits of no doubt that good character only is the cause of Brahmanhood.

109. One, especially a Brahmana, should very carefully maintain his character. One whose character is not weak is never weakened. But he that has lost his character is himself lost.

110. Teachers and students and others who study the Scriptures, if inclined to wicked deeds are to be considered as ignorant. He only that performs meritorious acts is learned.

111. Even he who has studied the four Vedas but whose conduct is wicked cannot be distinguished from a Shudra. He who celebrates the Agnihotra and of subdued passions is called a Brahmana.

**The Yaksha said :**

112. What does a person of agreeable speech gain? What does he gain that acts deliberately? What does he, who has many friends, gain? And what does he gain who is given to virtue?

**Yudhishthira said :**

113. A person of agreeable speech becomes dear (to all). He that acts deliberately obtains much. He that has many friends lives happily. And he that is given to virtue attains to (an excellent) state.

**The Yaksha said :**

114. Who is happy? What is wonderful? What is the path? And what is the news? Answer these four questions put by me and then let your four dead kinsmen be restored to life.

**Yudhishthira said :**

115. O aquatic creatures, that one is truly happy who cooks in his own house scanty vegetables in the fifth or sixth portion of the day, but who is neither in debt nor exiled from home.

116. In this world day by day (innumerable) creatures are going to the abode of Yama. Yet they that remain desire immortality. What can be more marvelous than this?

117. Discussions do not lead to no definite conclusions. The Shrutis are divided (in opinion). And there is not a single Rishi whose opinions can be accepted as conclusive. Truth about religious matters is hidden in caves. (Therefore) that

is the proper path which has been followed by great men.

118. In this cauldron of the word, which is full of great ignorance, with the sun as its fire, the days and nights as its fuel and the months and the seasons as its wooden ladle, Time is cocking (all) creatures. This is the news.

**The Yaksha said :**

119. O tormentor of foes, you have rightly answered all my questions. Now relate to me who can be called a man and what man is enriched with all sorts of wealth.

**Yudhishthira said :**

120. The report of a man's meritorious deeds reaches both heaven and earth. And so long as that report continues, he is called a man.

121. The man to whom the agreeable and the disagreeable, happiness and misery the past and the future are all alike, is enriched with all sorts of wealth.

**The Yaksha said :**

122. O king, you have (truly) related as to what person is possessed of all sorts of wealth. Therefore, one of your brothers whomever you wish, be restored to life.

**Yudhishthira said :**

123. O Yaksha, let this Nakula, having dark complexion, red eyes, towering as a sala tree, endued with broad chest and long arms, be brought back to life.

**The Yaksha said :**

124. This Bhimasena is (very) dear to you and this Arjuna is your chief support. Why then, O king, do you desire for the life of Nakula, who is only a step brother of yours?

125. Why do you, leaving out of consideration Bhima, endued with the strength of ten thousand elephants, desire Nakula to be restored to life?

126. They say that Bhimasena is very dear to you. On what consideration, then do you desire for the life of a step brother?

127. Why do you, forsaking Arjuna the strength of whose arms is worshipped by all the Pandavas, wish Nakula to revive?

**Yudhishthira said :**

128. He who sacrifices virtue is himself destroyed. And he that preserves it is himself

preserved. I therefore, do not sacrifice virtue, considering that if destroyed it will destroy us.

129. Refraining from cruelty is the greater virtue and in my opinion greater than the greatest desirable object. I prefer that virtue, viz., refraining from cruelty. Let, O Yaksha, therefore, Nakula be alive.

130. People know that, king (Yudhishtira) is always given to virtue. I will never swerve from my duty. Therefore, O Yaksha, let Nakula revive.

131. It is my intention that both the wives of my father, Kunti and Madri have sons.

132. As Kunti is to me, so also is Madri. I do not make any distinction between them. I desire to behave equally towards my two mothers. Therefore, O Yaksha, let Nakula be brought back to life.

**The Yaksha said :**

133. O best of the Bharatas, since abstention from cruelty is, in your opinion, superior to both profit and desire, let, therefore all your brothers be restored to life.

## CHAPTER 314

### (ARANEYA PARVA)-Continued

#### The revival of Nakula and others

**Vaishampayana said :**

1. Then, at the words of the Yaksha the Pandavas rose up and their hunger and thirst forsook them in a short time.

**Yudhishtira said :**

2. I ask you, who stand on one leg in the lake and who are unconquerable, what god you are. I can not believe that you are a Yaksha.

3. Are you the best of the Marutas or the Rudras or the lord of the celestial, the wielder of the thunderbolt.

4. Each of these my brothers is able to fight a thousand warriors and I do not find any warrior capable of destroying them all.

5. Their organs of sense indicate as if they have awakened from an agreeable slumber. Are you a friend of ours or are you our father himself?

**The Yaksha said :**

6. O child, I am your father Dharma of great strength. Know, O best of the Bharatas, that I have come with the intention on seeing you.

7. Fame, truth, self-control, purity, simplicity, modesty, steadiness, charity, asceticism and Brahmacharya are my limbs.

8. Know that absence of cruelty, impartiality, peacefulness, asceticism, purity and want of pride are the (so many) avenues (of attaining to me). You are always (very) dear to me.

9. It is by good fortune that you are given to the (practice of the) five (virtues namely, equanimity of the mind, self-control, abstinence from sensual indulgence, forgiveness and Yoga). You have by good luck conquered the six (i.e. hunger and thirst, sorrow, delusion, decrepitude and death). (Of these six the first) two show themselves in the first stage of life; the second two in the middle stage and the third two in the last part in order to make creatures go to the next world.

10. I am Dharma, May you be in bliss. I came here to test you and have been pleased with your spirit of mercy. O sinless one, I will give you boons.

11. O foremost of kings, crave boons, O sinless one, I will bestow them on you. Those persons that are devoted to me never experience misfortune.

**Yudhishtira said :**

12. May the Agni of the Brahmana whose fire-sticks are being carried away by that deer, be not destroyed. This the first boon that I crave.

**The Yaksha said :**

13. O effulgent son of Kunti, it was in order to test you that I, in the shape of a deer, carried off the fire sticks of that Brahmana.

**Vaishampayana said :**

14. Thereupon, that exalted one replied " I give (you this boon). Be blessed. Do you who are like an immortal ask for another boon.

**Yudhishtira said :**

15. The twelve years of our forest life have passed away and the thirteenth is come. May no man recognise us in the course of this year wherever we may live.

**Vaishampayana said :**

16. That god then replied "I give you (this boon also)" He then consoled the son of Kunti endued with the strength of truth (in these words),

17. "O Bharata, even if you wander in the world in your own proper shapes, no one in the three worlds shall be able to recognize you.

18. Through my favour, O perpetrator of the Kuru race, you will lead a secret and incognito life in the city of Virata during this thirteenth year.

19. And whatever shape every one of you desires in his mind to assume, he will be able to wear (that form) at will.

20. Now give to that Brahmana these fire-sticks which I carried away in the shape of a deer in order to test you.

21. O amiable one, crave another boon that you desire. I will give it. O best of men, I am not satisfied with conferring boons on you.

22. O son, accept a third great and unparalleled boon. O king, you have been begotten by me and Vidura is born of a portion of mine.

**Yudhishtira said :**

23. You are the god of gods. It is enough that I have seen you in our own shape. I will, O father, accept whatsoever boon you may be pleased to grant me.

24. O adorable one, may I always get the better of avarice, folly and anger and may my mind be always inclined towards charity, asceticism and truth.

**Dharma said :**

25. You are by nature gifted with all those virtues, O Pandava. You are (the very embodiment of) Virtue (itself) However, may you again have what you desire.

**Vaishampayana said :**

26. Saying this, the adorable Dharma, whom all the worlds pay homage to, disappeared. And the magnanimous sons of Pandu were joined together after they had enjoyed and agreeable sleep.

27. All those heroes, free from fatigue, arriving at the hermitage gave to that ascetic Brahmana his fire-sticks.

28. The man who reads this great and fame-enhancing story of the restoration to life (of the Pandavas) and the meeting of the father and the son (i.e. Dharma and Yudhishtira) becomes self controlled, obtains masters over the passions, is blessed with sons and grandsons and lives to a hundred years.

29. Those men that thoroughly apprehend this story are never inclined towards unrighteousness, breaking friendships, misappropriating other peoples property or violating other peoples wives and they never indulge in vile thoughts.

## CHAPTER 315

### (ARANEYA PARVA)-Continued

#### The revival of Nakula and others

**Vaishampayana said :**

1-3. Agreeably to the command to Dharma to pass the thirteenth year (of their exile) incognito, the Pandavas endued with the strength of truth and observant of vows, sat near those learned ascetics who were out of love (for them) dwelling with them in the forest. And with the view of obtaining the permission of these high-souled and vow-observing ones to spend (the afore said thirteenth year) incognito, they (i.e. the Pandavas) spoke to them with joined palms,

4. "You are (no doubt) aware that the sons of Dhritarashtra have robbed us of our kingdom and have inflicted many other injuries on us.

5. We have in great misery dwelt in the woods (these) twelve years. The thirteenth year, which we are to spend incognito yet remains. (Therefore) permit us to spend this year unrecognized.

6-7. Now we want to make abode in concealment and you are able to permit us for that. Those rancorous enemies of ours. Suyodhana, the wicked-minded Karna and the son of Subala should they discover us would do great wrong to the citizens and our friends.

8-9. Shall we all with the Brahmanas be again established in our own kingdom? Having said these words that holy, overwhelmed with deep sorrow and accents choked tears, the son of Dharma king Yudhishtira swooned away.

10. After that the Brahmanas and his brothers began to cheer him up. Then Dhaumya told the King these worlds of fraught and great meaning.

11. O king, you are well learned, tamed, observant of vows and subdued sense, men of such type are not overwhelmed by any calamity whatever.



12. Even the high-souled gods themselves have wandered over various places in concealment, for the purpose of destroying the enemies.

13. Indra for the purpose of defeating his enemies, dwelt in disguise in the asylum of Giriprastha in Nishadha and thus attained his end.

14. And for the purpose of killing the Danavas Lord Vishnu passed a long time indisguise in the womb of Aditi (mother of gods) before taking his birth simulating the form of the Hayagriva (horse-necked).

15. Then how disguising himself in the form of dwarf, he (Vishnu) by his prowess deprived vail of the kingdom of Bali, have been heard by you?

16. And also Hutashana entering into water and remaining in disguise, obtained the purpose of the gods, have been heard by you?

17. How Hari for the purpose of overcoming his enemies, entered into Shakra's thunderbolt lying unrecognized there, O skilled in duly, have you heard this?

18. O Sinless one, O child you have heard of the office the regenerate Rishi Auvr at one time performed for the gods having disguised in the womb of his mother?

19. And O child, remaining concealed in every part of the earth, Vivasvata, endued with excellent power, at last entirely burnt up all his foes,

20. And also living disguised in the abode of Dasharatha, the dreadful acted Lord Vishnu killed the ten-necked Ravana in battle.

21. Having disguised in many places, high souled persons have conquered their foes in battle, thus you will also win your enemies.

22. Thus cheered by these words of Dhaumya, the virtuous Yudhishtira, relying on his own wisdom and also that gained from Shastras, regained his patience.

23. Then the exceeding strong and long armed Bhimasena, the foremost of mighty person encouraging the king greatly spoke these words -

24. O King, looking towards your face, the wilder of Gandiva bow acting according to his sense of duty has not shown my rashness.

25. Nakula and Sahadeva of dreadful valour were also fully capable to slay those enemies, but they have been prevented by me all the time.

26. Never shall we town aside from that in which you will engage us? Do you tell us a proper act? We shall overcome to our foes at very soon.

27. Having said these words by Bhimasena, the Brahmanas uttered blessings on the Bharatas and after that receiving their permission, went to their own abodes.

28. And all those foremost of Yatis and Munis, versed in the Vedas, exceedingly desirous of again beholding the Pandavas went back to their respective homes.

29. And accompanied by Dhaumya, these heroes, the learned five Pandavas versed in bows get out with lord Krishna.

30-31. After passing a Kosa from that place they sat down with the view of taking advice of each other, about to enter upon a life of unrecognized. They all were learned in separate science (Shashtra) and all proficient in the Mantras. Those tigers amongst the men were cognizant of time for peace and war.

**END OF THE VANA PARVA**

# THE MAHĀBHĀRATA

## VIRĀṬA PARVA

### CHAPTER 1

#### (PANDAVA PRAVESHA PARVA)

##### The counsel of Yudhishtira and others

1. Having saluted Narayana and Nara the best of male beings as also the goddess of learning let us cry success.

**Janamejaya said**

2. How did my great grand fathers, stricken with the fear of Duryodhana, live incognito in the city of Virata?

3. O Brahmana, how did the highly lucky Draupadi, devoted to her husbands, afflicted with woe and in the habit of reciting the names of the Supreme being, live undiscovered?

**Vaishampayana said**

4. Listen, O ruler of men, how your great grand-fathers spent their days in the city of Virata without being discovered.

5. Having thus received the boon from Dharma (the god of virtue) the best of the virtuous retired to the asylum, and described to the Brahmanas, all that came to pass.

6. Having described everything to the Brahmanas, Yudhishtira gave over to the Brahmana the fire sticks along with the churning staff which he had lost.

7. O Bharata, then the high-souled potentate Yudhishtira, the offspring of Dharma, called all his younger brothers together and addressed them thus:

8. For these twelve years, we have been exiled from our kingdom. This is the thirteenth year very had to pass.

9. Therefore, O Arjuna, the son of Kunti, from here make a judicious choice of a place where we may stay one year without being known by our enemies.

**Arjuna said**

10. O lord of men, by virtue of Dharma's gift of boon we shall to about without being known to the people. There is no doubt of it.

11. But for purposes of our abode I shall mention some places both pleasant and sequestered, please fix upon from among those.

12-13. About the kingdom of Kurus there are many beautiful countries with plenty of corn viz. Panchala, Chedi, Matsya, Shurasena, Patachchara, Dasharna, Navarashtra, Malla, Shalva, Yugandhara and extensive Kuntirashtra, Saurashtra and Avanti.

14. Which of these, O king, do you select for your abode, where we may live all the year round. On which of these places, O king, does your choice fall, where we may live all the year round.

**Yudhishtira said**

15. O you of mighty arms, what the worshipful deity (Dharma), the lord of all beings, has said must be so; there can be no other alternative.

16. After consulting together we must seek out a pleasant auspicious and agreeable place, where we may live all together without fear.

17. The aged Virata, the king of Matsya, is powerful, charitable, of righteous disposition, ever beloved and also attached to the Pandavas.

18. In the city of Virata, O dear one, we shall, O Bharata, spend the whole of his year, doing his work.

19. Tell me, O sons of Kuru, in what capacities we shall have to present ourselves after we shall have gone to the king of the Matsya.

**Arjuna said**

20. O god among men, how will you work in his domain, O virtuous one, in what capacity will you reside in the city of Virata?

21. O king, you are gentle, charitable, modest, righteous, and true to promise. O Pandava, what will you do, although afflicted with calamity.

22. Like an ordinary person a king is not accustomed to hardships; how will you, as a king, thus get over the awful calamity that has overtaken you.

**Yudhishtira said**

23. O you sons of Kuru, O you best among men, listen what work I shall do after having come before the king Virata.

24. Appearing as a twice-born one, Kanka by name, expert in dice and fond of game, I shall be a counter of that high-minded king.

25. Moving upon boards nice ivory pawns, blue, yellow, red and white, by means of red and black dice I shall please the king with his friends and ministers. When I shall thus be satisfying the king no body shall be able to find me out.

26-27. If the king asks me I shall say - "formerly I was the friend of Yudhishtira, as dear as his life."

28. I have told you all that - how I would pass my days there. O Vrikodara, in what capacity will you live in the city of Virata?

**CHAPTER 2****(PANDAVA PRAVESHA PARVA) -****Continued****The counsels of Yudhishtira and others****Bhima said**

1. O Bharata, I shall present myself before the king Virata, calling myself a cook, named Ballava. This is my intention.

2-5. I shall prepare his curries. I am expert in the business of the kitchen. I shall supercede even those experts who used to made curries for him before and I shall carry from biggest loads of wood and thus render every service; and the king, having seen that splendid work, will appoint me. O Bharata, beholding me doing these superhuman deeds the servants of the monarch will regard me as a king. Thus I shall be the lord of all sorts of food and drink.

6-8. O king, if I am commanded to overpower the mighty elephants and powerful bulls I will do that. I will defeat those combatants who will fight against me in the lists in order to satisfy the monarch but I shall not kill those fighting heroes, but bring them down in such a way that they may not perish.

9-10. On being asked, I shall say, "Formerly I was the cook, subduer of animals, maker of curries and wrestler of Yudhishtira. O lord of

me, in whatever direction I shall went my way I shall take care of my own person. This much I promise.

**Yudhishtira said**

11-12. What work will Dhananjaya, the son of Kunti, perform, who is mighty, long armed, invincible, the foremost of men, and the joy of Kurus, and before whom formerly the fire-god, desirous of consuming the Khandava forest, appeared in the guise of a Brahmana.

13-14. What work will be performed by the best of dualists Arjuna, who having ascended the single chariot with Krishna, repaired to the forest and gratified the fire god after defeating and destroying the Pannagas and Rakshasas and who carried off the sister of the serpent-king named Vasuki.

15-18. The sun is the foremost of all shining bodies, the Brahmana is the foremost of all bipeds, the Ashivisha is the foremost of all serpents, the fire is the foremost of all bright substances, thunder is the foremost of all weapons, the humped bull is the foremost of its kind, the ocean is the foremost of all watery expanses, the Parjanya is the foremost of all rain clouds, Dhritarashtra is the foremost of all Nagas, Airavata is the foremost of all elephants, the son is the foremost of all beloved objects, and the wife is the foremost of all friends. O Vrikodara, as every species has its, best, so is the youthful Gudakesha the best of all archers.

19. What office will be performed by Bibhatsu of great splendour, whose bow is Gandiva, and whose chariot is drawn by white horses and who is in no way inferior to Indra or Vasudeva himself?

20-24. What office will be performed by Arjuna shining in celestials grace, who, having stayed for five years in the abode of the thousand-eyed deity, acquired by his superhuman prowess, the art of using arms along with all the celestials weapons, and who is me-seems like the Rudra, thirteenth of the Adityas, ninth of the Vasus and the tenth of the Grahass, whose arms are symmetrical and long, having the skin rendered hard by repeated strokes of the bow string and knobs on which appear like the humps of bulls and who is the foremost of warriors as the Himavata of mountains, the sea of rivers,

Shakra of the gods, Havyavahak (fire) of the Vasus, the tiger of the beasts, Garuda of the winged tribes.

**Arjuna said**

25. O ruler of the earth, I shall declare myself to be one of the neuter sex, but O king, it is very difficult to conceal the big strokes of the bow-string on my arms.

26. However, I shall conceal with the bangles the marks of my arm caused by the bow-string.

27-28. Having worn rings shining as fire on my ears and conch-bangles on my wrist, and dressing my hair in a bread on my head and taking the name of Brihannala I shall, O king, appear as one of the third sex, and please the king and others in the seraglio by reciting stories often and often as becomes a female.

29. O king, I shall instruct the ladies of Virata's house in singing, delightful dancing and also in musical performances of sundry sorts.

30. And in reciting various good deeds and customs of people, I shall, O son of Kunti, conceal myself in disguise.

31. O Pandava, on being asked by the king I shall say "I lived as a waiting maid of Draupadi in the palace of Yudhishtira.

32. O great king, hiding myself by this counterfeiting means as fire is concealed by ashes, I shall happily pass my days in the palace of Virata."

### CHAPTER 3

#### (PANDAVA PRAVESHĀ PARVA) - Continued

##### Counsels of the Pandavas

1. Having spoken thus, Arjuna, the best of men and the foremost of the virtuous, ceased, and the king again asked his another brother.

**Yudhishtira said**

2. O Nakula, tender, heroic, graceful and accustomed to pleasurable pursuits as you are, what work will you do in the dominion of Virata, tell me that.

**Nakula said**

3. I shall be the keeper of the horses of king Virata; I possess thorough knowledge of the business, and am expert in the tending of them,

4. I shall be designated Granthika. The avocation is congenial to me. I am expert both in training and treating horses.

5-6. O king of the Kurus, horses are even dear to me as they are to you. Those who will question me in the city of the Virat will be thus told by me. "Formerly I was placed by Yudhishtira in charge of his horses. O ruler of the earth, I shall thus disguised go about in the city of Virata."

**Yudhishtira said**

7. O Sahadeva, how will you appear before him or what work will you do so that you may walk about undiscovered.

**Sahadeva said**

8. I shall be the counter of the cows of the king Virata; I am skilled in taming, milking and counting them.

9. Denominated as Tantipala and by that name I shall clearly do my duty. Let your mental anxiety be dispelled.

10. Very often was I formerly employed by you in looking after your cows. O Lord of the earth, all the arts that the business involves are known to me.

11. O ruler of the earth, the nature, the characteristics and the favourable marks and other points regarding cows are well known to me.

12. I also know the bulls bearing favourable marks whose urine on being smelt makes even the barren productive.

13. Thus shall I pass my days; there is always a delight for me in this work, and no one shall recognize me and moreover I will entertain the monarch.

**Yudhishtira said**

14. This is our beloved wife dearer even than life. Like a mother she is to be cherished and like an elder sister she is to be respected.

15. In what capacity will Krishna the daughter of Drupada, appear; like other women she does not know how to do any work.

16. Tender and young is the king's daughter, endowed with eminence, devoted to her lords and highly virtuous; how will she pass her days?

17. Since her very birth the handsome lady has only been accustomed to garlands, perfumes, ornaments and diverse kinds of robes.

**Draupadi said**

18. O Bharata, there is a class of maid-servants called Sairandhra, employed in the service of others and it is the conviction of people that no (respectable) ladies will enter it.

19-20. I shall call myself Sairindhri skilled in dressing hair; and asked by the king, O Bharata, I shall say "I was a waiting maid to Draupadi in the house of Yudhishtira," and as you ask me (I say) I, shall pass my days concealing myself.

21. I shall serve Shudeshna the reputed wife, of the king, and getting me, she will keep me. Let this anxiety of yours be set at rest.

**Yudhishtira said**

22. O Krishna, you have spoken well, O fair one, you are born in a noble family; chaste as you are and engaged in pursuit of pious vows you are a stranger to sin.

23. O blessed one, you should behave yourself in such a way that the wicked and sinful men may have no chance of deriving pleasure from looking at you.

**CHAPTER 4****(PANDAVA PRAVESHĀ PARVA) -****Continued****The advice of Dhaumya****Yudhishtira said**

1. In consonance with the ordinance, the works which you will perform have been already described by you, and I have also said according to my discretion the office which I shall perform.

2. Let this our priest go back to the house of Drupada with our charioteer and cooks, and preserve our Agnihotra fires.

3. Let these people with Indrasena as their head repair speedily with empty cars to the city of Amaravati. This is my wish.

4. Let all these attending maids of Draupadi go to the Panchalas with our charioteers and cooks.

5. All of them also must say this "we do not know the Pandavas, they have all departed from Dvaitavana leaving us alone here."

**Vaishampayana said**

6. Thus having consulted one another and mentioned their own respective duties they asked

the advice of Dhaumya and he also gave his advice.

7. O Pandavas, you have made arrangements in regard to the Brahmanas, friends, weapons and also in regard to the fires.

8-9. You and Falguna (Arjuna) are to protect Krishna. O kings, the characters of men are properly known to you all. In spite of your knowledge, it behoves the friends to describe them out of their regard for you and that is reckoned as the everlasting virtue, pleasure and profit. Therefore I shall say something - you should attend.

10-13. Alas! it is woeful to stay with a king, I shall tell you. O princes, how you shall avert the calamities while residing in the royal premises. O Kauravas, whether respected or not, may you pass thus at the royal residence undiscovered by those who know you. Then in the fourteenth year you will act according to your own pleasure. O Pandava, the king, a cherisher and protector of beings, a deity in human form, is like a great fire armed with all weapons.

14. One ought to obtain previous permission should he want to appear before the king. As regards royal secrets one should not give credit when they are mentioned; one should rather court that seat where no one can defeat him.

15. He alone can live in a royal residence who does not, with the confidence that he is a favorite, make use of the king's car, vehicle, or bedstead, or seat, or elephant or chariot.

16. He alone can live in a royal house who sits on a seat the occupation of which cannot create any suspicion in the minds of the wicked.

17-18. Unasked no one should even offer a counsel to the king; one should pay respect to him with reticence and homage in time. Kings wish to have those who babble and hate counsellors who tell lies.

19. A wise man should never contract friendship with the wife of the king nor with the other inmates of his seraglio, nor with those whom the despises and who are hostile to him.

20. One about the king should perform the act, however greatly insignificant may be in his presence. There would be no harm to him should he behave himself towards the king in the way.

21. Holding even the highest office one should, until he is asked or commanded, regard himself as born-blind in consideration of (the dignity of his position).

22. Because the kings show no consideration even to their sons, grandsons and brothers when they are found to disregard their dignity.

23. In this world a king should be carefully served like the fire-god or any other deity; one that plays false to the king is killed by him; this admits of no doubt.

24. One should follow what the master directs, and renounce carelessness, pride and anger.

25. After carefully pondering over all things one should relate to the king what is both agreeable and profitable; but one must say what is beneficial in preference to what is merely agreeable.

26. In all matters and works one ought to be well-disposed towards the king and should never relate to him what is disagreeable and unprofitable.

27. Thinking that one is not his favourite, one should serve the king, always do him what is good and pleasant without neglect.

28. He alone can live in a royal house who does not swerve from his place, nor does him any injury, nor associates with those who are unfriendly to him (the king).

29. Learned men should sit either on the right or the left side of the king, because the place behind him is reverend, for the guards furnished with arms and seats in his front are always forbidden.

30. No one should give publicity to what transpires in the very presence of the king because even for those who are very favourite it is looked upon as the height of impertinence.

31-32. One should not reveal to others any lie, that has been told by the king for he is annoyed with those who report his lies and also despise those who regard themselves as learned.

33. A person that does not take pride in thinking "I am heroic and intelligent," and conducts himself agreeably to the wishes of the king is worthy of royal favour and amenities of life.

34. A person, obtaining from the king wealth and other agreeable things hard to acquire, must employ himself assiduously in doing for him what is both pleasant and profitable.

35. What person, that is agreeable to the wise, can even contemplate a wrong to him, whose wrath is a great trouble and whose propitiation is productive of great fruits?

36. In the presence of the king no one should move his lips, anus and thighs and one should speak gently, spit slowly and break wind softly.

37. In the presence of the king if any laughable matter is mooted, a person should not enjoy it with the utmost reserve, nor should he laugh like a maniac.

38-39. No person should restrain himself to the reserve, for in that case he should lead him to an unnecessary gravity. But he should smile with modesty and without betraying any mistaken interest as regards real cause of the mirth. He that is always on his guard, and is neither exalted by reward nor feels wronged by disgrace, is alone worthy of residing in a royal palace.

40. The learned courtier who always describes the king and princes in suitable terms can stay long as a favorite in a royal residence.

41. The favored counsel or who refrains from speaking ill of the king, if ever deprived of royal grace for some causes, regains his prosperity.

42. The person, who earns his livelihood through the favour of the king or lives in his dominion, if prudent, must eulogize him both in his presence and behind him.

43. The courtier, who desires to gain his end by using force on the king, does not hold his place long and incurs the danger of losing his life.

44. No person should, for the sake of his own interest, hold communion with the king's enemies, nor should one always come forward to instruct the king on all occasions, however suitable they may be.

45. He, who is cheerful mighty, brave, truthful, gentle and of subdued passions, and who always follows the king like a shadow, is alone capable of living in a royal palace.

46. He who steps forward saying "pray, I will do it," when another is entrusted with a work, is alone worthy of living in a royal residence.

47. He who never fears when commanded by the king to do work, either in or out of his dominion, is alone fit for living in the royal premises.

48. He alone, can live in a royal palace, who, although staying away from home, never remembers his beloved ones and suffers misery in the expectation of future happiness.

49. One should not dress like the king, should not burst out into a loud laughter in the presence of the king, nor should one divulge royal counsels; behaving in this way one may become favourite of the king.

50. Appointed to a work one should not lay hands on money; if one does it he runs the risk of being imprisoned or put to death.

51. One should always use the cars, the robes, the ornaments and other things which the king bestows; and by doing this one should win the royal favour.

52. O sons of Pandu, thus controlling your minds with great efforts, spend, O children, this year, adorned with good manners. Then regaining your kingdom you may act according to your own pleasure.

#### **Yudhishtira said**

53. By you we have been instructed; let good betide you. There is no one else who could say so except our mother Kunti and the high-minded Vidura.

54. Now it behoves you to do all that is necessary for our departure; for the removal of our woes and for the achievement of victory over foe.

#### **Vaishampayana said**

55. Thus addressed by the king, Dhaumya, the best of the twice-born, arranged all that was necessary for their departure.

56. Lighting up fires, he offered with Mantras the oblations on them that they might gain prosperity and success and spread their conquest all over the earth.

57. Then the six, having circumbulated the fire and the Brahmanas whose only treasure is austerity, departed with Yajnseni ahead of them.

58. These heroes having departed, Dhaumya, the great among ascetics, took their Agnihotra fires and started for Panchalas.

59. Indrasena and others as mentioned before, after having gone to the Yadavas spent their days happily and privately in looking after the horses and cars of the Pandavas.

## **CHAPTER 5**

### **(PANDAVA PRAVESHĀ PARVA)-**

#### **Continued**

#### **The entering into Virata's city**

#### **Vaishampayana said**

1. Those heroes equipped with swords and finger-protectors made of Iguna leather and furnished with weapons and quivers proceeded in the direction of the river Kalindi.

2. Then they desirous of regaining their own kingdom put an end to their forest-life and walked on foot to the southern bank of the river (Kalindi).

3-5. Having put an end to their forest life, those sons of Pandu, wielders of great bows, endued with great strength, equipped with swords, wearing beards and looking wan proceeded through Yakrilloma and Shurasena, and leaving the country of Panchalas on the south and that of Dasharna on the north, dwelling (sometimes) in hill-forts and forest fastness and killing the deer (in their journey) entered Matsya's dominions giving out themselves as hunters.

6. Having arrived at the country Krishna said to the king- "Look here, there are seen many foot-paths and these indicate the existence of Virata's metropolis in the distance. Spend the remaining part of the night here for great is my fatigue."

#### **Yudhishtira said**

7. O Dhananjaya, O Bharata, take up Panchali and carry her. As we are come out of this forest we shall settle ourselves in the capital.

#### **Vaishampayana said**

8. Arjuna, like the leader of elephants, quickly took up Draupadi (Drupada's daughter) and on reaching the skirts of the forest let her down.

9. After having arrived at the capital the son of Kunti, asked Arjuna- where shall we keep our weapons before we enter the city?

10-11. If we enter the city with our weapons we shall undoubtedly cause terror to the citizens. Moreover your gigantic bow, the Gandiva, is known to the people of the world, therefore, if we enter the city with that weapon, the people will undoubtedly recognise us very soon.

12. And if any one of us be discovered we shall have to enter the forest again for another twelve years, for that has truly been our promise.

**Arjuna said**

13. O lord of men, close by the cremation ground there stands, on the mountain peak, a large Shami tree, gigantic in size, hard to climb upon and with tremendous boughs.

14. Nor is there any human being I believe who can observe us, O Pandava, depositing our weapons.

15. Remote from the road there grows the tree in the forest inhabited by beasts and snakes and it stands beside a dismal cremation ground.

16. Having thus deposited our weapons on the Shami tree we shall, O Bharata, go to the city and pass our days there in style befitting us.

**Vaishampayana said**

17. Having spoken thus to the king Yudhishtira, the virtuous Arjuna, O best of the Bharata race, prepared for putting aside the weapons on that tree.

18-19. Pritha's son, the best of the Kurus, loosened the string of the large and tremendous Gandiva, capable of producing a deeply terrific twang, of destroying the mighty hosts of enemies and by which he, on a single car, had conquered all the gods and men and many opulent countries.

20. The warlike Yudhishtira, the chastiser of enemies, loosened the undecaying string of bow with which he had protected the field of the Kurus (Kurukshetra).

21-23. The mighty Bhimasena unfastened the string of the bow with which the sinless one had conquered the Panchalas in fight, defeated the lord of Sindhu, opposed many of his foes alone at the time of spreading his conquest in all directions and hearing whose twang like the splitting of a mountain, or like the roar of the thunder, the enemies had fled from the field.

24. The heroic son of Pandu by Madri, having large arms, copper complexion, frugal speech and

immense prowess in the field of battle, known by the name Nakula by virtue of his matchless beauty in the family, took away the string of his bow with which he had conquered all the regions of the west.

25-26. The heroic Sahadeva of noble conduct rendered his bow stringless with which he made conquests in the southern regions.

27. Along with their bows they deposited their long and shining swords, quivers of great value, and arrows with edges as sharp as those of razors.

**Vaishampayana said:**

28. Then Yudhishtira, the son of Kunti, commanded Nakula- "O heroic one ascend this Shami tree and deposit those bows thereon."

29-30. Having ascended the Shami tree Nakula himself placed these bows. He tied them with strong ropes with those parts of the tree which he thought to be well-formed and where the rain in an oblique lines.

31. There also the Pandavas fastened a corpse so that the people getting the bad smell and saying- "there is a corpse fastened, will shun this Shami from a distance."

32-33. After having finished the fastening they gave out - "This is our mother, one hundred and eight years old. This is our ancestral custom, observed by our forefathers."

34. Having said this to the cow-herds and ship-herds Pritha's sons, the subduers of enemies, approached the capital.

35. (In order to live incognito) Yudhishtira selected for himself and his brothers these false names-Jaya, Jayanta, Vijaya, Jayatsena and Jayadbala.

36. For the purpose of passing the thirteenth year undiscovered in that kingdom they entered the great city in conformity to their promise (to Duryodhana).



**CHAPTER 6****(PANDAVA PRAVESHA PARVA)-****Continued****The hymn of Durga****Vaishampayana said**

1-5. While Yudhishtira was about to enter the beautiful city of Virata, he mentally hymned the divine Durga, the goddess of the three worlds, born of the womb of Yashoda, very dear to Narayana, born in the family of Nandagopa, bestower of prosperity capable of enhancing a family, the terror of Kansa, slayer of Asuras, the goddess who ascended the welkin when dashed on a stone slate, Vasudeva's sister, adorned with celestials garlands, attired in celestials apparel and holding sword and scimitar capable of rescuing worshippers, like a cow in the mire, who for the purpose of getting themselves released of the burden, invoke the aid of that giver of eternal blessing.

6. The king, with his brothers, desirous of obtaining a sight of the goddess, invoked her and began to sing praises by various hymns.

7. I salute you, O bestower of boons, O you that are the same as Krishna, O maiden O your Chaya, O your that have a form bright as the newly risen sun, and a face as beautiful as the full moon itself.

8. I salute you, O you of four hands and four faces, O you that have large hips and a very high-boom, O you that wears bangles and bears armlets.

9. O goddess you appear like Padma the consort of Narayana, O you ranger in the sky, your Brahmacharya and the real forms are both without a spot.

10-12. O goddess, you appear with a countenance that vies with the moon, with a pair of well shaped ears decorated with excellent rings, having a pair of large arms like Indra's pole; you are the only female in the world endowed with the attributes of piety, purity - you are the one holding a vessel a lotus, a bell, a noose, a bow and a large discus and various other weapons.

13. With a beautiful crown and graceful tresses, with dresses made of the hoods of

serpents and an ornament fascinating your hip, you appear to be like the mount Mandara girded with serpents; also you shine with peacock-plumes standing high on your crest.

14. Having accepted the vow of maiden hood you have sanctified the heaven; therefore, O goddess, you are praised and adorned by the gods.

15. For the protection of the three worlds, you have slain the demon Mahisha (buffalo); O foremost of deities, be propitious to me; give me your grace and be the cause of my well-being.

16. You are Jaya and Vijaya and capable of giving victory in battle, as you are also capable of granting boons, now be pleased to grant me victory.

17. O Kali, Kali, O Mahakali, fond of wine, meat and animal-sacrifice your eternal abode is on the Vindhya, the chief of the mountains.

18. O giver of boon, capable of ranging every where at will, you are followed by celestials beings (in your journey). Persons who, for the purpose of shaking off their burdens, bow down to, or call upon, you in the morning on earth, attain all either in respect of children or riches. O Durga, as you rescue people from danger, you are called by them Durga.

19. You are the greatest refuge of people who are groping in the wilderness, getting drowned in the great ocean, and are taken captives by highway-men.

20. O great goddess, the persons who remember you in the crossing of waters and in the forest and wilderness are never afflicted with calamity.

21. O great fame, and prosperity, you are fortitude and success, you are modesty and knowledge, you are offspring and intellect, you are evening and night, you are light and sleep, you are lunar beam and beauty, and you are forgiveness and mercy.

22. When worshipped, you remove men's fetters ignorance, loss of sons, loss of wealth and disease, death and dread.

23. I have been deprived of my kingdom and seek your refuge. O supreme goddess, I make obeisance to you with bended head.

24. O possessor of eyes like the petals of lotuses, be truth to us who are seeking after truth. O Durga, O refuge of all, O affectionate to devotees, be pleased to grant me protection.

25. Thus praised the goddess showed herself to the Pandavas and having addressed him thus said.

26. O Lord endowed with massive arms, listen to my words; shortly you shall get victory in battle.

27. Having defeated and slaughtered the Kaurava forces through my benediction and rendered the kingdom destitute of thorns you shall enjoy the earth again.

28. O king, you shall with your brothers again enjoy an abundance through my grace, health and happiness.

29. I propitiated, will confer, kingdom longevity, goodly form and offspring on those stainless persons who will chant my attributes aloud to the world.

30. To persons who will remember me, as you have done, in exile, in the town in battle, in danger by foes, in forest, in unapproachable deserts, in seas or in mountains, there will be nothing unattainable in this world.

31. O sons of Pandu, he who will listen to, or recite with faith this excellent hymn, shall attain success in all his undertakings.

32. Through my grace neither the Kurus nor the people inhabiting the city of Virata, will be able to recognize you all during your stay in that city.

33. Having said this to Yudhishtira the repressor of foes and bestowed protection on the sons of Pandu the Goddess disappeared.

## CHAPTER 7

### (PANDAVA PRAVESHA PARVA)- Continued

#### Yudhishtira's entry in Virat

#### Vaishampayana said

1-3. Then having tied up in his cloth dice made of gold set with sapphires and placed them under his arm-pit, the king Yudhishtira, the lord of men, of great glory, founder of the Kuru family, of great soul, respected by kings, hard to be approached like a serpent of virulent venom. The

best of men, great in might and beauty, resembling a deity in form, appearing like the sun enveloped with thick clouds, and like the mighty fire covered with ashes, first presented himself before the illustrious king Virata while he was seated in the court.

4. The king Virata first saw the Pandava coming like the moon covered with clouds and then in a moment found him arrived at the court, with a countenance like the full moon and possessed of a great splendour.

5. The king Virata asked his counsellors, the Brahmanas, the charioteers, the Vaishyas and all others who took their seats about him, "who might be the man that has come first, and just like a king appears in my court.

6. This best of men can not be a Brahmin; me-thinks he is a lord of earth, though he has neither a slave, nor a car, nor an elephant with him, yet he shines just like Indra.

7. By the marks on his person it is indicated that he is no other than one whose head has gone through the ceremony of coronal baths, and that is my belief. He approaches me as fearless as an elephant in a rutish frenzy approaches a lotus."

8. Yudhishtira, the best of men, having come near the king Virata while he was thus indulging in thoughts, addressed him saying "O great king, know me to be a Brahmin, who having lost all, have come to you, solicitous for his livelihood.

9. O sinless one, I wish to reside with you just like one obeying the voice of his master O Lord!" After having accorded him a due welcome the king well pleased said "accept the post you seek for."

10-11. Having appointed him the best of kings, O king, glad at heart addressed him saying "O worshipful one I bow down to you" from the dominions of what king you are come here? Please tell me truly what your name is and what family you belong to and whether you have knowledge of any art.

#### Yudhishtira said

12. I was formerly a friend of Yudhishtira, I am a Brahmin belonging to the family named Vaiayghara, I am expert in casting dice. O Virata, I am known by the name of Kanka.

**Virata said**

13. I grant you the boon which you may desire. Rule over the Matsya's. Know me to be your obedient. Even the cunning gamblers are always beloved of me, you, like a king, deserve a kingdom.

**Yudhishtira said**

14. O Matsya, O lord of people, I shall never pick a quarrel, from the play at dice, with low people, nor shall any person be defeated by me. Let this boon be granted to me through your grace.

**Virata said**

15. Surely shall I kill him who may do wrong to you. Should he be a Brahmin I shall banish him from my kingdom. Let my assembled subjects hear, Kanka, is as much lord of this my dominion as I myself.

16. You (Kanka) shall be my friend, your vehicle shall be the same as mine, you shall have plenty of clothes and sundry sorts of drinks and dishes. You shall look into both ins and outs of my affair, I shall always keep my doors open for you.

17. When the people pressed by the want of employment, will apply to you, you shall at all hours tell me all their words. I shall undoubtedly give them all that they will ask for; before my presence there will be no fear to you.

**Vaishampayana said**

18. Having thus obtained the boon from the king Virata he too the best of men began to live there happily, highly respected by all. Nor could any one discover him.

**CHAPTER 8****(PANDAVA PRAVESHĀ PARVA) -****Continued****The entry of Bhima****Vaishampayana said**

1. Then there came another of dreadful strength and of shining beauty, with a gait as pleasant as that of a lion; holding in hand a cooking laddle and a spoon and an unsheathed sword of azure body and without a spot on the blade.

2. Although in the guise of a cook he endured with the strength of the lord of mountains, and attired in dark garments, reached the king of the Matsya's and stood before him illuming, with his great splendour, all around him like the sun revealing the world.

3. Beholding him like a king present before him Virata asked the people assembled there "who is this young man seen, the best of men, exceedingly beautiful, and having shoulders as high as those of a lion.

4. This man, not seen before, is like one seen; thinking and thinking over I cannot come to a definite conclusion (who he may be); nor do I, with a serious deliberation, understand the intention of that best of men.

5. Beholding him I do not deem it worth while to discuss whether he is the king of the Gandharvas or Purandara himself; ascertain who it is standing before my eyes, let him have in no time what he desires.

6. Thus commissioned by the words of Virata, his quick-paced messengers went to the son of Kunti and told that younger brother of Yudhishtira all that the king had said.

7. Then the high-souled son of Pandu approaching the king Virata spoke in words not poorly on the occasion "O king, I am a cook named Ballava; appoint me, pray, an expert in culinary arts."

**8. Virata said**

I do not believe that cooking is your business, you shine like a thousand-eyed deity amongst men; you seem to be the best in grace, beauty and prowess.

**9. Bhima said**

O king, I am your cook and servant; it is not so that I have only the knowledge of curries, although O king, they were always tasted, in days gone by, by the king Yudhishtira.

10. O ruler of the earth, I am also a wrestler, there is no equal to me in strength. O sinless one, I shall always entertain you by fighting with elephants and lions.

**Virata said**

11. I grant you the boons; you will take possession of the kitchen in which you say you are skilled. I do not think this office is worthy of

you. You deserve the whole earth having seas for its walls, (girt by the seas).

12. I have done what you desire, you are appointed in my kitchen. I place you at the head of those who have been appointed there before by me.

13. Thus appointed in the kitchen Bhima became a great favorite of the king Virata. O king, he began to live there, but neither the servants of Virata nor other people recognized him.

## CHAPTER 9

### (PANDAVA PRAVESHĀ PARVA) -

#### Continued

#### The entry of Draupadi

##### Vaishampayana said

1. Then Draupadi, of pleasant smile and of dark eyes, bending her black; glossy, soft, long and fine tresses of crispy ends into a twisted braid, threw it on her right side and kept it concealed (under her cloth).

2-3. Having put on a very big dirty piece of cloth and dressed herself as a Sairandhri, Krishna began to ramble hither and thither like one in a miserable plight. All males and females came running to her wandering about.

4. Beholding her they asked "who are you and what you want to do"? O king, she said to them "I am a Sairandhri; here have I come to do his work who will maintain me."

5. The people, seeing her beauty and dress, hearing her voice so sweet, could not believe her to be in a position of a maid servant come in quest of livelihood.

6. While going abroad from the root of the palace Virata's beloved wife, the daughter of Kaikeyi, beheld the daughter of Drupada.

7. Beholding her thus plighted, unprotected and clad in a single piece of cloth, she (Virata's wife) addressed her saying "O gentle one, who are you and what you desire to do."

8. O king, she said to her "I am a Sairandhri, I desire to do his work who will maintain me."

##### Sudeshna said

9. It cannot be so as you say, O beautiful one, (but on the contrary) it seems you can appoint numerous servants both male and female.

10. You are such a one as your heels are not high, thighs touch each other, deep are your intelligence, voice and navel, highly developed are your soles, palms, tongue, upper and nether lips and your voice is as sweet as that of a swan.

11. You are one of beautiful tresses, good breasts and possessed of high graces; and plump are your buttock and breasts. Being furnished with all these beautiful signs, you appear like a Kashmirian woman.

12. You are one with eyes having its line of hairs gracefully bent, lips scarlet as Bimba, waist slender, neck having the lines like those on the conch, veins scarcely visible and countenance like the full moon.

13. In beauty you are Sri (goddess of beauty) herself with eyes resembling the petals of the autumnal lotus, with a person fragrant as the autumnal lotus chief, and seated on the autumnal lotus.

15-16. O gentle one, tell me who you are; you cannot be a maid-servant; are you a Yakshi or a goddess, a Gandharvi or an Apsara (nymph)? are you the daughter of a celestials or female Naga? is a presiding deity of the city? Are you a Vidyadhari or a Kinnari or Rohini herself? Are you Alambusha or Mishrakeshi or Pundarika or Malini or the queen of Indra or Varuna, or are you the wife of Vishvakarma or of the Prajapati himself? These goddesses are renowned in the regions of celestials; of these who are you, O beautiful one?

##### Draupadi said

17. I am neither a goddess nor a Gandharvi nor an Asuri nor a Rakshasas; I am a maid-servant of the Sairandhri class; I tell you this truth.

18-20. I know how to dress the hair, pound (fragrant staff) to make unguents. O auspicious lady, I know also how to make beautiful and variegated garlands of Jasamines, lotuses, lilies and Champakas. Formerly I served Satyabhama, the beloved queen of Krishna, and also Krishna the wife of the Pandavas, and the only beauty of the Kuru race. I serve in those places where I may get good food and clothes; as long as I get them I continue to serve.

21. Draupadi herself called me by name Malini, O lady Sudeshna, I, her serving maid, have come to your house today.

**Sudeshna said**

22. I can place you on my head, and there is no doubt in that, provided that the king does not desire you and be not captivated with his whole heart.

23. Charmed by your beauty even the females of the royal house hold and as well as those in my own seraglio are gazing at you. What male person is there whom you will not captivate?

24. Look again, even the very trees that stand in my palace seem to bend low as if by way of paying homage to you, what male person is there that will not be attracted by you?

25. O you of well-shaped hips; O you girl of surpassing beauty, beholding your superhuman form, king Virata, will surely forsake me and will turn to you with his whole heart.

26. O you of expanded eyes, of nimble glances, the person, on whom you endured with faultless limbs, will cast a look with desire, will surely fall a victim to the God of Love.

27. O you of sweet smiles, O you of perfectly faultless form, the man who will behold you often and often will surely be subject to that formless deity.

28. As a person climbs up a tree for his own destruction, so, O you of graceful eyebrows, your stay in this royal house-hold will bring out the same result to me.

29. As a crab conceives for her own death so. O you of pleasant smiles, my desire for your stay here will surely be ruinous to me.

**Draupadi said**

30. Neither by Virata nor by any other man I am to be won, O fair lady, for I have five youthful husbands who are all Gandharvas.

31. They are the sons of certain Gandharva king of extra-ordinary strength; they always protect me. Also my mode of living is very hard.

32. My Gandharva husbands wish me to serve only such persons as will not give me to eat food already partaken of by another or ask me to wash their feet.

33. The person who will desire me like any other woman, will surely encounter destruction that very night.

34. O lady of sweet smiles, no one is able to decay me from the paths of rectitude; those

beloved Gandharvas of exceeding prowess always protect me secretly.

**Sudeshna said**

35. O charming one, it being so, I will allow you a residence (in my palace) according to your desire. You will never have to touch food partaken of by another nor even to wash another's feet.

**Vaishampayana said**

36-37. Thus assured by the wife of Virata the chaste Krishna, devoted to her lords, began to live in that city. O Janamejaya, no one of that place could know who she really was.

**CHAPTER 10****(PANDAVA PRAVESHĀ PARVA) -****Continued****The entry of Sahadeva****Vaishampayana said**

1. Wearing an excellent dress of a cowherd and learning the dialect of the same, Sahadeva also arrived at the city of the king Virata.

2. Then the king, seeing him standing in the cow pasture in the vicinity of the royal palace, became amazed and sent for him.

3. The king, seeing that best of men shining in splendour, coming, asked the son of Kuru.

4. To whom do you belong? Whence are you come and what do you seek? You were not seen by me before, tell me in sooth all about you, O best of men.

5. Having come to the king, the repressor of foes Sahadeva said with a voice deep as the roar of the clouds, "I am a Vaishya known by the name Arishtanemi, I served as an enumerator of the cows of those best of the Kuru race.

6. O foremost of men, I do not know where the sons, of Pritha the foremost among men, are; I want to live with you. I can not keep myself without service. I do not like to serve any other king except you.

**Virata said**

7. You must either be a Brahmana or a Kshatriya, you are as graceful as the lord of the entire earth girt by the sea. Tell me truly, O afflicter of enemies, the office of a Vaishya does not become you.

8. Tell me from the dominion, of what king you are come here, what knowledge of art you are versed with, in what capacity you will remain with us and what your pay will be.

**Sahadeva said**

9-10. Of the five sons of Pandu Yudhishtira is the eldest. He had one division of kine the number where of amounts to eight hundred and ten thousand and another ten thousand, and another twenty thousand and so forth. I was employed as an enumerator of cows under them; people used to call me Tantipala.

11. Nothing is unknown to me about the cows that live within ten Yojanas and whose tale has been taken in reference to their present, past and future.

12. My merits were known to that high-souled one, and the Kuru king Yudhishtira was pleased with me.

13. I am perfectly aware of the arts by means of which the kine may increase in number within a short time and no disease may come upon them.

14. O king, I also know the bulls having marks for which they are adored by people and by smelling whose urine even the barren may be fruitful.

**Virata said**

15. I have a hundred thousand kine of various classes the merits of which have not yet been brought to light. I give you the charge of these beasts with their keepers. Let my beasts be henceforth in your keep.

**Vaishampayana said**

16. The best of men began to live there happily without being recognized by the king, the lord of men, nor did any one else know him; the king also allowed him a stipend as much as he desired.

## CHAPTER 11

### (PANDAVA PRAVESHĀ PARVA) -

#### Continued

#### The entry of Arjuna

**Vaishampayana said**

1. Then there was seen at the gate of the ramparts another person of colossal form, rich in the wealth of beauty, adorned with the ornaments of woman, and putting on large ear-rings and fine conch bracelets set with gold.

2. That long armed one, having the gait like that of an elephant, with long and abundant tissues hanging about, came to Virata shaking the earth with his tread and stood in his court.

3-4. Beholding him, the son of the great Indra, resembling an elephant in gait, him capable of crushing foes, having his real form hidden in disguise, entering the court chamber and stepping forward to the king, he (Virata) asked all his courtiers "whence does this man come; I have never heard of him before." The people thereof said of the person as one unknown to them. Thereupon the king said wonderingly.

5-6. Endowed with might you appear like a celestials; you are young and of dark complexion and resemble the leader of a herd of elephants. Although you have worn fine conch-bracelets beset with gold ear-rings and loosened your braid, yet you shine as one decked with garlands and fine hairs and equipped with bow, mail and arrows; ascending the car you wander at your pleasure. Be you like my son or like myself.

7. I am decrepit, and desirous of cast-off my burden. Rule you cheerfully the whole of the Matsya territory, I cannot believe that such persons may even be of the neuter sex."

**Arjuna said**

8. I sing, dance and play on instruments. I am skilled in dancing and expert in singing. O god among men, assign me to Uttara. I shall be the dancing-master to the princess.

9. It will be of no avail to describe how I have come by this form. It will merely augment my pain, O lord of men; know me to be Brihannala, a son or daughter without parents.

**Virata said**

10. O Brihannala, I grant you the boon you seek for; instruct my daughter and those like her in dancing; me-seems this office is not worthy of you, you deserve the whole earth surrounded by seas.

**Vaishampayana said**

11-13. The king of the Matsya's, having tested Brihannala in dancing, in playing on instruments also in other fine arts, sent him to the quarters of the maidens, after consulting with his different ministers having him examined by women and being assured of his impotency of a permanent

type. There the mighty Dhananjaya began to teach singing and playing on instruments to the daughter of Virata, and her friends and serving maids. The Pandava soon became their favorite.

14. There the self-subdued Dhananjaya began to live in disguise behaving amiably with them. The people within or without the palace could not recognize him.

## CHAPTER 12

### (PANDAVA PRAVESHA PARVA) - Continued

#### The entry of Nakula

**Vaishampayana said**

1. Then there was seen another mighty son of Pandu approaching king Virata in haste; the common people thereof saw him coming like solar orb freed from the clouds.

2. He began to observe the horses around; the king of the Matsya's, the lord of people, seeing him observing his horses minutely asked his followers "whence is this man lustrous like a celestials, coming"?

3. This person looks closely at my horses. Must he be proficient in horse-lore. Let him quickly enter into my presence. This heroic one seems to me as much as a celestials.

4. That slaughterer of enemies, having approached the king addressed him thus "O king, let victory be to you and good betide you all. I am always esteemed by kings for my ability as a horse-painter. I will be an expert keeper of your horses.

**Virata said**

5. I give you vehicles, wealth and quarters; you deserve to be the keeper of my horses. But tell me whence you are come, whose you are, and how you came here, also tell me of the arts you are versed with.

**Nakula said**

6. O represser of foes, of the five sons of Pandu, Yudhishtira is the eldest brother, by him I was formerly employed as a keeper of his horses.

7. I know the temper of horses, and the art of breaking them completely. I know how to correct the wicked steeds and the treatment of all kinds.

8. Under my care hardly does any animal fall ill. What to speak of horses even mares in my hands are not to be found wicked. People called me by name, Granthika so also Yudhishtira the son of Pandu.

**Virata said**

9. Let all my horses that belong to me be entrusted to your care from today. Let all my charioteers and those to yoke my horses, be henceforth subordinate to you.

10. If this be your desire, O god-like one, tell me what remuneration is sought by you. This office of horse-training does not become you, because you look like a king and you are agreeable to me.

11. Here, the very sight of you is as much pleasing to me as that of Yudhishtira himself. Oh how does that faultless son of Pandu, dwell and divert himself in the forest without his servants.

**Vaishampayana said**

12. That youthful one resembling the chief of the Gandharvas was thus honoured by the delighted king of Virata, and no one recognized him conducting himself agreeably in the city.

13. Thus the son of Pandu, whose very sight never proved abortive, began to live in the kingdom of Matsya; and in conformity with their pledge, the lords of the earth surrounded by seas although stricken with woe began to pass their days of non-discovery with composure.

## CHAPTER 13

### (PANDAVA PRAVESHA PARVA) - Continued

#### The destruction of Jimuta

**Janamejaya said**

1. O twice-born one, living thus disguised in the city of the Matsya's what did the Kuru's sons of exceeding might do.

**Vaishampayana said**

2. Hear, what the descendants of Kuru did living thus disguised in the city of the Matsya's and serving the king thereof.

3. By the grace of the ascetic Trinabindu and of the high-souled Dharma they began to live incognito in the city of Virata.

4. Yudhishtira as a courtier made himself a favorite to Virata and his son, as well as to all the Matsya's, O lord of people.

5. Well versed in the mysteries of the dice he caused him to play at dice in the dice-hall in accordance with his pleasure like the birds bound by the string .

6. That best of men, the king of justice (Yudhishtira) having won the wealth of Virata duly distributed it without the knowledge of the monarch among his brothers.

7. Bhimsena also sold to Yudhishtira, the meat and the viands of various sorts which were given by the king of the Matsya's.

8. Arjuna parted with the worn out clothes by sale, which he obtained from women's quarters, to the other sons of Pandu.

9. Sahadeva also, who had assumed the dress of a cow-herd, distributed to them curds, milk and clarified butter.

10. Nakula also gave the wealth to his brothers which he acquired from the king who was satisfied with him for his tending the horses.

11. In the form of ascetic and very charming dropadi served their husband, so no body can identify their reality.

12. They, the mighty warriors, then looking after the interest of one another, lived in the city of Virata in such a manner, as if they were once more in the house of their mother.

13. Then the sons of Pandu, the lords of men, appending evil from the sons of Dhritarashtra, continued to live there in disguise keeping vigilant eyes upon their wife Krishna.

14. Then in the fourth month there happened a great festival, in honor of the divine Brahma, slender in form and highly valued by people, in the city of the Matsya's.

15. O king, there came, by thousands, wrestlers from all quarters in that field of festivity in honour of the divine Brahma, as also on the occasion of a festival held in honor of Shiva.

16. They were of colossal forms and of exceeding might, like the demons named Kalakhanjas; they were maddened with their latent power; furious with their prowess and highly honored by the king.

17. Their shoulders, waists and necks were like those of lions, their bodies were free from dirt, and their hearts were large. Many times before they achieved success in the lists in the very august presence of the king.

18. Amongst them there was one who was the greatest of all and challenged all other combatants to a wrestle; there was none that ventured to encounter him as he strided over in the arena.

19. When all the wrestlers stood stupefied and dejected in spirit then the king of the Matsyas made him fight with his cook.

20. Impelled by the king, Bhima made up his mind with reluctance, for it was not in his power to openly disobey the royal mandate.

21. Then that the best of men, having worshipped the king Virata, entered the spacious arena with listless steps like those of a lion.

22. Then Bhima, the son of Kunti, girded up his lions and caused the delight of the spectators. There he summoned the wrestler of distinguished prowess named Jimuta resembling Vritra himself.

23-24. Both of them were of exceeding energy and of terrible prowess, and they both were like a couple of infuriated elephants of gigantic form each being sixty years old. Then those two best of men became engaged in hand-to-hand fight.

25. Those two heroic combatants were exceedingly cheerful, each being desirous of gaining victory over the other; exceedingly terrible was the encounter between them, just like the clash of the thunderbolt against the mountain.

26. Both of them were exceedingly powerful and were highly pleased with each other's strength; each of them was desirous of winning the victory over the other and was vigilant to take advantage of his rival's lapse.

27. Both of them were exceedingly delighted and resembled a couple of infuriated elephants of huge forms; and various were the manners of their attack and defence shown by means of their clenched fists.

28. They fought in a manner that each dashed against the other, threw his rival far off his stand, each crushed the other down, and pressed him hard on the ground, each showing the other off exchanged blows, and each whirled the other



round with his head downward and threw him away with a loud noise.

29. With their palms each gave a good slap to the other, striking as hard as the thunder bolt and with outstretched fingers they slapped each other. They thrust spear like nails into each other's person; each gave violent kicks to the other.

30. They struck knee against knee, dashed head against head, producing the crash of one stone against another. That was the furious combat without weapons, sustained chiefly by the might of their arms.

31. By both physical and mental energy of the two heroic combatants, as represented in the presence of people assembled in the arena on the occasion of the festivity, all the spectators were extremely delighted, and their delight was manifested by joyous shouts given out at intervals.

32. O king, in the wrestling of the two mighty persons, resembling Vritra and Vasava respectively, they pulled, pressed, whirled and hurried down each other and struck each other with their knees and expressed their hatred for each other in loud voices.

33. Then they both of expansive chest, and long arms, and expert in wrestling began to fight with their arms resembling huge bolts of iron.

34. Bhima, the slayer of enemies, seized, with a big shout, his vociferous rival wrestler by the arms and drew him near even as the lion seizes the elephant.

35. Then the mighty-armed Bhima of great prowess raised him up and began to whirl him round; then all the athlete and the people of the Matsya's, who had assembled on the occasion, were greatly astonished.

36. Then having whirled him round and round a hundred times, the mighty armed Vrikodara made him utterly insensible and threw him down lifeless on the ground.

37. That distinguished athlete Jimuta being slain, Virata and his friends were exceedingly delighted.

38. In his great joy the high-minded king gave away to Ballava plenty of riches in the shape of a reward on the very field of combat with as much liberality as that of Kubera.

39. Having thus slain numerous athletes and many other persons of great strength he received the great favour of the king of the Matsya's.

40. When there was found no one such as to stand equal to him the king made him fight with tigers and lions and elephants.

41. Again the king made Vrikodara fight with furious lions of exceeding strength in the assembly of the ladies of the harem.

42. Bibhatsu, the son of Pandu, pleased Virata and all the ladies of the harem by singing and dancing.

43. Nakula pleased the king, the best of kings by showing him the fast-going and well-trained horses and the king, pleased gave him a plenty of money as a reward.

44. Beholding a herd of well-trained bullocks around Sahadeva, Virata the best of men, gave him wealth of various kinds.

45. O king, beholding all these mighty warriors suffer pain, Draupadi felt herself dejected in mind and had recourse to constant sighs.

46. Those best among men began to live there in disguise rendering services to the king Virata.

## CHAPTER 14

### (KICHAKA-VADHA PARVA)

#### Conversation between Draupadi & Kichaka Vaishampayana said

1. Those mighty warriors, the sons of Pritha, spent ten months living thus in disguise in Matsya's city.

2. O lord of people, Yajnaseni, although herself worthy of being served by others, began to live, O Janamejaya, in great misery by waiting upon Sudeshna.

3. Conducting herself in this way in Sudeshna's apartments the daughter of Panchala pleased that lady as well as the other women of the harem.

4. That year being nearly expired the mighty Kichaka the commander of Virata's forces happened to see the daughter of Draupada.

5. Beholding her having effulgence like that of a divine girl and waiting on the earth like a goddess, Kichaka, struck hard with the shafts of Cupid, desired to obtain her.

6. Burning with the flame of lust, the leader of Virata's forces went to Sudeshna (his sister) and smilingly spoke to her in the following words.

7. This damsel was never seen by me before in Virata palace. This beautiful lady maddens me very much with her beauty as wine does with its odour.

8. Tell me, O lady, who is this bewitching girl of fine beauty, endued with the grace of a goddess and whose she is and where she comes from. She has brought me to subjection by grinding my heart. I think there is no other medicine to heal me (except her).

9. This fine and maid of yours appears to me as one possessed of the blooming beauty of a goddess. The service which she renders to you is quite unsuitable to her.

10. Let her grace my splendid and beautiful residence adorned with various ornaments of gold, furnished with viands and drinks in plenty, decked with excellent plates and containing everything signifying prosperity, besides elephants and cars in lots.

11. Having thus consulted Sudeshna Kichaka approached the daughter of the king (Draupadi) and addressed her in words of amity just as a jackal accosts a lioness in the forest.

12. Who and whose are you, O graceful one? Whence are you come to this city of Virata, O you of beautiful countenance. Tell me truly, O fair one.

13. Your beauty is rankled as the foremost of its order, so also is your gracefulness. Excellent is your tenderness; in respect of loveliness your countenance shines as clearly as the moon.

14. O one of lovely eye-brows, your eyes are large resembling the petals of lotuses. O you of graceful limbs, your voice is like the notes of the cuckoo.

15. O you of fair hips, never before have I beheld in the world a woman endued with such beauty as you are, O blameless one.

16. Are you Lakshmi herself having lotuses for abode, or O slender-waisted one, are you Bhuti herself? Which of these - Hri, Sri, Kirti and Kanti, are you the impersonation, O you of excellent features?

17. Are you the one endued with the beauty of Rati, enjoying dalliance in the embrace of the god of love? O you of fair eye-brows, exceedingly do you shine like the excellent light of the moon.

18-19. Who is there in the whole world that will not yield to the influence of Cupid beholding your face endued with matchless grace - your face endued with the halo of celestials light, pleasant in consequence of the heavenly beauty, resembles the moon in full having smile for its rays and eye-lashes for its spots.

20. Both your breasts are exceedingly graceful, well-shaped, endued with beauty, well rounded and without a space between, and are worthy of being decked with garlands.

21. Your breasts, O you of fair eye-brows, resemble lotus-buds in shape; like the whips of Kama they are afflicting me, O you of pleasant smiles.

22-23. O slender-waisted lady, beholding this your waist marked with four wavy wrinkles, stooping forward with the weight of your breasts and measuring only a span, and also looking on your beautiful hips resembling the banks of the river the incurable disease of lust afflicts me greatly, O beautiful one.

24. The flame of lust like forest conflagration augmented by the hope of union with you burns me without mercy.

25. O fair one of excellent hip, pray quench the flaming fire kindled by the god of love, by self-surrender resembling a shower, the cloud thereof being union with you.

26-27. O you of a countenance resembling the moon, the dreadful, violent and cruel shafts of Cupid, capable of causing my mind quite out of sorts, sharpened by the desire of dalliance with you, piercing my heart with a rapid course, have penetrated into its core, O black eyed one.

28. The maddening gestures and movements of yours are really transporting my joy into madness. It behoves you to save me from this plight by surrendering your person to me and allowing me to enjoy your company.

29. Wearing beautiful garlands and clothes and adorned with all kinds of ornaments enjoy with me. O sweet one, all the objects of your desire to your fill.

30-31. O you endued with the gait of an elephant in rutish state, as you are accustomed to happiness, though deprived of it now, it behoves you not to live here in misery; pray receive from me all kinds of excellent things contributing to your happiness. Eating delightful and dainty viands of various kinds with taste almost equal to ambrosia, and sporting at your sweet will, attain fortune and all the enjoyable articles of superior and excellent kind and drink and wine, O blessed one.

32. This beauty and prime of your youth, O beauteous lady, is now totally useless. O beautiful and chaste lady, lovely as you are, do you not shine like fine garlands unused?

33. I will renounce all my old wives. Let them be your serving hands, O one of sweet smile. O beautiful one, I will stay as a slave to you and be ever obedient to you, O you of fair face.

#### **Draupadi said**

34. I am Sairandhri of low caste holding the hateful office of dressing hair; O Suta's son, in desiring me you desire one who is not worthy of such honour.

35. I am the wife of others; good be to you. This conduct does not become your position. The wives of others are dear to them, think of this axiomatic precept.

36. Let your heart never be inclined to adultery, because the complete abandonment of all improper acts is ever the duty of those that are good.

37. The person who hankers after the worldly desire leads a sinful life, and under the influence of deceptive knowledge, comes by either dire disgrace or grim calamity.

#### **Vaishampayana said**

38-39. Thus addressed by Sairandhri the wicked-minded Kichaka, with senses unsubdued and overcome by lust, in spite of the knowledge of numerous evils of adultery - the evils denounced by every body and sometimes ending fatally, spoke the following to Draupadi.

40. O fair faced damsel of excellent hips, it is not seemly on your part thus to disregard me who am quite under the influence of Cupid on your account, O you of sweet smiles.

41. O timid one, having disregarded me speaking so sweet to you and totally under your influence, surely, O black eyed one, you will have to true afterwards.

42. O you of fair eye-brows, I am the lord of the whole of this realm. O slender-waisted lady, the people of this kingdom owe to me their safe living here. In heroism I have to rival on earth.

43. In personal beauty, youth, prosperity as well as in the possession of all the excellent objects of luxury, there is no other man on earth that can stand equal to me.

44. Having everything of luxury, comfort and enjoyments of no parallel at your command, why do you, O auspicious lady, prefer to remain enchained in servitude?

45. O fair-faced one, I confer on you the whole of the kingdom; accept me O you of large hips and enjoy all the excellent objects of desire.

46. Thus addressed by Kichaka in these foul words the chaste Draupadi set his word at naught and addressed him thus.

#### **Sairandhri said**

47. O son of a Suta, do not play the fool and do not throw away your life this very day; know me always protected by five heroes.

48. I am not to be won by you; I have Gandharvas for my husband, they, if enraged, shall slay you. It is good for you not to bring destruction upon yourself.

49. You wish to go by the way which was never passed by men, O wicked one; you intend to act just like a foolish boy who standing on one bank of the ocean desires to go to the other side of it.

50. If you enter the subterraneous pit of the earth or soar up the sky or go to the other shore of the ocean, still you will have no escape from their hands, for it is in the nature of these sky-ranging offspring of gods to crush enemies.

51. Why do you, O Kichaka, desire me today so firmly, just like a sick man who wishes for the night that will put an end to his existence. Why do you solicit me just like a child who lies on its mother's lap wishes to obtain the moon.

52. There will be nowhere any refuge for you soliciting their beloved wife whether you go to the earth or to the heaven. O Kichaka, you have no eyes that may win for you any good or safety of your life.

**CHAPTER 15****(KICHAKA-VADHA PARVA) - Continued****Draupadi going to bring wine**

**Vaishampayana said**

1. Rejected thus by the princess Kichaka, overpressed with fearful lust capable of making one forgetful of all sense of propriety, said to Sudeshna.

2. O Kaikeyi, do that by which Sairandhri may be united with me. O Sudeshna, devise a plan by which that Sairandhri of elephant-gait may accept me. Otherwise I intend putting end to my life.

3. Hearing the words of his thus lamenting in manifold terms the intelligent lady, Virata's queen, took pity on him.

4. Holding counsel with her own self and pondering over his desire and over the perturbation of Krishna, Sudeshna said to Suta's son (Kichaka).

5. Taking the advantage of some festival, better have wines and viands prepared. I shall then send her to you to bring some wine.

6. Thus sent thereto you should, in uninterrupted solitude, humour her according to your will. Thus cajoled most likely she may be attached to you.

7. Thus addressed he, in pursuance of his sister's words, came out and procured very fine wines worthy of a king.

8. Then he had various kinds of food, diverse sorts of meat of excellent degree and delicious drinks, and dishes prepared by the cooks skilled in the business.

9. This being done Sudeshna as previously intimated by Kichaka sent her Sairandhri to the abode of Kichaka, saying.

10. Sudeshna said: O Sairandhri, get up and repair to the abode of Kichaka. O gentle one, bring wine for me, for thirst afflicts me.

**Draupadi said**

11. O princess, I shall not go to his house; O queen, you know yourself how shameless he is.

12. O beautiful lady of excellent limbs, in your house, I shall never prove myself faithless to my husband and lead a life of chastity.

13. O beautiful lady, you know full well the condition I made before I had entered your palace.

14. O you of beautiful hairs having good curls at the end, on seeing me that wicked Kichaka, rendered insolent by the god of desire, will dishonour me. O beautiful one, I shall not repair thither.

15. O princess, you have good many obedient maids, pray send one of them. Let good betide you, for surely he will insult me.

**Sudeshna said**

16. "Dispatched by me from my palace he will hardly do any harm to you"; saying this she handed out to her a golden pot with a cover.

17. Filled with fear and shedding tears she asked for the divine protection, and then departed for Kichaka's house for fetching wine.

**Draupadi said**

18. As I do not know any other save and except my husband, let not Kichaka, by strength of that virtue, be able to bring me into his power.

**19. Vaishampayana said**

Then that helpless one worshipped the sun-god for a moment and the deity understood all the prayers of her of slender waist.

20. Then he ordered a Rakshasas to protect her invisibly and from that time that Rakshasas also never left that blameless lady alone under any circumstances whatever.

21. Beholding Krishna come to his presence like a terrified doe, the Suta rose up just like a person wishing to go to the other end of a river when he obtains a boat.

**CHAPTER 16****(KICHAKA-VADHA PARVA) - Continued****Contempt of Draupadi**

**Kichaka said**

1. O fair one of beautiful tresses with curls at the end, you are welcome; very luckily for me the night has passed. I have got you as the mistress of my house, pray do what is good to me.

2. Let golden chains, couches, brilliant golden ear-rings of different countries, beautiful gems and jewels, silken garments and deer skins be gathered for you.

3. I have a very fine bed prepared only for you; pray come there and drink with me the honeyed wine.

**Draupadi said**

4. The princess has sent me to you for taking away wine; give it to me quickly, she said to me she has a great thirst.

**Kichaka said**

5. O gentle one, others will take the wine that has been promised to the princess, Saying this the Suta's son seized her by the right arm.

**Draupadi said**

6. As I have never acted faithlessly towards my husbands, even at heart through infatuation; by virtue of that truth, O sinful one, I shall behold you overpowered and completely hurled down on the ground.

**Vaishampayana said**

7. Wishing thus to take hold of her Kichaka, seeing that large-eyed lady reproaching him in this wise, seized her by the end of her upper garment while she was about to run away.

8. But seized with great force the princess of excellent limbs began to pant and unable to put up with it, she, with a frame trembling in wrath, hurled him hard on the ground. Being thus thrown down by her that sinful one fell to the ground like a tree whose root has been cut.

9. Having thus thrown Kichaka down on the ground while seized by him she ran trembling to the court, where the king Yudhishtira was, to seek protection.

10. Kichaka seized her by the locks while she was running with speed and struck her down by a kick in the very presence of the king.

11. O Bharata, the Rakshasa that was appointed by the sun-god for her protection, gave a push to Kichaka with as much force as that of the wind.

12. Then he, completely overpowered by the Rakshasa might, fell down on the ground, reeling and motionless like a tree whose root has been cut.

13. Both Bhimasena and Yudhishtira, who were seated there, beheld with unforgiving attitude, that outrage on Krishna committed by Kichaka.

14. Desiring the death of that wicked Kichaka the high-minded Bhima began to gnash his teeth in wrath.

15. His eyes with their lashes upraised, assumed the aspect of smoky dark, and terrible wrinkles covered with sweat appeared on his forehead.

16. That slayer of hostile heroes rubbed his forehead with his hand and incensed with ire desired many times to rise up in haste.

17. The king Yudhishtira, apprehending discovery, pressed his thumb with his own and commanded Bhima to desist.

18. Yudhishtira forbade Bhimasena who looked like an infuriated elephant beholding a large tree.

19. O cook, do you behold trees for fuel? If you are in need of faggots better gather them up from the trees abroad.

20-21. The weeping daughter of Draupadi, endowed with excellent hips, approaching the entrance of the court and beholding her lords of melancholy mood, tenacious in keeping up the disguise observing the pledge they had already sworn, burning with flashing eyes, spoke to the king of the Matsya's.

22. The son of a Suta has kicked me the honored spouse of those whose enemies can never sleep even if they reside in regions of anchorites (what to speak of their living in a country of their own).

23. The son of a Suta has kicked me, the respected consort of those who are truthful, devoted to Brahmans and used to give away without asking any thing in gift.

24. The son of a Suta has kicked me the beloved wife of those, the sounds of whose drums and twangs of whose bow are constantly heard.

25. The son of a Suta has kicked me the respected wife of those who are endowed with energy, and power of self-control, and who are exceedingly mighty and highly dignified.

26. The son of a Suta has kicked me the honored wife of those who, if they had not been tied down by duty, could destroy the whole of this world.

27. Alas where do those mighty warriors ramble in disguise today who grant refuge to those that come to solicit it.

28. How do these mighty personages of exceeding energy quietly suffer, like eunuchs,

their beloved and chaste wife to be thus outraged by the son of a Suta?

29. Ah, where is their wrath, the prowess and the energy when they cannot protect their wife from being thus insulted by a wretch.

30. What can I do in the city of Virata, the defiler of virtue, who coolly allows my innocent self thus to be insulted although he sees it (with his own eyes).

31. The king does not act like a king in the slightest degree towards Kichaka. O king, your conduct is like that of a robber and does not become the royal court.

32. O Matsya, it is highly unbecoming that I should thus be outraged by this villain in the very presence of yours. Let all the courtiers mark this laxity on the part of Kichaka.

33. Neither Kichaka is virtuous nor ever is Matsya. The courtiers who wait upon the king are also destitute of virtue.

**Vaishampayana said**

34. With words like these the graceful Krishna, with eyes teeming with tears, rebuked the king of the Matsya.

**Virata said**

35. I do not know anything of your quarrel that happened out of our light. How can there be any justice on that score unless I go through the true version of the case.

**Vaishampayana said**

36. Then the courtiers, hearing everything, praised Krishna and repeatedly exclaimed "well done well done," and reproached Kichaka.

**The Courtiers said**

37. Surely the man, who has this lady of expansive eyes and of all-graceful limbs for his wife, possesses every thing that is valuable and shall on no occasion have to indulge in grief.

38. Surely such a lady, of exceeding grace and perfectly faultless limbs, is hardly to be found among men. Indeed she seems in all wise to be a goddess to us.

**Vaishampayana said**

39. While the courtiers, seeing Krishna, were praising her in this way, there came from ire the drops of perspiration on the forehead of Yudhishtira.

40. Then the chief of the Kurus addressed the princess, his beloved consort, saying "O Sairandhri, do not stay here, go to the apartment of Sudeshna.

41. The wives of heroes endure pain for the sake of their husbands; but undergoing trouble in waiting upon their lords they at last go to the regions where their husbands depart.

42. Me-seems your Gandharva husbands of sun-like effulgence do not consider this as a befitting opportunity of giving vent to their spleen, and therefore do not run on to your succour.

43. O Sairandhri, you are ignorant of opportunity and therefore weep like an actress; you are causing annoyance in the court of the Matsya's while they are diverting themselves with gaming.

44. Retire, O Sairandhri, the Gandharvas will do what is agreeable to you. They will dispel your sorrow and make away with him who has wronged you.

**Sairandhri said**

45. I practise piety for their sake who are extremely kind. They, of whom the eldest is addicted to dice, are to be oppressed by all.

**Vaishampayana said**

46. Having said this the fair Krishna with loosened hair and eyes reddened with wrath, rushed on towards the apartments of Sudeshna.

47. On her having wept so long her countenance appeared like the lunar disc in the sky freed from the clouds.

**Sudeshana said**

48. O beautiful one of excellent hips, who has slighted you, why do you weep. O gentle one, whose happiness will come to an end this day? Who has done wrong to you?

**Draupadi said**

49. As I went to fetch wine for you Kichaka struck me in the court in the very presence of the king as if in the midst of a lonely forest.

**Sudeshana said**

50. O you of tresses with curly ends, if it be your will, I shall cause Kichaka to be slain, who maddened with lust, has insulted you utterly incapable of being won by him.

**Sairandhri said**

51. Others whom he has wronged will slay him; I think he will certainly go this very day to the region of Yama (Death).

## CHAPTER 17

### (KICHAKA-VADHA PARVA) - Continued

#### Dialogue between Draupadi and Bhima

**Vaishampayana said**

1-2. Thus outraged by the Suta's son that illustrious princess Krishna of exceeding beauty, brooding over the destruction of the leader of Virata's forces, repaired to her own apartments.

3. Having duly washed her body and clothes with water the slender-waisted Krishna, the daughter of Drupada, began to ponder weepingly on the means of discarding her grief.

4. What shall I do,? Whither shall I go? How can my desire be accomplished? while she was thinking thus she thought of Bhima.

5. Save and except Bhima there is none else that can do this very day what is agreeable to me. Then afflicted with great woe that large-eyed Krishna of spacious breast and approved chastity, with mighty lords as her protectors, rose up at night, left her own bed and repaired speedily to the abode of Bhimasena, desirous of accosting her lord.

**Sairandhri said**

6. How can you enjoy the sweets of sleep while that foe of mine, the wretched commander of Virata's forces, lives still, having perpetrated that foul deed today?

**Vaishampayana said**

7. Having said this the high-minded Draupadi entered the chamber where Bhima lay asleep snoring like a lion.

8-11. O son of Kuru! Bhima's kitchen got grandeur and glamour as it was illumined with the divine touch of Draupadi's complexion and her presence. Draupadi with her innocent smile, accessed to great Bhima with her entrance in kitchen like (she) her on born in water (gradually access to heron, ox and elephant), parthiva cow of three years age and she elephant.

12. . The daughter of Panchala embraced the second son of Pandu even as a creeper embraces

a vigorous and huge Sala tree on the banks of the Gomati.

13. Having clasped him with her arms that faultless one roused him from his bed just as lioness awakes a sleeping lion in a solitary forest.

14. Having embraced Bhimasena as a she-elephant embraces her mighty mate, that faultless daughter of Panchala, possessed of a voice sweet as the sound of a Vina, sounding out clearly the Gandharva tune addressed Bhimasena thus.

15. O Bhimasena, rise up, why do you sleep like a dead one? For a sinful wretch cannot live after insulting the wife of one that is not dead.

16. Being awakened by the princess he, having complexion like that of the clouds, left his bed and sat on the couch furnished with pillows.

17. Then the son of Kunti addressed his beloved consort saying "For what purpose have you come hither so speedily to me?"

18. Your complexion seems to have lost its natural hue; you appear lean and pale, tell me all in detail that I may know every thing.

19. Tell me everything clearly whether it be pleasurable; having heard all I shall do what lies in my power.

20. In all works of yours, O Krishna, I am your confident, for I alone deliver you from danger again and again.

21. Telling me quickly what is your wish and what you purpose to do, repair to your bed before others are up.

## CHAPTER 18

### (KICHAKA-VADHA PARVA) - Continued

#### Dialogue between Draupadi and Bhima

**Draupadi said**

1. Whence can there be a freedom of grief to her who has Yudhishtira for her husband? Knowing all my grief's do you ask me?

2. The grief, when Pratikami dragged me in the court in the midst of the courtiers calling me a slave, burns me still, O Bharata.

3. What other princess like me, would live enduring such a hard misery?

4. Who else except me has so much energy as to suffer the insult offered by the wicked prince of Sindhu during our stay in the forest?

5. Who else like me, can live having been kicked by Kichaka in the very presence of the wicked king of the Matsya's?

6. O Bharata, of what use is the life to me, when you, O son of Kunti, do not think of me, who have been afflicted with various woes like these?

7-8. O Bharata, the most wicked-minded one of vile nature, known by the name Kichaka, who is the leader of his forces, addresses me, everyday, O best men, while living in the royal palace in the guise of a Sairandhri, saying "do you become my wife."

9. O slayer of foes, thus addressed by him deserving destruction, my heart is bursting like a fruit ripened in due time.

10. You should pass censure on your eldest brother who is sorely addicted to the despicable game of dice, through whose act alone I have received this endless woe.

11. Who else, except him, addicted sore to gambling, would play, renouncing kingdom and every thing including his self, in order to lead a life in the forest?

12-13. If he had played morning and evening for many years together pawning Nishkas by thousands and other treasures of value, still his silver and gold robes and cars, teams and goats, and sheep and horses and mules would have hardly suffered any diminution.

14. But deprived of fortune by rivalry of dice he now holds silence like a fool meditating over his own misdeeds.

15. It is he, who while going out, was followed by ten thousand elephants, adorned with golden garlands, and he now supports himself by gambling at dice.

16-18. That great king, Yudhishtira, the best of the charitable, whom the kings by hundreds of thousands endowed with unparalleled power worshipped at the city of Indraprastha, at whose kitchen a hundred thousand maids, with plate in hand used to feed every day, day and night, numbers of guests, and who used to give away in charity a thousand nishkas, is also overpowered by great calamity caused by gambling.

19. Many bards and eulogists gifted with musical voice, and decked with bright ear-rings

beset with gems, worshipped him morning and evening.

20-22. That Yudhishtira, who had a number of sages versed in the Vedas, gifted with ascetic merit, and having all their wishes complied with, as his daily courtiers, and who maintained eighty-eight thousands of wedded snatakas, to each of whom there were assigned maids thirty in number, as well as ten thousand yatis abstaining from accepting any thing in shape of gift and having their vital seed totally drawn up, that lord of men lives in such a plight.

23. That lord of men, who is free from cruelty, full of compassion and used to give every one his legitimate due, is, in spite of all these excellent attributes, destined to live in such a guise.

24-25. That very monarch Yudhishtira, who is forbearing, of unfailing prowess, and having a mind bent on giving every one his legitimate due, and in consequence of his not indulging in a harmful feeling, maintained daily, in his kingdom, the blind, the old, the helpless, the orphans of various kinds and many others in such distress. That Yudhishtira, now becoming a servant of the king of the Matsya's, and a gambler in his court, and calling himself by the name Kanka, has surely attained the misery of hell.

26. Alas! even he begs for his subsistence at another's hands to whom residing at Indraprastha, all the kings of earth used to pay tributes.

27. Alas! even that king, who had all the kings of earth in subjection, has lost his liberty and lives in subjection to others.

28. Having dazzled, like the sun, the whole of this earth with his power, even that king Yudhishtira remains as a courtier of king Virata.

29. O Pritha's son, behold that Pandava today waiting upon another, who was waited upon in court by the kings with sages.

30. Beholding Yudhishtira as a courtier sitting beside another and uttering eulogistic speeches, who is there that is not positively afflicted with grief.

31. Beholding that virtuous Yudhishtira of great wisdom, undeserving of such a plight and serving another for maintenance who is there that is not overtaken by grief.



32. O Bharata, behold that Bharata, who was worshipped by all the heroes of earth in court, even he is now serving another for subsistence.

33. O Bhima, why do you not look at me who am stationed in the midst of the sea of sorrow and afflicted like a helpless one, with various woes.

## CHAPTER 19

### (KICHAKA-VADHA PARVA) - Continued

#### Words of Draupadi

##### Draupadi said

1. O Bharata, what I am going to tell you now is another great grief of mine; you should not get angry with me, as I tell you this out of a sheer sadness of heart.

2. Who is there whose grief is not enhanced seeing you employed in the abominable service of a cook, entirely unbecoming of you, and calling yourself as belonging to the sect of Ballava.

3-4. What can be more distressful than this that people should know you as Virata's cook Ballava by name and fallen into servitude. When you wait on the king Virata calling yourself as Ballava the cook after getting through the work of the kitchen, then my very mind sinks into despair.

5. When the monarch in joy makes you fight with elephants and the women of his seraglio laugh my mind totally sinks in sorrow.

6. When you fought with lions, tigers and buffaloes in the inner apartment of the palace in the ocular presence of Kaikayi then the faint came over me.

7-11. Then rising from her seat along with her maids who also rose up with her, Kaikayi beholding me with limbs uninjured and only overtaken by swoon, addressed them saying "surely it is from the affection originated by living together that this lady of beautiful smile grieves for the cook, seeing him fighting with beasts of exceeding strength. Sairandhri is one of exceeding beauty and Ballava is handsome too, the heart of woman is so hard to know; and me-thinks they both are deserving of each other. Sairandhri is seen constantly lamenting for the connection with her lover and they both have entered this royal family at the same time." Speaking such words she always scolds me.

12. Beholding me getting enraged she suspects me to be attached to you which she speaks; thus I am overtaken by great grief.

13. Beholding you, O Bhima of terrible prowess, suffering from being fallen into such a dire calamity and sunk in grief for Yudhishtira I do not intend to live.

14. Alas! that youthful one, who on a single car defeated all celestials and men, is now the dancing master of the daughters of the king Virata.

15. That Pritha's son, who with his immeasurable energy gratified the fire-god in the Khandava forest, is now stationed in the seraglio like fire concealed in a well.

16. That Dhananjaya, from whom, the best of men, enemies had constant dread, is now living in a guise hated by all.

17. That Dhananjaya, whose arms are like maces of iron and are marked by the strokes of the bow-string, is living in grief with his wrists covered with conch-bracelets.

18. The singing sound of that one, the sound of whose bow-string caused tremble to his enemies, is now courted by only delightful women.

19. That Dhananjaya, whose head was decked with a diadem of solar effulgence, is now appearing with braids ending in ugly curls.

20. O Bhima, seeing that mighty wielder of bow, Arjuna, with braids ending in ugly curls and surrounded by damsels, my heart is stricken with distress.

21. That high-souled one, to whom all the celestials weapons are known, and who is the repository of all the sciences, is now wearing a pair of ear-rings.

22-23. That youthful one, whom myriad's of kings of matchless prowess could not overcome in fight, even as the great ocean cannot overleap its banks, is now the dancing master of the daughters of king Virata and passes his days in disguise as one in the capacity of a servant to them.

24-25. O Bhima, that exalted younger brother of yours, the rattling sound of whose car-wheels made the entire earth with all her mountains and forests and with all things mobile and immobile, tremble, and O Bhimasena, who being born, all

the grief's of Kunti vanished, now causes me to lament for him.

26. Beholding him approaching me adorned with golden ear-rings and other ornaments and with wrists with bracelets of conches, my heart sinks into sorrow.

27. That Dhananjaya, to whom there is no bowman on the entire earth, equal in prowess, is now passing his days in singing surrounded by women.

28. Beholding that son of Pritha honored to the world for virtue, prowess and truthfulness, now living in the hated guise of a woman, my heart sinks into sorrow.

29-30. When I look upon that good-like Partha surrounded by females in this music hall like an elephant of rent temples encircled by she-elephant before Virata, the king of the Matsya's, then all the cardinal points seem to me to have lost their existence.

31. Surely my mother-in-law does not know Dhananjaya sorely distressed with sorrow; nor does she know the descendant of Kuru, Ajatashatru, addicted to vicious gambling thus sunk in misery.

32. O Bharata, beholding Sahadeva, the youngest of you all, in the capacity of a protector of kine and in the guise of a cowherd, I grow pale.

33. Thinking over and over of Sahadeva's office I cannot obtain sleep what to speak of rest?

34. O mighty-armed one, I know not of Sahadeva's sin for which that one of unfailing prowess suffers thus.

35. O foremost of the Bharata's beholding the beloved brother of yours, the foremost of men, appointed by the king of the Matsya's in looking after his kine, I feel grieved.

36. Beholding that hero clad in red garments, busy in gratifying Virata and posing himself at the head of the cowherds, fever comes on me.

37. My mother-in-law always speaks of that heroic Sahadeva as one possessed of high reputation, good character and excellent conduct.

38-40. Kunti, greatly attached to her sons, stood weeping with Sahadeva in her arms, while he was starting (with us) for the great forest and addressed me thus "Sahadeva is bashful, sweet-

voiced, virtuous, and very dear to me, therefore, O Yajnaseni cheer him up while he feels dejected and tend him in the forest, day and night. He is tender and brave, devoted to the king, heroic and always respectful to his elder brother; O Panchali, feed him yourself."

41. Beholding that Sahadeva, the best of warriors, engaged in tending kine and lying on calf skins at night, O Pandava, how can I live?

42. Again that one, who is gifted with the three attributes of beauty, arms and intellect, is now tending the steed of Virata. Lo! how times change!

43. Granthika, at whose presence hostile forces ran away from the field of battle, is now engaged in training horses before the king driving them with speed.

44. I now see that graceful one wait upon the richly dressed and excellent Virata, the king of the Matsya's and make a show of his horses before the king.

45. O Pritha's son, afflicted with hundreds of sorrows on account of Yudhishtira, do you deem me happy, O repressor of foes.

46. O Bharata, there are various other woes greater than these which I am afflicted with; listen, O son of Kunti, I shall relate tell them all to you.

47. Alas, you being all alive these various woes (render my person emaciated) undermine my system; what can be sadder than this?

## CHAPTER 20

### (KICHAKA-VADHA PARVA) - Continued

#### Words of Draupadi

##### Draupadi said

1. Alas, on account of that one skilled in gambling I am under Sudeshna's command, dwelling in the palace in the guise of a Sairandhri.

2. O repressor of foes, princess as I am, see what pitiful change has come upon me. I am living in expectation of a hopeful future, but my misery has reached its extremity.

3. Accomplishment of purposes and victory and defeat with regard to mortals are of short duration. Thinking this, I am expecting the return of prosperity to my husbands.

4. Like a wheel prosperity and adversity revolve. Thinking this, I am expecting the return of prosperity to my husbands.

5. That which becomes a cause of a man's victory may become the cause of his defeat as well. I live in that hope.

6-7. O Bhimasena, why do you not consider me as dead? I am told that persons that give may beg, persons that slaughter may be slaughtered by others, and that persons that ever throw others may be over-thrown by enemies. There is nothing difficult for destiny nor can any one over-rule destiny.

8. It is with this hope, I am expecting the return of favorable fortune; once before where there was water, there comes it back again. Hoping for this change, I am awaiting the return of prosperity.

9. When a man's business, although brought into a stage of completion, is seen to be endangered then a wise man should strive hard for the getting of good fortune.

10. Immersed as I am in grief, whether you ask me or not I shall tell you in detail, the purpose of these words now spoken by me.

11. Queen of the sons of Pandu, and daughter of Drupada, who else but me wishes to live, having been reduced to such a plight?

12. O repressor of foes, this my misery surely brings humiliation, O Bharata, on all the Kurus, the Panchalas and the Pandavas.

13. Being surrounded by numerous brothers, father-in-law and sons and thus having ample cause for rejoicing what other woman but myself has become so miserable?

14. O foremost of the Bharata race, certainly in my childhood I did some wrongful act to Dhata and through his displeasure I have fallen into such a woeful plight.

15. Behold, O son of Pandu, the paleness of my complexion which even in the extremely miserable life in the forest could not come over me.

16. O Pritha's son, it is you alone that know what happiness had I in my former days, O Bhima; even I, who was thus circumstance, have now sunk in slavery: paralysed in grief I cannot obtain rest.

17. As the mighty-armed and terrible bowman Dhananjaya, the son of Pritha, lives here, like a fire covered over by ashes, then must I think that all these actions are due to Destiny.

18. O son of Pritha, it is not possible for people to understand the destiny of creatures. Therefore this your downfall; I think, could not have been thwarted by fore-thought.

19. Alas, she who has you all resembling Indra always to look after her comforts, even that one, who is so chaste and bears so lofty a station in life, is ministering to the comforts of others who are far below in rank to her.

20. Though all of you are alive, behold O Pandava, my plight. It is such as is quite undeserving of me. Lo! how times change.

21. Alas! she, who had the entire earth as far as the verge of the sea under her command, is now living in fear of Sudeshna and in subjugation to her.

22. Even she, who had a number of dependents to walk both in van and rear, is now walking before and behind Sudeshna. O Kunti's son, listen to another grief of mine; it is unbearable to me.

23. Even she, who had never pounded unguents for herself except for Kunti, has been now pounding the sandal (for others) O! let good betide you.

24. O Kunti's son, behold these hands of mine, they were not so before." Saying this she showed both of her hands marked with corns.

25. Even that one, who had never feared Kunti nor any of you, now stays a slave in fear before Virata,

26. (Always do I remain in fear thinking) what the king of kings will say to me as about the unguents if they are not well pounded; because the king of the Matsya's does not like the sandal pounded by others.

**Vaishampayana said**

27. Narrating her woes to Bhimasena, O Bharata, the lady Krishna wept silently with her glance fixed on Bhimasena.

28. She, with words tremulous with tears, and sighing repeatedly addressed Bhimasena thus powerfully moving his heart.

29. O Bhima, surely had I committed many sinful acts to gods in my former days. Unfortunate as I am, I am still alive, my death is preferable to me, O Pandava.

30. Then Vrikodara the slayer of hostile heroes, covering his face with the delicate hands of his wife, marked with scars, began to weep.

31. The powerful son of Kunti, having held both of her hands in his own, began to shed tears, and stricken with great woe spoke the following.

## CHAPTER 21

### (KICHAKA-VADHA PARVA) - Continued

#### The conversation between Bhima and Draupadi

##### Bhima said

1. Fie to the strength of my arms and fie to the Gandiva of Phalguni, since these your hands red before have now become marked with scars.

2. I would have caused a great havoc in the court of Virata but the son of Kunti looked at me (by way of forbidding); that was the reason of my forbearance.

3. Or like a mighty elephant I would have easily crushed with a single kick the head of Kichaka intoxicated with the pride of wealth.

4. O Krishna, when I saw you kicked by Kichaka, I intended the very moment to bring about a great devastation of the whole of the Matsya's.

5. But the lord of justice forbade me by a glance, O beautiful one; knowing his intention I desisted from the purpose and kept quiet.

7. That we have been expelled from our kingdom, that I have not yet killed the Kurus, and that I have not yet taken the heads of Suyodhana, Karna, Shakuni the son of Subala and the sinful Duryodhana, have been scorching every limb of mine and causing pain to my heart as if a peg is thrust into it.

8. O you beautiful, do not give up virtue; O noble minded lady, renounce your wrath. O auspicious one, if king Yudhishtira hears from you such rebukes, he is sure to give up his life.

9. O slender-waisted lady of beautiful hips, if Dhananjaya or the twins hear you speak thus, they will surely put an end to their lives; and they

having given up life I shall not be able to keep up my own.

10. In days of yore, the body of sage Chyavana had turned into a termite like feature due to incessant and long term penance. It seemed that the camp of his life will shortly cease illumine, yet his wife Sukanya did not show any way negligence towards him and kept on serving.

11. In olden days, perhaps you may have heard that Indrasena, who resembled Narayani in beauty, followed her old husband or a thousand years of age.

12. You may have heard that Janaka's daughter Sita, the princess of Videha, went in the wake of her lord while he was dwelling in a great dreary forest.

13. That lady of beautiful hips, the beloved queen of Rama, although she received a great calamity at the hands of the Rakshasas and was afflicted with woe, was at length reunited with Rama.

14. O excellent one, Lopamudra also, endued with youth and beauty, followed her lord Agastya, renouncing all objects of enjoyments hardly to be attained by men.

15. The noble-minded lady of spotless beauty, Savitri, followed the heroic Satyavana, the son of Dyumatsena, alone into the reign of death.

16. As these beautiful and chaste ladies are described by me, so also, by you, O auspicious one, appear endued with every virtue.

17. Wait a short while more that is measured by a half month, when the thirteenth year is full and you shall become the empress.

##### Draupadi said

18. O Bhima, I am unable to endure my griefs; it is out of sheer grief, I have shed these tears, I do not rebuke the king (Yudhishtira).

19. O Bhimsena, what is the use of dwelling on what is passed. Be ready for the present.

20. O Bhima, Kaikeyi, fearing that the king might take a fancy for me for my beauty, tries how to send me away from this place.

21. Understanding her intention, that wicked-souled Kichaka of sinful conduct, always solicits me himself.

23. O Bhima, getting enraged with him and then again suppressing my anger I said to

Kichaka, rendered senseless by lust (in the following words) - O Kichaka save yourself; I am the dear queen and wife of five Gandharvas; those heroes if enraged will kill you who are going to act so rashly."

24. Thus addressed, the wicked-souled Kichaka answered, saying "O Sairandhri of beautiful smile, I am never afraid of the Gandharvas.

25. I will do away with a hundred thousand Gandharvas in battle, O timid one, give me your consent."

26. Thus replied to, I addressed again that lust stricken Suta saying, "you are no rival to those illustrious Gandharvas.

27. Born of a noble family and endowed with good disposition, do I even regard virtue as my stay and never wish for the death of any one. O Kichaka, therefore you live still.

28-29. Thus addressed, that wicked-souled Kichaka burst out into a loud laughter. Then Kaikeyi, out of affection for her brother, and previously urged by him and having a mind to do good to him, sent me to Kichaka saying, "O auspicious one, bring wine from Kichaka's house."

30. Beholding me, the Suta's son began to court me in sweet words; when his court failed, he became enraged and attempted to use violence on me.

31. Having understood the intention of that wicked-souled Kichaka, I ran with speed to the royal protection.

32. In the presence of the king, I was thrown down on the ground and kicked by the Suta's son of wicked soul.

33-34. This scene was witnessed by Virata, Kanka and many others, namely the charioteers, royal favorites, elephant riders, and merchants. Then he was neither prevented nor any punishment was inflicted on him by the king.

35. This very Kichaka is the principal ruler of the king Virata. He is devoid of virtue, cruel, favoured by the king and liked by women at large.

36. That wicked-souled Kichaka is war-like, proud, outrager of female modesty and engrossed in all objects of pleasure; O blessed one, he acquires plenty of money (from the king).

37. He extorts money from others, even if they cry in woe; he never stays in paths of rectitude nor does he even feel inclined to virtue.

38-39. He is wicked-souled, of sinful disposition, impudent, villaneous and afflicted by Cupid's shaft. Although I have repeatedly rejected him, he will, I am sure, outrage me, whenever he happens to see me, and then I shall surely give up my life; although you are striving to acquire that virtue but on my death, surely you will lose that great one.

40. You, who are trying to keep your pledge, will lose your wife; wife being protected, one's offspring will be protected.

41. Offspring being protected, soul is saved. In a wife one's own self is begotten and it is therefore the wife is called Jaya by the wise.

42. The wife should also protect the husband, thinking "How then can he take his birth in my womb?" I have heard it from Brahmanas, who are expert in expounding the duties of all orders.

43. There is no other duty of Kshatriyas but the repressing of their foes. Taking no notice of the presence of Dharmaraja, as well as of yours, O mighty Bhimasena, Kichaka kicked me.

45. It was you that rescued me from that terrible Jatasura, it was you only, who also with the help of your brothers, defeated Jayadratha. I entreat you to kill this wretch who has insulted me.

46. O Bharata, Kichaka, out of confidence that he is a favourite of the king, causes woe to me. I solicit you to crush this beloved one maddened with lust, even as an earthen pot dashed against a stone.

47-48. If, O Bharata, the men make him rise up again in the morning living, who is the root of all these griefs of mine, I shall mix poison with some drink and swallow it up, but never shall I yield myself to the power of Kichaka. O Bhimasena, certainly death is preferable to me in the very sight of you.

**Vaishampayana said**

49. Having said this, Krishna, lying on the breast of Bhima, began to weep. Having clasped her, Bhima also afforded her a great consolation.

50-51. Having consoled that greatly afflicted lady of slender waist in various ways, and having

wiped with his hands her face flooded with tears, Bhima filled with ire, began to think of Kichaka in his mind, licking repeatedly the corners of his mouth with his tongue; and he addressed the daughter of Drupada afflicted with woe with words replete with reason.

## CHAPTER 22

### (KICHAKA-VADHA PARVA) - Continued

#### The destruction of Kichaka

##### Bhima said

1. O gentle one, I will do that which you say. O timid one, I will kill Kichaka today with all his friends.

2. O Yagaseni of beautiful smile, having given up your sorrow and grief do so as will bring him on good terms with you on tomorrow's evening.

3. There is the dancing house which the king of the Matsya's has caused to be built; there the girls dance during the day and retire to their respective homes at night.

4. In that hall there is a bedstead fixed firm and conveniently placed; there I will make him see the spirits of his deceased manes.

5. In course of holding conversation with him, do such as others might not see you. O auspicious one, also manage in such a way as he might come near you.

##### Vaishampayana said

6. Having thus held their mutual conversation, and shedding tears in grief, they both awaited the dawn of that night with an anxious heart.

7. That night being passed, Kichaka rose up in the morning, and having gone to the royal house, addressed Draupadi in the following terms.

8. I hurled you down in the court and kicked you in the very presence of the king. Having fallen under the grasp of my mighty self you could not obtain deliverance.

9. Virata is said to be the king of the Matsya's, but that is only in name; lord of the forces, it is I alone who am verily the king of the Matsya's.

10-11. O timid one, accept me happily; I shall become your slave. O you of beautiful hips, I shall give you anon a hundred Nishkas and a hundred male and a hundred female servants. I shall also bestow on you cars yoked with mules; O beautiful one, let us be united.

##### Draupadi said

12-13. O Kichaka, (I agree to this now, this is my condition, that you should accede to (do so); neither your friends nor your brothers may know that we are united. I am really afraid of the detection by those renowned Gandharvas. If you promise me this, I shall certainly be yours.

##### Kichaka said

14-15. O you of beautiful hips, I will do what you say; overcome by the god of love O gentle one, I shall go alone to your lonely abode for the purpose of being united with you, so that, O you of elegant thighs, the Gandharvas, as brilliant as the sun, might not be able to see you.

##### Draupadi said

16. Behold there is the dancing hall erected by the king of the Matsya's. Here the girls dance during the day and retire to their respective homes at night.

17. Everywhere there surrounds darkness so, come to see me there. The Gandharvas do not know that place. No doubt, the vice too shall be removed by reason of meeting there.

##### Vaishampayana said

18. O king, thinking of the conversation she had with Kichaka, that half day appeared to Krishna as long as a whole month.

19. Thereupon she again informed Bhimasena of his conduct; Kichaka too, going to his house, was filled with joy.

20. That stupid could not understand that his death was in the shape of Sairandhri and he became especially busy with perfumeries, ornaments and garlands.

22. He, then possessed by lust adorned himself speedily. While he was doing this and thinking of the female with large eyes, the time appeared to him to be long; and the beauty which was about to forsake him, appeared to him to be increased,

23. Like the wick of a burning lamp at the time of its expiration. Placing perfect confidence in her, Kichaka, possessed by lust,

24. Thinking of the meeting could not perceive that the day had passed away. Thereupon going to Bhima in the kitchen Draupadi.

25-26. Of auspiciousness, sat by his husband, the descendant of Kuru; that lady of beautiful hair said to him: "O slayer of foes, as directed by you,

I have given Kichaka to understand that our meeting shall take place in the theatre hall. Kichaka shall come to that empty dancing-hall.

27. Alone at night, O son of Kunti, slay him, that son of a Suta inflated with pride.

28. O Pandava, going to that dancing hall, take his life. From pride only, that son of a Suta slights the Gandharvas.

29. O you the best of repressors, lift him up like (Krishna) lifting up the serpent from the lake. O Pandava, wipe my tears who am stricken with grief; may good betide you; save your own honor and that of your family.

**Bhimasena said**

30. O fair and timid lady, I shall do what you say, welcome, O fair damsel, you, who have communicated this pleasant news to me.

31-32. O beautiful lady, I do not wish to have any other help from you. My joy on hearing from you of my coming encounter with Kichaka is equal to what I felt when I slew Hidimba. I swear this by truth, morality and my brothers.

33. I shall slay Kichaka as did the king of the celestials Vritra; secretly or openly, I shall crush Kichaka.

34. If the Matsya's side with him, I shall kill them too; and then slaying Duryodhana, I shall regain the earth; let Kunti's son Yudhishtira continue to pay his homage to the king of the Matsya's.

**Draupadi said**

35. O lord, if you do not wish to transgress the pledge you have taken to me, you should, of Partha, slay Kichaka in secret.

**Bhimasena said**

36. O timid lady, I shall do what you say; I shall slay today Kichaka with his friends.

37. O you of faultless feature, hidden from the view of others in darkness, I shall crush, as an elephant crushes a Vela fruit, the head of the wicked Kichaka, who desires for a thing that cannot be acquired by him.

**Vaishampayana said**

38. Thereupon going there hidden at night, Bhima sat expecting Kichaka like a lion for deer.

39. Having adorned himself to his liking, Kichaka arrived at the dancing hall at the appointed hour with a view to meet Panchali.

40-41. Considering this as sign, he entered there. Entering the hall enshrouded in darkness, that highly wicked one, came up to Bhima of unequalled prowess, who had gone there before and was waiting in a corner.

42. Suta's son approached him who was lying on a bed, burning in anger begotten of the insult (offered to Krishna).

43. Approaching him, Kichaka possessed by lust, having his heart filled with delight, smilingly said.

44-46. I have already given to you immense and various wealth and for you a hundred maid servants, with riches and gems and finest robes; O you of air eye-brows, also a palace with inner apartment filled with beautiful, lovely and youthful maid servants and adorned with various sorts of sports and amusements. Having arranged all this, I have all on a sudden come here; the women of my house have begun to praise me, saying: 'There is none like you amongst all the people so well-dressed and beautiful.

**Bhimasena said**

47. By my good fortune, you are handsome and you are praising yourself; I think you had not before any such pleasurable touch.

48. I consider your touch as burning and you are an expert at gallantry. I do not see any other man like you favourite to women.

**Vaishampayana said**

49. Having said this to him, and jumping up all on a sudden, the mighty-armed Bhima, the son of Kunti, endued with dreadful prowess, smilingly said.

50. Your sister shall behold you, vile as you are, today drawn by me on earth, like a mighty elephant huge as a mountain dragged by another to the ground.

51. You being slain, Sairandhri shall wander unobstructed and we, her husbands, shall live happily.

52-53. The highly powerful Bhima seized him by the hair which were adorned with garlands. Thus caught with force by the hair, that foremost of the powerful, speedily freed his hair and grasped the arms of Bhima. Then there arose a hand to hand fight between those who foremost of men worked up with anger.

54. The fight of Kichaka and the foremost of men was like that between two powerful elephants for one she-elephant in the season of spring,

55. Or like what took place in the days of yore between the two leading monkeys the brothers Bali and Sugriva. Both equally enraged and desirous of victory,

56. They raised up their arms like two snakes having five hoods, and worked up with the poison of anger, they attacked each other with nails and teeth.

57. Being struck with great force by the powerful Kichaka, the resolute (Bhima) did not waver a step in the encounter.

58. Then embracing and dragging each other, they appeared there like two powerful bulls.

59. They having nails and teeth for their weapon, there arose a fierce and great encounter between them like that between two maddened tigers.

60. Throwing each other down with their arms and then again seizing in great anger, they fought like two elephants with rent temples.

61. Then the powerful Bhima seized Kichaka, and Kichaka too, the foremost of the strong, again threw him down with force.

62. Those two powerful (heroes) thus fighting, the crush of their arms engendered a sound resembling the clatter of splitting bamboo's.

63. Then throwing Kichaka down with great force in the room, Vrikodara tossed him about with velocity, as a hurricane tosses a tree.

64. Being thus assailed by the powerful Bhima in the encounter, he grew weak, trembled and tugged at the Pandava to his very best.

65. Making him waver a little, the powerful Kichaka speedily stuck Bhima on the breast with his knees and felled him on the ground.

66. Being thrown on the ground by the powerful Kichaka, Bhima rose up again with force, like Yama with mace in his hands.

67. Then both Suta and Pandava, maddened with their strength, challenged and grappled with each other at night in that secluded hall.

68. While enraged they were thus roaring at each other, that best of houses shook at every moment.

69. Slapped on the breast by the powerful Bhima, Kichaka worked up with anger, did not move for a single step.

70. Bearing for a moment the force which is incapable of being born on earth, Suta, belaboured by Bhima, grew enfeebled.

71. And seeing that he was growing weak, the highly powerful Bhimasena drawing him forcibly to his breast began to press him who was senseless.

72. Breathing hard again and again in anger, Vrikodara the foremost of the victorious held him up always by the hair.

73. Seizing Kichaka, the powerful Bhima began to roar like a hunger tiger that has slain a large animal.

74. Thereupon of serving him greatly exhausted, Vrikodara bound him fast with his arms like one binding a beast with a rope.

75. Then Bhima began to whirl him who was senseless, for a considerable time, and he roared terribly like a discordant bugle.

76. Then to console Krishna, Vrikodara got hold of Kichaka's throat with his arms and began to squeeze it.

77-78. Then striking with his knees the waist of that wretch of Kichaka, all whose limbs had been broken into pieces and whose eye-lids were closed, that descendant of Pandu killed him like one killing a beast. Then beholding Kichaka senseless,

79. He rolled him on earth and said: "Killing this wretch who has wished to ravish our wife, this thorn of Sairandhri, I am freed from the debt I owed to my brother and am in peace."

80. Saying this, that foremost of men, with eyes reddened with ire, left off Kichaka, whose dress and ornaments had been thrown off his body, whose eyes were rolling and who was even then trembling.

81-82. Squeezing his own hand and biting his lips in anger, that foremost of the powerful, attacked him with great force and thrust his arms, legs, neck and head into his body, as did the holder of Pinaka the beast.

83. The highly-powerful Bhimasena then showed him to Krishna; all his limbs were crushed and he was reduced into a ball of flesh.



84. Gifted with great energy (as he was) he said to Draupadi, that best of women "Behold, O Panchali, what I have done of this hurtful wretch."

85. Saying this, O king, Bhima, endued with dreadful prowess, struck with his foot the body of that vicious-souled one.

86. Then lighting a lamp there and showing her Kichaka, that hero addressed the following to Panchali.

87. "O you of fair hair, O timid damsel, all those who seek you who are gifted with a good character and accomplishments, will be slain by me like this Kichaka."

88. Performing that difficult work, highly pleasing to Krishna, and slaying Kichaka, his anger was pacified.

89. Bidding farewell to Draupadi, he speedily went to the kitchen. Having brought about the destruction of Kichaka, Draupadi too, the foremost of females.

90. Delighted and having her grief removed, said to the guards of the assembly-hall; "This Kichaka has been slain by my Gandharva husbands.

91. He who desired for another's wife; come and see." Hearing her words the guards of the assembly-hall.

93. Came there by thousands, with torches in their hands. And going to that room they saw Kichaka fallen on the ground lifeless, bathing in a pool of blood. Beholding him without arms and legs they were pained.

94. When they saw him they were struck with wonder. Seeing that super-human work of his destruction.

95. (They said) : "Where is his neck, where are his feet, arms and where is his head." They then concluded that he had been slain by the Gandharvas.

## CHAPTER 23

### (KICHAKA-VADHA PARVA) - Continued

#### The destruction of minor Kichaka's

#### Vaishampayana said

1. Coming there at that time and beholding Kichaka and surrounding him all sides his friends began to lament.

2. Then beholding Kichaka with all his limbs mangled like a tortoise brought to the land, the hairs of their bodies stood erect and they were filled with fear.

3. Then seeing him crushed by Bhimasena like a Danava by Indra they tried to take him out side for performing his obsequial ceremonies.

4. Then the assembled sons of Suta beheld Krishna of faultless features standing hard by reclining on a pillar.

5. Amongst those assembled, some wicked Kichaka's exclaimed: "soon kill this unchaste woman for whom Kichaka has been slain.

6. Or without slaying her, let us burn her, with him who desired to have her; for we should do by all means what was liked by the deceased son of a Suta."

7. Then they said to Virata: "For her, Kichaka has been slain; we shall burn her with him; it behoves you to give permission."

8. O King, knowing well the prowess of Sutas, he gave them permission to burn down Sairandhri with Suta's son.

9. Then approaching terrified Krishna, stricken with stupor and having lotus eyes the Kichaka's caught hold of her violently.

10. Then binding that youthful damsel and placing her upon the bier they started with great joy towards the cremation ground.

11. Being thus carried away by the sons of Suta, O king, the faultless featured and chaste Krishna, having lord, bewailed for the help of her husbands.

#### Draupadi said

12. Let Jaya, Jayanta, Vijaya, Jayatsena and Jayadbala hear my words. The Sutas are taking me away.

13-14. Let those powerful and quick-coursing Gandharvas, the clatter of whose cars is very great and the twang of whose bows in a great encounter is heard like the roar of thunder, understand that the Sutas are taking me away.

#### Vaishampayana said

15. Hearing those sorrowful words and bewailing of Krishna, Bhima, without reflecting the least, got up from his bed.

**Bhimasena said :**

16. I have heard those which O Sairandhri, you have said; you have no fear any more, O timid lady, from the Sutas.

**Vaishampayana said**

17. Having said this, the mighty-armed; Bhima, to slay them, began to swell his body and then carefully changing his dress.

18. He went out of the palace by a wrong way. Then speedily scaling the walls, Bhimasena.

19. Went to the cremation ground where the Kichaka's had-gone. Then scaling the walls and issuing out of the excellent city.

20. Bhima furiously rushed before the Sutas. And going near the funeral pyre he saw there a tree.

21. Tall as a palmyra, with huge branches and with red top; then holding it like an elephant with his arms, he uprooted it.

22-24. Measuring ten Vyamas and placed it on his shoulders. Then taking that tree up with its trunk and branches, measuring ten Vyamas that slayer of foes rushed towards the Sutas like Yama with mace in his hand. By the velocity of his movement, the banian, Nyagrodha, Kinshukh and other trees fell down on earth and lay in a heap. Beholding that Gandharva approach enraged like a lion, all those Sutas were afraid and trembled in sorrow and fear. Then beholding the Gandharva approach like death, the Kichaka's cremated their eldest brother and spoke amongst themselves trembling in fear and sorrow.

25. "Here comes the powerful Gandharva enraged uprooting a tree. Soon release Sairandhri from whom this fear has come."

26. Then seeing the tree that had been uprooted by Bhimaseni they set Draupadi free and ran towards the city.

27-28. Beholding them thus taking to their heels, the powerful Bhima, the son of the Wind-god, dispatched with that tree, O king, hundred and five of them to the abode of death, like the wielder of thunder-bolt, the Danavas. Then releasing Krishna he comforted her.

29. Then the irrepressible mighty-armed Vrikodara Bhima said to the poor Panchali, Draupadi, with tearful eyes.

30-31. Then, O timid lady, all those from whom proceeded you misery, have been killed. Return O Krishna, to the city, you have no fear. I shall go to Virata's kitchen by another way.

**Vaishampayana said**

32. O descendant of Bharata, thus there were slain hundred and five of them (as if) a huge forest over-spread with uprooted trees.

33. Thus, O king, one hundred and five Kichaka's were killed. Including the commander-in-chief who was slain before, they were one hundred and six.

34. Beholding that wonderful deed men and women assembled; O descendant of Bharata, they were filled with surprise and could not speak any thing.

**CHAPTER 24****(KICHAKA-VADHA PARVA) - Continued****The queen's words to Sairandhri****Vaishampayana said**

1. Beholding the Suta's slain, people went and communicated to the king: "O king, the highly powerful sons of Suta have been slain by the Gandharvas.

2. The Suta's are to be seen scattered on the surface of the earth like huge mountain summits clapped by thunder-bolt.

3. And released Sairandhri comes back to your city; your (whole) city, O king, indeed shall be in danger.

4. Sairandhri is highly beautiful and the Gandharvas are greatly powerful and forsooth, men are undoubtedly lustful.

5. Soon find out some means O king, by which your kingdom may not be ruined on account of the injuries done to Sairandhri.'

6. Hearing their words, Virata, the king of armies, said : "Perform the obsequial rites of the Sutas."

7. Let all the Kichaka's be burnt down on one burning, funeral pyre with profuse jems and perfumes.

8. Then filled with fear, the king said to his queen Sudeshna: 'When Sairandhri comes, tell her these words of mine.

9. Go Sairandhri, wherever you like; may good betide you, O fair one, O you having beautiful eye-brows, the king is afraid of defeat from the Gandharvas.

10. I dare not speak all this to you in person, protected as you are by the Gandharvas. A woman cannot offend (any body) so I speak this through her.

**Vaishampayana said**

11-12. Thus released by Bhimasena after the destruction of Sutas, the intelligent Krishna freed from fear, washed her body and raiment in water and went towards the city like a doe put to fright by a tiger.

13. Beholding her, O king, people fled away in all directions in fear of the Gandharvas and some even shut up their eyes.

14. Then, O king, Panchali saw Bhimsena, waiting at the Kitchen door like a huge infuriated elephant.

15. She wonderingly said to him in words intelligible to them: "Salutation to that king of Gandharvas by whom I have been released.

**Bhima said**

16. Hearing these words of hers under which those persons were till then living in that city, they will now live there freed from debt.

**Vaishampayana said**

17. She there saw the mighty-armed Dhananjaya in the dancing hall giving instructions in dancing to the daughter of the king Virata.

18. Then coming out with Arjuna from the dancing hall, those daughters saw the innocent Krishna (though) sorely persecuted coming. Beholding her arrive there they all delightedly said.

**The Daughters said**

19. By good luck, O Sairandhri, you have been released and by good-luck you have returned. And by good luck the Sutas have been slain from whom this your misery came.

**Brihannala said**

20. Have you been released, O Sairandhri, and have those wicked men been slain? I wish to hear all this exactly as it happened.

**Sairandhri said**

21. O blessed Brihannala, you always live happily in the apartment of the girls, what have you to do with Sairandhri?

22. You shall not meet with grief when Sairandhri does it. You are asking me thus in jest who am stricken with sorrow.

**Brihannala said**

23. O blessed lady, Brihannala also has sorrow of her own without any comparison; she has been born in the species of brutes, you do not understand this, O girl.

24. I have lived with you and you also have lived with us; why should not one, O you of beautiful hips, feel sorrow for you who are afflicted with sorrow.

25. No one can definitely read another's heart; therefore O fair one, you cannot understand me.

26. Then accompanied by those girls Draupadi entered the palace with a view to appear before Sudeshna.

27. Then the queen communicated to her Virata's words: 'Sairandhri, soon go wherever you wish.

28. O fair one, the king is afraid of the defeat from the Gandharvas. O you of beautiful eye-brows, you are youthful and in beauty, unparalleled on earth. You are an object of desire to men and the Gandharvas are wrathful.

**Sairandhri said**

29. O fair queen, let the king permit me to live here for thirteen days more. Undoubtedly the Gandharvas shall be highly obliged for this.

30. They will then take me away from here and will do what is agreeable to you. Forsooth the king with his friends shall meet with well-being.

**CHAPTER 25**

**(GOHARANA PARVA)**

**The return of the spies**

**Vaishampayana said**

1. O king, at the destruction of Kichaka and his brothers and thinking of this calamity, people were filled with surprise.

2. All over the city and provinces, it was widely known that the kings Vallabha and Kichaka were both brave and powerful heroes.

3. The wicked-minded Kichaka was the oppressor of men and the ravisher of soldier's wives; that vicious, wicked man has been slain by the Gandharvas.

4. It is in this way, O great king, that people of various countries spoke about the irrepressible Kichaka, the slayer of hostile armies.

5. In the meantime spies, engaged by Dhritarashtra's son, searching many villages, provinces and cities.

6. Accomplishing all they had been commanded and seeing all countries, returned to the city, being successful (in one thing).

7-8. Then beholding Dhritarashtra's son, king Duryodhana of the Kuru race, seated in his court, with Drona, Karna, Kripa, the noble Bhishma, his brothers and the great heroes, the Trigarthas, they said to him.

#### The spies said

9. O king of men, we have with great care searched the sons of Pandu in that huge forest.

10. Solitary, abounding in wild animals, filled with various trees, creepers, entwining creepers and various groves.

11. But we haven failed to find out the way (stamped) with their footsteps, by which the highly powerful sons of Pritha might have gone.

12. On mountain summits, in fastnesses, in various countries, in provinces filled with men, in encampments and cities.

13. We have made many inquiries, O king, but we have not found out the Pandavas; may good betide you. O king; it seems they have perished.

14. O foremost of car-warriors, we pursued (also) the track of those car-warriors, but O foremost of men, we have not found out their whereabouts and movements.

15. O king of men, for sometime we pursued their charioteers; and making due enquiries we have got at the truth.

16. O slayer of enemies, the charioteers reached, Dvaravati without the son of Pritha. O king, there is neither Krishna nor are the Pandavas of great vows.

17. They have all perished. We bow to you. O foremost of Bharata. We do not know the movements and whereabouts of those high-souled ones.

18. We know of the inclination of the Pandavas and some of their deeds. After this, give us instructions, O king, O lord of men.

19. As to what we should again do in our search after the Pandavas. O heroes, listen to these pleasing words tending to your well-being.

20. O king, the Trigarthas were repeatedly vanquished by the great prowess of Kichaka, the charioteer of the king of Matsya.

21. O descendant of Bharata, that vicious-souled one lies slain on earth with his brother by some invisible Gandharvas at night.

22. Hearing this pleasant news of the defeat of our enemy, do you decide, O Kauravya, as to what you should do hereafter.

## CHAPTER 26

### (GOHARANA PARVA) - Continued

#### The words of Karna and Dushasana

#### Vaishampayana said

1. Thereupon hearing their words, the king Duryodhana thought in his mind and then said to his courtiers.

2. It is very difficult to ascertain definitely the tide of affairs. Do you all ascertain where the Pandavas have gone.

3. Of these thirteen years which they have to pass hidden from us all, the greater portion has well-nigh elapsed and only a little remains.

4. And if they can truly pass the remaining portion of this year hidden from our view in pursuance of their vow they will then have fulfilled their pledge.

5. Forsooth, they, worked up with anger, will torment the Kauravas like the elephants in rut or virulent snakes.

6. Let them, with anger controlled, acquainted with all seasons, living in painful disguise, enter the woods again.

7. Do you all concert measures speedily for this, so that our kingdom may remain without enemies, rivals and diminution.

8. Thereupon Karna said : "O descendant of Bharata, let other spies, more, cunning, capable and better fitted for this work, proceed in disguise.

9. Let them range all over the country, various provinces over-flowing with population, assemblies of learned men and charming retreats of ascetics.

10. In inner apartments, places of pilgrimage, mines and various other places (they should be searched after) with vigilance and humility.

11. The Pandavas, living in disguise, should be searched after by a number of expert spies, devoted to this work, themselves disguised and well acquainted with the object of search.

12. On the banks of the rivers, in sacred shrines, villages, cities, hermitages, charming mountains and caves.

13. Thereupon his younger brother Dushasana, taking delight in sins, said before his elder brother.

14. O king, O lord of men, let those spies, in whom we have confidence, receive their remuneration in advance and proceed in search of them.

15. This and what Karna has said have my full approbation. As directed let all those spies search at all those places.

16. Let those and others again make a due search in various countries. My belief is that their movements and whereabouts are not to be known.

17. They are living in very great secrecy; or perhaps they have gone to the other side of the ocean. Those respectors of heroes might have been devoured by wild animals in that huge forest.

18. Or overtaken by some dreadful calamity, they have perished for ever. Therefore, O Kuru chief, removing all anxiety from your heart, acquire what you may, working with your energy, O king.

## CHAPTER 27

### (GOHARANA PARVA) - Continued

#### The words of Drona

##### Vaishampayana said

1. Thereupon the highly energetic and greatly wise Drona said : "Persons like them can never meet with destruction of discomfiture."

2-4. Heroic, well educated, intelligent, self-controlled, pious, grateful, observant of vows, ever following their eldest brother, the pious Yudhishtira like a father, stationed in morality and truthful - all these brothers, O king, are obedient to this high-souled brother, graceful and having no enemy and himself (also) obeying his brothers.

5. Why not Partha conversant with policy should look to the well being of such high-souled brothers obedient to him?

6. It is for this they are carefully waiting for the opportune hour. Such persons never die; this is what I perceive by my good sense.

7-8. Do you immediately without any loss of time and after proper thought what should be done. Also appoint duly the habitation of those sons of Pandu, who are self-controlled in all things. Those heroic, sinless and devout Pandavas are hard to be discovered.

9. The pure-souled, accomplished, truthful, honest son of Pritha, conversant with policy, and a very collection of effulgence, is capable of consuming by his very look.

10. Knowing this, do (what you should); we shall again search them through Brahmana spies, Siddhas and others who know them.

## CHAPTER 28

### (GOHARANA PARVA)- Continued

#### Bhishma's words

##### Vaishampayana said

1-2. Thereupon the grand-father, of Bharatas, Shantanu's son, Bhishma, well-read in the Vedas, and informed of the truth of the place and time and endowed with a knowledge of his own duties, after the speech of the preceptor Drona, applauded it and said the following words to the descendants of Bharata for their interest.

3. Bespeaking his attachment to the pious Yudhishtira, words that are rarely given vent to by the dishonest men and always liked by the honest.

4. Bhishma gave bent to impartial words always liked by the wise: "I have nothing to say on and fully approve of the words, which the Brahmana Drona, acquainted with the truth of all things, has said."

5-7. Gifted with all auspicious marks, observant of religious vows, well-read in the Vedas and intent upon the performance of various religious observances, (always) engaged in carrying out the orders of elderly men, of truthful vows, acquainted with the use of time, always satisfying their condition, pure, always performing the duties of the Kshatriya order, always following Keshava, those high-souled and highly powerful heroes.

8-9. Carrying the burden of the wise do not seem to wither away. Protected, by their own great energy, the Pandavas ever treading virtue shall not die. This is what I surmise. O descendant of Bharāta, I tell you what I think we should do towards the Pandavas.

10. To search them through mean spies would not be the policy of a (really wise man.) Consulting with others we should decide what we should do towards the Pandavas.

11. Know that I say nothing out of ill will towards you. I shall never give such counsels to him who is dishonest.

12. Good counsels should be given and never evil. O child, one following the words of the aged and truthful.

13. And calm, while speaking in the midst of an assembly, should always speak the truth if he wishes to acquire virtue.

14. I think differently from all these ordinary people here regarding the whereabouts of the pious Yudhishtira in this thirteenth year of his exile..

15. Wherever the king Yudhishtira lives O my child, the rulers, either of cities or of provinces there never meet with calamity. The people, of the country where the king Yudhishtira lives, become charitable, liberal, humble and modest.

16. Where the king Yudhishtira lives the people become sweet-speeched, self-controlled, observant of truth, cheerful, healthy, pure in conduct and expert in works.

17. The people of the place where Yudhishtira lives are never envious, malicious, vain or proud but they always perform their respective duties.

18. There the Vedic hymns are chanted all over, sacrifices are performed, the last full libations are offered to clarified butter and the gifts to Brahmanas are always abundant.

19. There undoubtedly the clouds always pour heavy showers; the earth, filled with crops, shall be freed from fear.

20. There the paddy is full of grain and the fruits are juicy - the garlands are fragrant and the conversation is full of auspicious words.

21. Where the king Yudhishtira lives the breezes are sweet, the meetings of men are friendly and there exists no cause of fear.

22. The kine there are plentiful, none of them being weak or lean and milk, curd and butter are all savoury and nutritious.

23. Where the king Yudhishtira lives the drinks and edibles are sweet and wholesome.

24. Where the king Yudhishtira lives the objects of taste, touch, smell and hearing are all of excellent quality and the views are all delightful.

25. In those places, religious duties are observed by twice-born ones endued with all their respective qualities in this thirteenth year.

26. O my child, in countries where the Pandavas will live, people will all be contented, cheerful, pure and of eternal virtue.

27. Whole-mindedly devoted to the worship of guests and deities they, with great energy, perform charities and shall be devoted to eternal virtue.

28. Where the king Yudhishtira lives people, discarding all that is evil, acquire what is good only, they always perform sacrifices and observe pure vows.

29. Where the king Yudhishtira is, people, renouncing untruth, shall acquire what is good, auspicious and beneficial and thus good mind shall be inclined towards the good.

30-32. People there shall daily perform sacrifices and observe holy vows. O child, the pious son of Pritha, in whom exist, truth fortitude, intelligence, excellent forgiveness, highest tranquility, modest, prosperity, fame, great energy, simplicity and love for all creatures, cannot even with care be known by Brahmanas, what to speak of ordinary people.

33. I have with great care described the secret habitation of that intelligent one; about his excellent mode of life I do not dare speak anything more. Thinking well of this do you without any loss of time what you think proper, foremost of Kurus, if you have any faith in my words.

## CHAPTER 29

### (GOHARANA PARVA) - Continued

#### The words of Kripa

**Vaishampayana said**

1. Thereupon Sharadvata's son Kripa said the following words: "What the aged Bhishma has said about the Pandavas is reasonable and suited to the occasion.

2. Consistent with Dharma and Artha, praise worthy, reasonable, truthful and is worthy of him. Hear my words on this.

3. It is proper for you to find out the way they have followed and their whereabouts through spies and adopt what may conduce to your well-being.

4. O my child, one seeking his welfare should not disregard an enemy, even if he be an ordinary man, what to speak of the Pandavas, well-versed in forms of warfare.

5-6. When the time for the return of the high-soul Pandavas comes, who are now passing their days in close disguise in woods you should gauge your own strength in your own kingdom and in those of other kings. Forsooth, the time of the return of the Pandavas is near at hand.

7. When the time of their exile shall be over, the high-minded and the greatly powerful sons of Pritha, of incomparable prowess, shall be brimful with energy.

8. Therefore (replenish) your treasury and (increase) your forces; and take recourse to a sound policy to conclude an advantageous treaty with them, when the proper time of their return comes.

9. Knowing all this, determine your own strength, O my child, with respect to your allies, weak and powerful.

10. Determining the efficiency, weakness or indifference of your forces, as well as who

amongst them are satisfied and dissatisfied we should enter into fight with our enemies or form a treaty.

11-12. Resorting to the expedients of conciliation, disunion, chastisement, bribery, presents and fair conduct attack your-enemies and vanquish the weak by strength and reconcile the allies and soldiers by sweet speeches. When you shall be able to reinforce your army and replenish your treasury success shall be yours.

13. You shall then be able to fight with the powerful enemies who will come - what of Pandavas, weak in soldiers and animals.

14. Having determined all these expedients according to the practice of your order, you shall, O king of men, acquire lasting happiness in due time.

## CHAPTER 30

### (GOHARANA PARVA) - Continued

#### The going of Susharma and others to Matsya country

**Vaishampayana said**

1-2. Vanquished repeatedly by the Matsya king's charioteer, Kichaka, backed by other Matsya's, the powerful king of Trigartas, Susharma, owning many cars, gave vent to the following words at the opportune moment.

3. O King of the powerful, being forcibly defeated along with his relatives, he, looking askance at Karna, said to Duryodhana.

4. My kingdom has been again and again forcibly invaded by the king of Matsya's. Formerly the mighty Kichaka was his general.

5. Crooked, wrathful, wicked-minded, having his powers known all over the world, that cruel and vicious one has been slain by the Gandharvas.

6. He being slain, the king Virata, me-thinks, shorn of pride an refuge, will lose energy.

7. I think, O sinless one, we should go there, if it pleases you as well as all the Kauravas and the high-souled Karna.

8. I consider, this accident, which has occurred, as favorable to us. Let us all go to his kingdom abounding in corn.

9. We will all take his various jewels and wealth and divide amongst ourselves his villages and provinces.

10. Invading his city by force we shall carry away his thousands of excellent kine of various kinds.

11. O emperor, uniting the Kaurava army with Trigarta, we will today carry away his collections of kine with all.

12. Arranging our army we shall destroy his manliness; or completely destroying his army we shall bring him under our subjection.

13. Having brought him under our control by lawful means we shall live happily in our kingdom and undoubtedly your power shall increase.

14. Hearing those words Karna said to the king Susharman has spoken well; it is a good opportunity and is likely to be beneficial to us.

15. If you like, O sinless one, we shall speedily issue out by collecting our forces and arranging them in divisions.

16. Or so arrange the expedition, as is liked by Sharadvata's son Kripa, the preceptor Drona and the wise and the aged grand-father of the Kurus; O king of the earth, consulting with each other we shall speedily start to gain our end.

17. What business have we with the Pandavas who have been shorn of wealth, army and manliness. They have either gone away for good or repaired to the abode of Yama.

18. Shorn of anxiety, O king, we will repair to the city of Virata and bring his kine and diverse wealth.

#### **Vaishampayana said**

19. Thereupon accepting the words of Karna, the son of Vikartana, the king Duryodhana, himself speedily commanded Dushasana, born immediately after him, and always obeying his behest: "Consulting with our elders, arrange our army without any delay."

20. We, with all the Kauravas will go to the place, appointed. Let the mighty car-warrior Susharma also go as commanded.

21. Accompanied by Trigartas and the entire army and conveyances to the kingdom of Matsya concealing his intention.

22. Following them, we will start the next day, well-prepared, for the prosperous territory of the king of Matsya's.

23. Let them with (Trigarta) go to the city of Virata and securing speedily his kine, let them take his immense wealth.

24. Going there in two detachments we will also take his thousand excellent kine endued with all qualities.

25-27. O king, those heroes, Trigartas, accompanied by their terribly powerful infantry, proceeded towards the south east wishing to fight with Virata in order to take possession of his kine. Susharma also started on the dark half of the month. Then on the day following the Kauravas, accompanied by their army, began to seize kine by thousands.

### **CHAPTER 31**

#### **(GOHARANA PARVA) - Continued**

#### **The marching of the army**

#### **Vaishampayana said**

1-2. O great king, entering the service of the king Virata and living in that excellent city, the high-souled Pandavas of immeasurable prowess, passed the promised period in disguise, without being detected.

3. After the death of Kichaka, the powerful king Virata, the slayer of hostile heroes, began to form great expectations of the sons of Kunti.

4. Thereupon, O descendant of Bharata, after the expiration of the thirteenth year, Susharma by force seized many of his kine.

5-6. Then a herdsman came with great speed to the city; coming down from the car and seeing the king of Matsya with ear-rings, consulting with his counsellors, the high-souled Pandavas and surrounded by heroes and warriors, adorned with ear-rings and bracelets,

7. And approaching the great king Virata, the enhancer of kingdom, seated in the court, he, with humility, said.

8. Vanquishing and humiliating us with our relatives in battle, the Trigartas are taking away thousands of your kine.'

9. O king of kings, "rescue them speedily so that they may not be lost." Hearing his words the king collected his Matsya, army.



10. Consisting of cars, elephants, horses, infantry and pennons. The kings and princes put on their respective armours.

11-17. Brilliant, variegated and worthy of being worn by heroes according to their respective divisions. Virata's beloved brother Shatanika put on an armour made of adamant and adorned with gold. Madiraksha, next born to Shatanika, put on a strong armour plaited with gold and capable of withstanding every weapon. The armour, which the king of Matsya's himself wore, was invincible, adorned with a hundred suns, a hundred circles, a hundred spots, and a hundred eyes. The armour, that Suryadatta put on, was radiant like the sun, plaited with gold and broad like a hundred fragrant lotuses. The one, that Virata's eldest son Sankasha put on, was invulnerable, made of burnished steel and adorned with a hundred golden eyes. In this way hundreds of god-like and powerful heroes, mighty car-warriors, adorned with weapons, put on their coats of mail.

18-20. Then they yoked to their excellent white cars, horses, equipped in mail. Matsya's glorious standard was hoisted on his beautiful car decked with gold and resembling the sun or moon in lustre. Other Kshatriya heroes too hoisted on their own cars golden flags of various forms and contrivances. Then the king of Matsya said to his younger brother Shatanika.

21. There is no doubt Kanka, Ballava, Tantipala and the greatly energetic Damagranthi will fight.

22. Give them cars adorned with flags and pennons, and variegated armours, invulnerable, and easy to wear.

23. Let them put on these on their persons; give them also weapons. That persons thus assuming heroic forms and resembling arms of elephant chiefs,

24. Cannot fight, I can not lead myself to believe." Hearing those words of the king, who was anxiously hurrying on,

25. O king, Shatanika, ordered chariots for the sons of Pritha - Sahadeva, the king Bhima and Nakula.

26. Then those charioteers, delightedly having the devotion to the king always before them,

speedily got the cars ready as commanded by the king.

27. Those slayers of foes then put on their persons those strong, easy and variegated armours which the king Virata had ordered for (those heroes) of unwearied actions. Then ascending cars drawn by good horses, those best of men,

28-33. The repressors of hostile army, the sons of Pritha, delightedly issued out. Those mighty car-warriors, the four heroic brothers, the Pandavas, of unfailing prowess, living in disguise, endue with celerity of movements and all well-skilled in the art of war, the sons of Pritha, ascending golden cars, those foremost of Kurus, followed Virata. Dreadful and infuriated elephants, sixty years old with beautiful tusks and rent temples and temporal juice trickling down, appearing like clouds pouring rain, driven by trained and skilled heroes, followed the king like so many moving hills. The leading heroes of Matsya who delightedly followed the king had eight thousand cars, a thousand elephants and sixty thousand horses.

34. O foremost of the Bharatas, that army of Virata, issuing out marking the foot-prints of the kine, looked beautiful.

35. While marching, that best of armies, belonging to Virata, filled with soldiers armed with strong weapons, abounding in elephants, horses and cars, looked really splendid.

## CHAPTER 32

### (GOHARANA PARVA) - Continued

#### The encounter between Susharma and Virata

##### 1. Vaishampayana said

Issuing out from the city, those heroic repressors, the Matsya's, arranged in battle array, met the Trigartas when the sun had passed the meridian.

2. The mighty and powerful Trigartas and Matsya's, both worked up with ire and irrepressible in battle, desirous of possessing kine, sent up a loud war-cry.

3. Terrible and infuriated elephants, mounted by skillful heroes of both sides, were urged on with spikes and hooks.

5. The combat that took place, O king, when the sun was declining, between the infantry and cavalry, chariots and elephants of both sides, resembling that which took place in the days of yore between the gods and demons, was dreadful, fierce, hair-stirring and calculated to increase the dominion of Yama.

6. As the combatants rushed on slaying each other there arose a thick cloud of dust in which nothing could be seen.

7. Covered with dust raised by the soldiers the birds began to drop down on earth and the sun himself disappeared behind the thick cloud of arrows.

8-9. The sky shone resplendent as if with (a number of) fire-flies. Changing their bows feathered in gold from one hand to another, the heroes began to smite each other discharging their shafts right and left. The charioteers fought with charioteers, the infantry fought with infantry.

10. The cavalry with cavalry and elephants with mighty elephants. With sword axes, Prasas, Shaktis, and Tomaras,

11. They, enraged, O king, struck each other in the encounter. Although these mighty armed heroes struck each other,

12-15. None of them succeeded in weakening the other. And severed heads, some with beautiful noses, some with upper lips wounded, some adorned with ear-rings, some cut into twain about the well-arranged hair, were seen rolling in the field covered with dust. And in that battle field were seen the limbs of Kshatriya heroes cut off by shafts and lying like trunks of Sala trees. And spread over with heads adorned with ear-rings and arms smeared with sandal looking like the bodies of snakes the battle-field appeared in beauty. The charioteers approached the charioteers striking each other.

16. The cavalry (encountered) the cavalry and the infantry the infantry and the dreadful dust was drenched by the over-spreading blood.

17-19. There arose a dreadful combat shorn of all considerations. And having their course and vision obstructed by the shower of arrows the vultures began to come down. Although these mighty-armed heroes struck each other in the

battle none of them could overpower his antagonist. Shatanika slaying a hundred, and Vishalaksha a four hundred,

20. These two mighty car-warriors entered into the huge army of Trigartas. And having entered into the great army those two intelligent and powerful.

21. (Heroes) (began an encounter) hand-to-hand, hair to hair and car to car. And marking they entered into the collection of cars belonging to the Trigartas.

22. Destroying five hundred cars in that encounter with Suryadatta before and Madiraksha after him,

23. And slaying eight hundred horses, five mighty car-warriors, that foremost of charioteers began to display many manuevours in that field of battle.

24. He then came upon Susharma, the king of Trigartas mounted on a golden chariot; there those two high-souled and highly powerful (heroes) struck (each other)

25. Roaring like two bulls in a pasture. Thereupon the king of Trigartas, Susharman, irrepressible in battle,

26. That foremost of men invited the king of Matsya to a single combat on the chariot. Thereupon those two car-warriors, worked up with fury, rushed upon each other in their cars.

27. They discharged arrows quickly like clouds pouring torrents of rain. Enraged with each other the (two) wrathful (heroes) moved about,

28. Skilled in weapons, and armed with sharpened arrows, swords, shaktis and maces. Then the king pierced Susharman with ten arrows,

30. Each of his four horses also with five arrows. Susharma too, irrepressible in battle and acquainted with the use of fatal weapons, pierced, the king of Matsya with fifty sharpened arrows. Then, O great king, on account of the dust in the field of battle, the soldiers of both Susharma and the king of Matsya could not recognise each other.

**CHAPTER 33****(GOHARANA PARVA) - Continued****The discomfiture of Susharma in Goharana****Vaishampayana said**

1. O descendant of Bharata, the whole world being enshrouded in dust and natural darkness, the soldiers of both sides, without breaking the battle array, stopped for some time.

2. Then dispelling the darkness the moon rose, making the night clear and gladdening the Kshatriyas in the battle field.

3. When every thing came in view, the battle began again; and it became so dreadful that they could not see each other.

4. Then Susharma, the king of Trigartas, with his younger brother and surrounded by his cars, encountered the king of Matsya.

5. Then descending from their chariots, those two brothers, the foremost of Kshatriyas, worked up with anger, with mace in hands, rushed towards (the enemy's) cars.

6. The hostile armies fiercely assailed each other with maces, swords, scimitars, axes, nooses, and with sharpened points.

7. Having assailed and vanquished with energy the entire army of the king of Matsya's, Susharman, the king of Trigartas, rushed furiously at the highly energetic Virata.

8. Having slain severally his two horses, his charioteer as also the soldiers who protected him in the rear they took the king of Matsya captive, even alive, deprived of his car.

9. Then assailing him fiercely like a lustful person (oppressing) a female, they placed him on the car and speedily went out.

10. After the powerful Virata, deprived of his car, had been taken captive, the Matsya's, greatly assailed by Trigartas, fled away to different directions in fear.

11. Beholding them thus terrified Yudhishtira, the son of Kunti, said to the mighty-armed Bhimasena, the slayer of enemies.

12. The king of Matsya has been captivated by Susharman, the king of Trigartas; O you of mighty arms, release him so that he may not be subject to the enemies.

13. We have lived happily in his house with our desire satisfied O Bhimasena, you should satisfy that debt.

**Bhimasena said**

14. By your command, O king, I shall set him free: behold my great feat of fighting with the enemies.

15. Stay aside with brothers at a corner depending on the strength of your arms and behold my prowess today.

16. Uprooting this huge tree with a trunk looking like a mace I shall assail the enemies.

**Vaishampayana said**

17. Seeing Bhima look at that tree like an infuriated elephant the heroic and pious king Yudhishtira said to his brother.

18. "Do not commit such a rash act, O Bhima, let the tree stand there." You should not with a tree perform superhuman deeds.

19. O descendant of Bharata, people will then recognize you and say "This is Bhima". Take you therefore, some other human weapon,

20-21. A bow, or a dart, sword or battle-axe. Taking a weapon that is human, release the king, O Bhima, speedily, so that people may not recognize you. The highly powerful twins will be the protectors of your wheels. Being united together in battle, release the king of Matsya.

22. Thus accosted the highly powerful Bhimasena, gifted with great speed, took up with great force his best of bows,

22. And discharged from it a shower of shafts like a cloud surcharged with water. Bhima then fell upon Susharma of dreadful deeds.

24. Casting his looks on Virata he said to (Susharma) "stay stay." Susharma thought him to be Yama - the very regent of death.

25. That foremost of charioteers saw him at his back exclaiming "stay, stay, behold a highly great feat - a mighty encounter is at hand."

26. Taking up his bow, Susharma with his brothers turned back and within the twinkling of an eye those cars (were destroyed by) Bhimasena.

27. And hundreds of thousand of chariots, elephants, horses, horsemen and brave and powerful bowmen were over thrown by him before the very presence of Virata.

28. Their infantry was slain by the high-souled (Bhima with mace in hand): Beholding such a fight Susharma, irrepressible in battle,

29. Thought within his mind: "Is this the end of my army. I see my brother drowned in the midst of his powerful army."

30. Stretching his bow to his ear Susharma began to retreat and discharge repeatedly sharpened shafts.

32. Beholding the Pandavas return to their cars the entire huge army urged on their horses and began to assail the Trigartas with excellent weapons. Virata's son, greatly enraged, began to display highly wonderful feats in battle.

33. Kunti's son Yudhishtira killed one thousand and Bhima dispatched seven thousand.

34-36. Nakula killed with arrows seven hundred and powerful Sahadeva the foremost of men, commanded by Yudhishtira, slew three hundreds of heroes. Slaying that huge army of Trigartas, the mighty car-warrior, Yudhishtira, with uplifted weapon, attacked him sorely with shafts.

37-40. Susharma, too greatly enraged, with impetuosity pierced Yudhishtira with nine shafts and his four horses with four. Then O king, the quick-coursing son of Kunti, Vrikodara, nearing Susharma, assailed his horses. Having slain the soldiers that were in the rear with huge shafts, he, in anger, brought down his (Susharma's) charioteer from his car. The heroic protector of the wheels celebrated as Madiraksha,

41. Seeing Trigarta deprived of his car, came there. Then coming down from Susharma's car Virata.

42. Heroic (as he was) took up his Susharma's mace and rushed upon him, And he, with mace in hand moved about like a young man, although an old man.

43. Beholding the king of Trigarta taking to his heels, Bhima said : "Desist, O prince, it does not behove you to fly away.

44. With such powers how could you think of taking away the kine? Why forsaking your followers do you droop in the midst of your enemies?

45. Being thus addressed by Partha, the powerful Susharma, owner of cars, all on a

sudden rushed upon Bhima (saying "stay! stay!!").

46. Getting down from the car the dreadful Bhimasena, the son of Pandu, rushed towards him with coolness, desirous of taking Susharma's life.

47. With a view to get hold of the king of Trigarta approaching towards him the energetic Bhimasena rushed upon him like a lion upon a small deer.

48. Rushing upon Susharma he held him by the hair; and lifting him up in anger he dashed him against the earth.

49. The mighty-armed (Bhima) struck him on the head, who was weeping, with his foot and placing his keen on his breast dealt him severe blows.

50. Assailed by the stroke the king lost consciousness. The mighty car-warrior, the king of Trigartas, deprived of car, being seized,

51. The entire army, of Trigarta afflicted with fear, were dispersed. Thereupon preventing the kine from being taken away, all the mighty car-warriors, the sons of Pandu,

52. Discomfiting Susharma and taking all his wealth - they, endued with the strength of their own arms, humble and observant of vows,

53. The destroyers of the affliction of the high-souled Virata, all stationed themselves before him. Then Bhima said:

53. This perpetrator of impious deeds does not deserve living at my hands. But what can I do, the king is always merciful.

55. Then holding the king (Susharma) by the neck who was unconscious, bringing him and binding him who could make no exertion, Vrikodara, the son of Pritha,

56. Placed him on the chariot who was insensible and covered with dust. Then approaching Yudhishtira who was in the midst of the battle field,

57. Bhima showed to him the king Susharma. The foremost of men then said to Bhima, beautifying the battle field.

58. Then seeing him the king smilingly said: "Release this wretch." Thus addressed Bhima said to the highly powerful Susharma.

59. "If you wish to live, O wretch, hear my words. You should say in courts and assemblies that you are our slave.

60. Under this condition I can grant you your life: such is the custom of the victorious." Then his eldest brother addressed to him affectionate words.

61. "If you regard me, release this wicked wretch. He has already become the slave of the great king Virata. (Then he said to Susharma): "You are free, go and never do such a thing."

### CHAPTER 34

#### (GOHARANA PARVA) - Continued

##### The announcement of Virata's victory

###### Vaishampayana said

1. Thus addressed Susharma was filled with shame and bent down his head. And liberated and bowing to the king he went away.

2-3. Having released Susharma, the Pandavas, then enemies slain, endowed with the strength of arms, observant of vows, and modest, passed that night happily in the midst of the battle-field. Then Virata honoured, with wealth and respect, those mighty car-warriors, the sons of Kunti, who were gifted with superhuman prowess.

###### Virata said

4. All these my jewels are as much mine as yours; do you all work as you like and as may conduce to your happiness.

5. O repressors of foes in battle, I shall center upon you women adorned with ornaments, plentiful riches and other things that you may like.

6. By your prowess today I have been saved from peril. I am now crowned with victory. Do you all become the kings of Matsya's.

###### Vaishampayana said

7. Those Kauravas, headed by Yudhishtira, with folded heads, said each severally to the king of the Matsya who had addressed them thus.

8. O king, we have been perfectly pleased with what you have said. It is a matter of gratification to us that you have been released from the enemies.

9. Then the mighty armed, Virata, the king of Matsya's, the foremost of monarchs, again delightedly said to Yudhishtira.

10. Come, I shall install you and be the king of us, the Matsya's. Whatever you desire in mind, any thing, even though rare on earth,

11. I shall confer upon you all - jewels, kine, gold, pearls, jems and all; you deserve every thing.

12. I bow to you, it is for you that once more today I see my kingdom and children.

13. Through you, afflicted with fear I did not pass into the hands of the enemies." Yudhishtira then again said to the king of Matsya's.

14. O king of Matsya, we highly relish the delightful words you have given vent to. Being humane towards all do you live happily ever and anon.

15. O king, let emissaries speedily go to your city, to communicate this pleasant tidings to your friends and announce your victory.

16. At his words the king of Matsya's dispatched his emissaries, saying: "Going to my city do you announce my victory.

17. Let damsels and courtezans, adorned with ornaments, come out of the city with various musical instruments.

18. Hearing this his command and being thus addressed by the Matsya king, they, placing his command on their heads, delightedly went away.

19. Going to the city that very night they announced, at the hour of sun-rise, the victory of the king.

### CHAPTER 35

#### (GOHARANA PARVA) - Continued

##### The praise of Uttara in Goharana

###### Vaishampayana said

1. After the king of Matsya's had gone out in pursuit of Trigartas for recovering his kine, Duryodhana, with his courtiers, attacked his kingdom.

2-4. Bhishma, Drona, Karna, Kripa, versed in the use of the best of weapons, Ashvathama, Subala's son, Dushasana, O king, Vivinshati, Vikarana, the greatly energetic Chitrasena, Durmukha, Dushasana and many other highly powerful heroes, overtaking Matsya, speedily drove away his cow-herds and got possession of the king by force.

5. Encircling all sides with a huge array of cars, the Kauravas seized the sixty thousand kine.

6. A great cry was set up in that dreadful combat by the cow-herds struck by those mighty car-warriors.

7. Greatly stricken with grief the chief, of the cow-herds, quickly got upon a chariot and started for the city bemoaning in affliction.

8. Entering the city of the king, he went to the palace and getting down from the car proceeded to relate (what took place).

9. Seeing the haughty son of Matsya Bhuminjaya, he described to him everything about the royal kine being taken away.

10. The Kauravas are taking away your sixty thousand kine; rise up, O increaser of territories, to bring them back.

11. If you wish your well-being, speedily go out yourself, O prince. The emperor Matsya left you alone in the city.

12. The king speaks highly of you in the court: My son, after me, is heroic and the supporter (of the prestige) of the race.

13. My son is a heroic warrior, and an expert in the use of shafts. Make good these words of the Emperor.

14. O you the foremost of those who own cattle, having discomfited the Kurus, do you bring back the animals, consume their soldiers with the dreadful prowess of your shafts,

15. Crush down the enemies' life, with straight shafts feathered in gold discharged off your bow like an elephant chief rushing at a herd.

16. Your bow is like a Vina, the two ends being like ivory pillows; the string is the main chord, the staff is the finger board and the arrows represent the time. Strike this Vina of a bow in the midst of the enemies.

17. Let your horses, white as silver, be yoked to the cars and let your flag, having the emblem of a golden lion, be hoisted up, O lord.

18. Let your sharp arrows, feathered in gold, discharged by your powerful arms, stand in the way of these kings and overshadow the sun.

19. Defeating all the Kurus in battle like the holder of Vajra the Asuras and acquiring great fame, return to your city.

20. You are the greatest support of the kingdom, the son of Matsya king, like Arjuna, the foremost of the victors amongst the sons of Pandu.

21. Even like him you are forsooth the refuge of those who live in this country; we all look upon you as our protector.

**Vaishampayana said**

22. Being thus addressed by him in the midst of females with fearless words in the inner apartment he gave vent to the following praiseworthy words.

## CHAPTER 36

### (GOHARANA PARVA) - Continued

#### The proposal of making Brihannala

**Uttara said**

1. An expert in the use of bow as I am, I shall today go out in pursuit of kine, if some body, skilled in the management of horses, becomes my charioteer.

2. I do not know of a man who may be my charioteer; find out therefore quickly a charioteer who may suit me who am going out.

3. My charioteer was killed in the great encounter that lasted for a month or at least twenty nights certain.

4. As soon as I shall get a man experienced in the management of horses I shall immediately start hoisting the huge standard.

5. Entering into the hostile army filled with elephants, horses and chariots and defeating the Kurus who are weak in power and weapons I shall bring back the animals.

6-7. Having struck terror into Duryodhana, the son of Shantanu, (Bhishma) Vikartana's son (Kripa), Karna, Drona with his son and other powerful bowmen assembled there, like the wielder of thunderbolt afflicting the Danavas I shall this very moment bring back the kine.

8. Finding none the Kurus are taking away the precious kine; what can I do when I am not there?

9. The assembled Kurus shall see today my prowess: (and they shall say). "Is it Arjuna's self who is contending us?"

**Vaishampayana said**

11-13. Hearing the words of the Prince, Arjuna, informed of all, after some time delightedly spoke in private to his beloved and faultless wife Krishna the princess of Panchala, the slender-made daughter of Drupada, born of sacrifice, gifted with the virtues of truthfulness and honesty and ever devoted to the well-being of her husband. "O auspicious lady, speak quickly to Uttara, at my request, that this (Brihannala) was formerly the firm and approved charioteer of Pandu's son (Arjuna); experienced in very many great battles he shall be your charioteer."

14. Hearing him speak again and again thus to women Panchali could not bear his reference to Arjuna.

15. Then stepping out from the midst of the women, the poor (princess) bashfully and gently gave vent to the following words.

16. "This greatly beautiful youth resembling a huge elephant and known under the name Brihannala was the charioteer of Partha.

17. A mighty bowman he was the disciple of the high-souled (Arjuna); O hero, I saw him before while I was living with the Pandavas.

18. While the fire consumed the forest of Khandava it was he who governed the excellent steeds of Arjuna.

19. Having him as his charioteer Partha vanquished all creatures at Khandavaprastha; indeed there is no charioteer like him.

**Uttara said**

20. You know this youth, O Sairandhri whether he is of neuter sex or otherwise; O fair lady, I shall not be able myself to request him to govern my horses.

**Draupadi said**

21. O hero, he shall, forsooth, satisfy the words of your younger sister, a maiden of beautiful hips.

22. If he becomes your charioteer, you will undoubtedly come back with kine having vanquished the Kurus.

23. Accosted thus by Sairandhri he said to his sister: "O fair (sister), go and bring Brihannala."

24. Sent by her brother she quickly went to the dancing hall where that mighty-armed son of Pandu was waiting in disguise.

**CHAPTER 37****(GOHARANA PARVA) - Continued****The going out of Uttara in Goharana****Vaishampayana said**

1-2. Dispatched by her elder brother, the illustrious daughter of the king of Matsya's, wearing a golden necklace, ever obedient, having a waist slender like that of a wasp, beautiful like Lakshmi, adorned with the plumes of a peacock, of a slender make, beautiful limbs, wearing a zone of pearls, graceful, having slightly curved eye-lashes, speedily went to the dancing-hall like a flash of lightning towards clouds.

3. That blameless, youthful (daughter of Virata) having beautiful teeth, and thighs close like the trunk of an elephant and wearing an excellent garland, she sought for Partha like a she-elephant seeking an elephant.

4. That beautiful and illustrious daughter having large eyes, like a precious gem, or the prosperity of Indra, delightedly said to Arjuna.

5. Partha asked the Princess of close thighs and golden hue saying: "Why have you come here, O you wearing a golden garland? Why are you in a hurry, O you having the eyes of a deer? O fair lady, why your face is so cheerless? Tell me all this quickly.

6. Beholding his friend the princess of expansive eyes in that condition, her friend (Arjuna) O king, smilingly asked her of the cause of coming.

7. Then approaching that best of men, that princess, bending low with humility addressed to him (the following) words in the midst of her companions.

8. O Brihannala, the kine of this kingdom are being carried away by the Kurus; my brother is about to start for their discomfiture, with bow in hand.

9. Very recently the charioteer of his car was slain in battle; there is none equal to him who can act as his (my brother's) charioteer.

10. O Brihannala, while he was trying to find out a charioteer, Sairandhri spoke to him about your skill in the management of horses.

11. Formerly you were the favourite charioteer of Arjuna and with you as his help that foremost

of Pandavas conquered the earth; O good Brihannala, act (therefore) as the charioteer of my brother.

12. Our kine (by this time) have been taken away to a greater distance by the Kurus. If you do not comply with my words as requested.

13. I, who have asked you for this, shall give up my life. Being thus accosted by his friend of fair hips, that slayer of foes,

14-15. Of incomparable energy went to the prince. The large eyed (princess) followed him who was proceeding quickly like an elephant in rut as a she-elephant runs after its young one. Seeing him from a distance the prince said.

16. Having got you as his charioteer, Kunti's son Partha, the conqueror of the god of riches, offered oblation to Khandava fire and completely subjugated the world.

17. Sairandhri spoke of you to me; she knows the Pandavas; O Brihannala, govern in the same way, my horses,

18. Who am desirous of fighting with the Kurus and rescuing the precious kine. You were formerly the favourite charioteer of Arjuna.

19. By your help, that foremost of the Pandavas conquered the world. Brihannala replied to the prince who had said this.

20-21. (Saying): "What power have I that I can act as your charioteer in the field of battle. If it were singing, dancing, musical instruments or any other similar thing I could have entertained you. But how can I work as a charioteer?"

**Uttara said**

22. O Brihannala, a singer or a dancer, whatever you may be, quickly ascend my chariot and restrain the best of horses.

**Vaishampayana said**

23. Although knowing everything, that slayer of foes, the son of Pandu, as if to make a fun, committed many mistakes before Uttara.

24. And while by raising it upwards he tried to put the coat of mail on his body, the large-eyed maidens, seeing it, began to laugh.

25. Beholding him bewildered Uttara himself dressed Brihannala with a highly precious coat of mail.

26. Himself putting on an armour effulgent like the sun and hoisting the lion flag he appointed him (Brihannala, as his charioteer).

27. With Brihannala as his charioteer and taking many costly bows and beautiful arrows the hero issued out.

28-29. His friend Uttara and other maidens then said:- "O Brihannala, bring for our dolls fine, beautiful and soft cloths of various kinds (when you will come back) after defeating the Kurus in battle headed by Bhishma and Drona."

30. The maidens thus speaking, Partha, the son of Pandu, smilingly replied in words deep as the muttering of clouds.

**Brihannala said**

31. If Uttara can defeat those mighty car-warriors I shall bring many beautiful clothes for you.

**Vaishampayana said**

32. Having said this the heroic Arjuna drove the horses towards the Kuru army over which were flowing many flags.

33. Beholding the mighty-armed Uttara seated on the excellent car along with Brihannala, the females, the maidens and the Brahmanas of hard vows, went round the car.

34. "(They said) O Brihannala, may that victory, which Arjuna, walking like a bull obtained in the days of yore at the time of the burning of the forest of Khandava, come to you today when you shall with Uttara meet the Kurus.

## CHAPTER 38

### (GOHARANA PARVA)-Continued

#### The chastisement of Uttara

**Vaishampayana said**

1. Having come out of the metropolis the brave son of Virata said to his charioteer:- "Go where the Kurus are."

2. Having vanquished all the Kurus who have come here for victory and quickly rescued the kine I shall come back to the city of Virata.

3. Thereupon the son of Pandu urged on the beautiful horses. Being urged on by that foremost of men, those horses, endued with the velocity of wind.

4. Adorned with gold necklaces, seemed to run through the sky. And not going very far, the son of Matsya and Dhananjaya.



5. Those two repressors of enemies espied the army of the powerful Kurus. And going towards the cremation ground they reached the Kurus.

6. And they saw their army arranged in battle array. That huge army appeared like an ocean.

7. Or like a forest full of many trees moving through the sky. Then was seen the dust of the earth raised by the moving army.

8. Which destroyed the vision of creatures and touched the sky, O best of Kurus. Then beholding that huge army abounding in elephants, horses and chariots.

9. And protected by Karna, Duryodhana, Bhishma, the highly intelligent and great bowman Drona with his son, Virata's son, worked up with fear and having hairs erect, said to Partha.

**Uttara said**

10-12. I dare not fight with the Kurus: see the hairs of my body have stood erect. I am unable to fight with the vast Kuru army, consisting of many irrepressible heroes and hard to be vanquished even by the celestials. I dare not enter into the army of the Bharatas consisting of the dreadful bowmen, horses, elephants, chariots infantry and flags. My mind is pained at the view of the enemy in the battle-field.

13. Where (stand) Drona, Bhishma, Karna, Kripa, Vivinshati, Ashvathama, Vikarana, Somadatta, skilled in warfare.

15. Beh Balhika.

14. The heroic king Duryodhana, the foremost of car-warriors and other effulgent, great bowmen, all olding these Kurus, expert in fight, arrayed in battle order I am beside myself with fear and my hairs have stood erect.

**Vaishampayana said**

16. The coward and foolish Uttara began to bewail out of foolishness before Savyasachin who was high-spirited and disguised.

**Uttara said**

17. My sire has gone out to fight with Trigartas taking the entire army with him and leaving me alone in the empty city there are no soldiers for me.

18. Single-handed and a mere stripling as I am I have not toiled much over the use of arms. I am

not capable of fighting with all these skilled in arms; desist therefore, O Brihannala.

**Brihannala said**

19. You are pale with fear; why do you increase the delight of your enemies? Even now you have done nothing with your enemies in the field of action.

20. You yourself told me "Take me to the Kauravas" and I shall take you there where there are many flags.

21. O you having large arms, I shall take you to the Kurus ready to fight (for kine) like hawks for meat, (even) if they are prepared to fight for the earth.

22. Vaunting of your manliness while starting before men and women, why do you not desire to fight?

23. If you, without defeating them and taking back your kine, return home, all men and women, O hero, when they will meet, will laugh at you.

24. As for me I had been highly spoken of by Sairandhri for my skill as a charioteer. I shall not therefore be able to return to the city without taking the kine. correction complete

25. For Sairandhri's eulogy, and your words (I have come here) ; why should I not therefore fight with the Kurus; be quiet.

**Uttara said**

26. Let the Kurus take away the profuse riches of the Matsya's as they like; let men and women laugh at me, O Brihannala.

27. Let the kine go any where, let my city be desolate, let me fear my father, but I shall not enter into battle.

**Vaishampayana said**

28. Saying this, that one, adorned with earrings, got down from the chariot, and leaving behind, in fear, his bow and arrows fled away at the sacrifice of his honour and pride.

**Brihannala said**

29. To fly is not the practice of the brave and the Kshatriyas; death in battle is preferable to flight in fear.

**Vaishampayana said**

30. Saying this Dhananjaya, the son of Kunti, coming down from the excellent car, pursued the prince who was thus running away.

31-32. His long braid of hair and pure white garments were fluttering in the air. Not knowing that Arjuna was running with his long braid of hair flowing and seeing him some soldiers burst out into laughter. And seeing him thus run quickly the Kurus said.

33. Who is this man who is concealed like fire in ashes. He is partly a man and partly a woman.

34. Although assuming a neuter form he appears like Arjuna. His is the same, head, same neck, and are the same arms resembling maces.

35. His movement is also like his; he cannot be but Dhananjaya. As Indra is amongst the immortals so is Dhananjaya amongst men.

36. Excepting Dhananjaya who, in this world, alone can come to fight with us? Only one son of Virata has been left in the empty city.

37-38. He has come out of childishness and not of heroism. Uttara must have issued out of the city making Arjuna the son of Pritha his charioteer who is living in disguise. It appears to us that he, seeing us, is flying away in fear. And forsooth Dhananjaya is following him to bring him back.

39-41. O Bharata, seeing the son of Pandu in disguise all the Kurus thus thought separately but they could not arrive at a conclusion. Dhananjaya however, quickly following the fleeing Uttara, seized him within a hundred steps by the hair. Held by Arjuna the son of Virata began to lament piteously like one forlorn.

**Uttara said**

42. Hear, O youthful Brihannala, turn back the chariot. He, who lives, secures prosperity.

43-44. I will give you a hundred coins of pure gold, eight highly brilliant gems Vaidurya set with gold, one car with a golden flag-staff and drawn by excellent horses and ten infuriated elephants. Release me, Brihannala.

**Vaishampayana said**

45. Holding him forcibly who was bewailing in these strains being beside himself that foremost of men brought him near the car.

46. Partha then said to him who was stricken with fear and deprived of his senses. "O repressor of foes, if you do not like to fight with your enemies, come, govern the horses while I fight with them.

47. Protected by the strength of my arms do you enter into the dreadful and inaccessible collection of arms guarded by brave and powerful horses. Fear not, O repressor of foes, for you are the foremost of princes and a Kshatriya.

48. Why are you pulled down in the midst of enemies O foremost of men? I shall fight with the Kurus and release your animals.

49. Entering into the formidable and impenetrable army. Be you my charioteer, O foremost of men, I shall fight with the Kurus.

50. Thus speaking to Uttara, the son of Virata, Bibhatsu, never defeated in battle, excited him for the time being, O foremost of Viratas.

51. Then Partha, the foremost of repressors took upon the car that unwilling and fainting prince, assailed with fear.

## CHAPTER 39

### (GOHARANA PARVA)-Continued

#### The praise of Arjuna

**Vaishampayana said**

1. Beholding that foremost of men seated on car in the dress of a person of the neuter sex, going towards the Shami tree, having placed Uttara on the chariot.

2. All the mighty car-warriors of the Kurus headed by Bhishma and Drona had their minds agitated by the fear of Dhananjaya.

3. Seeing them dispirited and many wonderful omens, the preceptor Drona, the foremost of wielders of weapon, Bharadvaja's son, said.

4. Violent and dreadful winds are blowing, showering profuse gravels. The sky is also enshrouded with darkness of ashy colour.

5. The wonderful clouds are looking dry and divine weapons are as if coming out of their cases.

6. Frightened by the conflagration on all sides the jackals are yelling hideously, the horses are shedding tears and flags are being shaken although moved by none.

7. Since many such dreadful omens are being seen, a mighty calamity is at hand.

8. Protect yourselves and arrange the army, Expect a slaughter and guard well the kine.

9. This great bowman, this best of heroes, who has come in the guise of a person of the neuter sex is undoubtedly the son of Pritha.

10. O you born of a river (Bhishma), this man dressed as a woman, is Kiriti (Arjuna) the son of the enemy of mountains (Indra) and having on his banner the emblem of the destroyer of Lanka's gardens. Defeating us today he will surely take away the kine.

11. He is the powerful Partha, Savyasachin, the repressor of enemies—he does not desist even in the encounter with all the celestials.

12. The hero suffered hardships in the forest and was instructed by Indra. Indignant (as he is) he is equal to Vasava in battle.

13. O Kauravas, I do not see here any one who can withstand him in battle. It is heard, that on the mountain Himavan, the lord Mahadeva too, disguised as a hunter, was pleased by Partha in battle.

**Karna said**

14. You always make light of us by speaking of Phalguni's accomplishments. He is not even one sixteenth of either myself or Duryodhana.

**Duryodhana said**

15. If he be Partha, O son of Radha, then my work is fulfilled. If found out the Pandavas shall have to live in the forest for twelve years again.

16. If he be any one else in a eunuch's guise I shall soon place him on the ground with sharp arrows.

**Vaishampayana said**

17. O slayer of foes, on Duryodhana saying this, Bhishma, Drona, Kripa, and Drona's son all spoke highly of his manliness.

## CHAPTER 40

### (GOHARANA PARVA)-Continued

#### The description of Arjuna's weapon in Goharana

**1. Vaishampayana said**

Having approached the Shami tree and found out that the son of Virata was highly delicate and inexperienced in battle Partha said to him.

2. Commanded by me, O Uttara, bring down some arrows that are on the tree. These your shafts cannot stand my strength.

3. Heavy as it is when I grind the horses, elephants and the stretch of my arms when I defeat the enemies.

4. Therefore, O prince, climb this tree full of fruits for in it are tied the bows, shafts, banners and beautiful armours of the heroic sons of Pandu, Yudhishtira, Bhima, Arjuna and the twins.

5. There is also the mighty bow, Gandiva, of Partha, which alone is equal to hundred thousand of others and is capable of extending kingdom.

6-7. Capable of standing the greatest exercise, huge like a palmyra tree, the largest of all weapons, capable of withstanding the enemy, embellished with gold, celestials, smooth broad without a knot, beautiful and straight and capable of bearing a heavy weight.

8. The other bows, that are there of Yudhishtira, Bhima, Arjuna and twins are equally strong and tough.

## CHAPTER 41

### (GOHARANA PARVA)-Continued

#### The attempt of getting down weapons in Goharana

**Uttara said**

1. It is heard that a corpse is tie to the tree. How can I, being a prince, touch it with my own hands.

2. To touch it does not become me who am born in the Kshatriya race, a mighty prince and observant of Mantras and vows.

3. Why should you, O Brihannala, make my body sullied and unclean by making me touch this corpse?

**Brihannala said**

4. You shall remain clean and unpolluted, O foremost of kings. Fear not, there are only bows on this tree and not a corpse.

5. O prince, why should I make you do a cursed deed, born as you are of a noble family and a heir to the king of Matsya's.

6. Thus addressed by Partha, Virata's son, adorned with ear-rings, got down from the car and climbed up the Shami tree unwillingly.

7. Dhananjaya, the slayer of enemies, waiting on the car, ordered him:- "Quickly bring down those bows from the top of the tree."

8. Cut off soon the wrappers of all these. Cutting off the covering and the ropes with which they were tied on all sides he brought those valuable bows having spacious rods.

9-12. He saw there Gandiva along with four other bows. The celestials effulgence of these bows resplendent like the rays of the sun, when got out, appeared like that of the planet at the time of rising. Beholding their forms like sighing snakes he, in no time, was overwhelmed with fear and the hairs of his body stood on ends. Then touching those huge and mighty lustrous bows Virata's son said to Arjuna.

## CHAPTER 42

### (GOHARANA PARVA)-Continued

#### The seeing of weapon by Uttara in Goharana

**Uttara said**

1. To what illustrious hero does this excellent bow belong, having a hundred golden bosses and shining ends?

2. Whose is this most excellent bow of good sides and easy hold, on the staff of which shine golden elephants with such a brilliance?

3. Whose is this excellent bow embellished with three scores of golden insects placed with proper divisions on its back?

4. Whose is this most excellent bow burning in lustre on which shine three suns of great effulgence?

5. Whose is this most excellent weapon variegated with gold and gems on which are golden insects set with brilliant stones?

6. Whose are these thousand winged arrows having golden points and put in golden quivers?

7. Whose are these huge shafts, thick-winged like vultures, whetted, of yellow hue entirely made of iron, and sharp?

8. Whose is this sable bow having the emblem of five tigers, with boar-eared arrows numbering ten?

9. Whose are these long and thick five hundred arrows like the crescent shaped moon, capable of drinking blood?

10. Whose are these gold feathered arrows whetted on stone, the lower halves of which are

embellished with wings of the colour of a parrot's feathers and the upper halves of which are made of well-tempered steel?

11. Whose is this celestials long sword, capable of having heavy weight, irresistible, dreadful to the enemies, having the mark of a bee on it and with the head of a bee?

12. Whose is this huge sword of excellent blade, variegated with gold and tinkling bells and put in a variegated sheath of tiger skin?

13. Whose is this beautiful scimitar of golden hilt, celestials and highly polished and cased in a scab-bard of cow-skin?

14. Whose is this sword made of gold, manufactured in the country of Nishadas, capable of bearing heavy weight and cased in a sheath of goat skin?

15. Whose is this sword sable like the cloud and cased in a case of burning gold shining like fire?

16. Whose is this huge sable Nishtringha capable of assaulting others? Whose is this iron sword covered with golden points.

17. Dreadful in touch like a serpent capable of piercing other's bodies and bearing heavy weight, celestials and creating terror in the minds of the enemies?

18. O Brihannala, asked by me, speak out the real truth; great is my wonder on seeing all these.

## CHAPTER 43

### (GOHARANA PARVA)-Continued

#### The description of weapons

**Brihannala said**

1. The one about which you first enquired is the world-wide known Gandiva bow of Arjuna, capable of destroying the enemy's army.

2. Polished like pure gold, the greatest of all weapons this is the greatest of all weapons this is the great weapon of Arjuna, Gandiva.

3. It is equal to a hundred thousand bows and capable of extending kingdoms: by this Partha defeated in battle celestials and men.

4. Adored repeatedly by the celestials, demons and Gandharvas, and variegated with excellent colours, the huge and smooth bow is without any stain or knot.

5. Brahma held it first for a thousand years and thereafter Prajapati held it for five hundred and three years. Afterwards Shakra did it for five and eighty years. Soma did it for five hundred years and Varuna for a hundred.

6. And lastly Partha, having white steeds, has held, for sixty five years, this highly powerful, heavenly and most excellent bow.

7. This beautiful bow has come to Partha from Varuna. Worshipped by god and men it has taken a handsome form.

8. That bow of beautiful sides and golden handle belongs to Bhima with which, the son of Pritha, the slayer of enemies, conquered the entire eastern region.

9. the other most excellent and beautiful bow, variegated with insects, belongs to the king Yudhishtira.

10. The other, in which golden suns of brilliant effulgence shed lustre all around, belongs to Nakula.

11. The bow, embellished with golden images of insects and set also with gems and stones, belongs to that son of Madri who is called Sahadeva.

12. The thousand winged shafts, sharp as razors and dreadful like the venom of snakes, belong to Arjuna, O son of Virata.

13. These swift arrows, of the hero burning in energy in battle when discharged against the enemies, become inexhaustible.

14. These sharp, long and heavy arrows, resembling the crescent of the moon in shape and capable of destroying the enemies, belong to Bhima.

15. The quiver, having the five images of tigers full of yellow, gold winged shafts whetted on stone, belongs to Nakula.

16. This quiver belongs to the intelligent son of Madri with which he had conquered the entire western region.

17. These arrows, lustrous like the sun, painted all over with various colours and capable of destroying enemies by thousands, belong to Sahadeva.

18. These great arrows, sharpened, yellow, heavy, long, gold feathered and consisting of three knots, belong to the king (Yudhishtira).

19. This long sword, with the emblem of a bee on its back and sharp as the sting of a bee, firm and capable of bearing heavy weight in battle, belongs to Arjuna.

20. This celestial huge sword, cased in tiger skin, capable of bearing heavy weight and dreadful to the enemies, belongs to Bhimasena.

21. This most excellent sword, of a sharp blade, golden hilt and cased in a painted sheath, belongs to the intelligent Dharmaraja of the Kuru race.

22. This strong sword, capable of bearing heavy weight intended for various forms of fight and cased in a sheath of goat-skin belongs to Nakula.

23. This huge, strong and dreadful sword, capable of bearing heavy weight and put in a sheath of cow-skin, belongs to Sahadeva.

## CHAPTER 44

### (GOHARANA PARVA)-Continued

#### The recognition of Arjuna

**Uttara said**

1. Truly these golden weapons, belonging to the light handed and noble sons of Pritha, are greatly beautiful.

2. But where are that Arjuna, the son of Pritha, Yudhishtira of the Kuru race, Nakula, Sahadeva and Bhimasena the son of Pandu?

3. We never hear of all those noble (heroes), capable of destroying all enemies, who lost their kingdom at dice.

4. Where is Draupadi, the princess of Panchala, known as a jewel of a female who followed them to woods after their defeat at dice.

**Arjuna said**

5. I am Arjuna, the son of Pritha, your father's courtier is Yudhishtira and the clever cook of your father, Ballava, is Bhimasena.

6. Nakula is in charge of steeds and Sahadeva is in cow-pen and know Sairandhri as Draupadi for whom Kichaka's were slain.

**Uttara said**

7. I shall place confidence in your words if you can mention the ten names of Partha of which I had heard before.

**Arjuna said**

8. I shall tell you my ten names; hear them, O son of Virata, which you heard before.

9. Hear all with concentrated mind and attention-Arjuna, Phalguni, Vishnu, Kiritin Shvetavahana, Bibhatsu, Vijaya, Krishna, Savyasachi, Dhananjaya.

**Uttara said**

10. Why is your name Vijaya? Why Shvetavahana? Why is your name Kiritin and why Savyasachi?

11. Tell me all truly why your names are Arjuna, Phalguni, Vishnu, Krishna, Bibhatsu and Dhananjaya.

12. I have heard of the origin of the names of the hero; if you can tell them all I shall confide in your words.

**Arjuna said**

13. Having conquered all countries, and collected their wealth I lived in the midst of riches and so they call me Dhananjaya.

14. When I go out to fight with invincible kings I never return without defeating them; hence they call me Vijaya.

15. When I fight in the battle field the steeds that are yoked to my car are white and golden hued and hence they call me Shvetavahana.

16. I was born on the Himavat when the constellation Uttara Phalguni was on the ascendant and hence they call me Phalguni.

17. A diadem, brilliant like the sun, was formerly placed on my head by Indra during my fight with the Danavas and hence they call me Kiritin.

18. I have never committed a hateful work in the field of battle and hence I am known as Bibhatsu amongst men and celestials.

19. Both of my hands are capable of drawing Gandiva: hence they know me as Savyasachi amongst men and celestials.

20. My complexion is rare on earth with four boundaries and I perform pure deeds and hence they call me Arjuna.

21. I am unapproachable, irrepressible, dreadful and the chastiser of Paka; hence I am known as Vishnu amongst men and celestials.

22. Krishna, my tenth name, was given to me by my father out of affection for a black boy of great purity.

**Vaishampayana said**

23. Then approaching Partha the son of Virata said "I am Bhuminjaya by name as well as Uttara.

24. By good luck I have seen you, O Partha, Welcome, O Dhananjaya, O you with red eyes and mighty arms resembling the trunk of elephants.

25. You should pardon me for what I said out of ignorance. You performed before many wonderful and difficult feats: hence my fears have been removed and I bear a great love for you."

**CHAPTER 45****(GOHARANA PARVA)-Continued****The beginnings of Arjuna's fighting in Goharana****Uttara said**

1. O hero, mounting this beautiful car with me as the charioteer, which division would you enter into? Commanded by you I shall take you there.

**Arjuna said**

2. I am pleased with you, O best of men, you have no fear. I shall disperse all your enemies in battle, O you conversant with all forms of warfare.

3. Be at ease, O you mighty armed hero, behold me fighting with your enemies in battle, making a dreadful feat.

4. The quickly all these quivers to my chariot and take a sword of polished blade embellished with gold.

**Vaishampayana said**

5. Hearing those words of Arjuna, Uttara became active He quickly got down from the tree with Arjuna's weapon.

**Arjuna said**

6. I will fight with the Kurus and bring back your animals. Guarded by me the top of this car shall be like a citadel to you; these my arms shall be like ramparts and gates.

7. This treble pole and this my quiver will be like defensive works; here are my many flags; the

twang of my bow, when I am in anger, will be like the sound of Dundhubi.

8-9. Such a city of yours, protected by me, will be on the car driven by me; holding the bow of Gandiva it will be incapable of being vanquished by the hostile army. So, O son of Virata, let your fear be dispelled.

**Uttara said**

10. I do not fear all these-I know your steadiness in battle like that of Keshava or Indra himself.

11. Thinking of this I am continually bewildered. Foolish as I am I cannot get a definite conclusion.

12. By what adverse circumstances may such a handsome person, gifted with all auspicious marks, become deprived of men hood?

13. Methinks you are a Mahadeva, or Indra, or the king of the Gandharvas living in the guise of a eunuch.

**Arjuna said**

14. To tell you the truth I am observing this vow for one year in satisfaction of the command of my elder brother.

15. O mighty-armed hero, I am not in reality a eunuch; (but I observe this vow) for acquiring religious merit and the satisfaction of another's will. Know, O prince, that I have completed my vow.

**Uttara said**

16. you have done me a great favour today for I now see that my suspicion was not altogether unfounded. Persons like you, O foremost of men, cannot be eunuchs.

17. I have now got one to help me in battle; I can fight with the immortals. My fears have been dispelled. Tell me what I shall do.

18. I have been trained in horsemanship by a good teacher, O foremost of men; I shall govern your horses that are capable of breaking the ranks of enemy's cars.

19. Know me, O best of men, as clever a charioteer as Daruka of Vasudeva or Matali of Shakra.

20. The horse, that is yoked to the right pole (of your car) and whose hoofs, as they are placed on the ground are hardly visible when running, is like Sugriva of Krishna.

21. The other beautiful steed, the best of its race, that is yoked to the left pole; is, I think, equal in speed to Meghapushpa.

22. The beautiful horse, clad in golden mail, that draws the car by the rear pole, is equal to Shaivya in speed but superior in strength.

23. This fourth, yoked to the rear pole on the right, is considered superior to Balahaka in both speed and strength.

24. This car is capable of carrying a bowman like you in battle and you are also worthy of fighting on this car. This is my conviction.

**Vaishampayana said**

25. Then taking off from his arms the bracelets, the powerful (Arjuna) put on his hands a pair of beautiful gloves embroidered with gold.

26. He then tied his black and curling locks with a piece of white cloth. Then seated on that excellent car with his face turned towards the east the mighty-armed hero, purifying his body and controlling his mind, thought of all his weapons. Then all the weapons said to the prince, the son of Pritha.

27-28. "We are here, O illustrious one, we are your servants, O son of Pandu." Then saluting and taking them with his hands he said "Do you all live in my memory." Then taking all those weapons he became of delighted countenance.

30. Quickly stringing his bow Gandiva he twanged it. Then from the twang of the bow was produced a great sound like that of a mountain clashed by another mighty one. Dreadful was the sound that filled the earth and impetuous was the wind that blew on all sides.

31. Big fire-brands fell down, quarters were not clear, birds began to move about in the skies and the trees began to tremble.

32. From that sound great as it was like that of thunder, the Kurus came to know that Arjuna drew, with his hands, the string of the best of his bows from the car.

**Uttara said**

33. You are alone, O best of Pandavas, and those powerful car-warriors are many. How will you vanquish in battle those who have mastered all art of fighting?

34. You have none to help you, O son of Kunti, but Kurus have many to help them.

Therefore, O mighty-armed hero, I wait before you afraid.

35-41. Then smiling Partha said to him- "What friendly follower I had, O hero, while fighting with the powerful Gandharvas on the occasion of Ghoshayatra? Who was my friend while fighting at a terrible battle at Khandava with so many celestials and Danavas? Who was my friend, when I fought for the celestials with the powerful Nivatakavachas and the Paulamas? And who was my friend when I fought with the numberless kings at the Svayamvara of the princess of Panchala? Learning the art of fighting from the preceptor Drona, Shakra, Vaishravana, Yama, Varuna, Agni, Kripa, Krishna of Madhu's race and the holder of trident why shall I not fight with these? Drive this car speedily -and let the fears of your heart be removed.

## CHAPTER 46

### (GOHARANA PARVA)-Continued

#### The seeing of omens in Goharana

##### Vaishampayana said

1. Making Uttara his charioteer and going round the Shami tree the son of Pandu taking all his weapons set out.

2. Having taken down the banner with the lion's figure and placed it at the foot of the Shami tree the mighty car-warrior set out with Uttara as his charioteer.

3. He hoisted on his chariot the golden flag having the emblem of a monkey which was a celestials illusion created by Vishvakarman.

4. As soon as he thought of the favour of Agni in his mind the deity, knowing his desire, ordered the creatures (to sit) on the flag.

5. A celestials and charming flag-staff adorned with gold, furnished with a handsome banner and quivers attached to it, immediately fell on the car from the sky.

6-7. Seeing the banner reach his car the hero went round it reverentially. Then getting on his car, Bibhatsu, the son of Kunti, having white steeds and the emblem of a monkey on his banner, having his fingers protected by the gloves of Inguana skin, and taking up his bow and arrows, started in a northerly direction.

8. Then that highly powerful repressor of foes, energetically blew his large conch-shell of thundering sound, capable of making the hairs of the body of his enemies stand erect.

9. At that sound the quick-coursing horses dropped down their knees on earth. Uttara too, stricken with fear, sat down on the car.

10. Then raising the horses up with reins and keeping them in their proper places and embracing Uttara, Arjuna, the son of Kunti, consoled him.

##### Arjuna said

11. O foremost of princes, O slayer of foes, be not afraid; you are a Kshatriya; why do you look sorry, O foremost of men, in the midst of enemies?

12. You have heard enough of the sound of my conch shells as well as that of trumpets and the roar of many elephants in the midst of soldiers arranged for battle.

13. Why are you therefore, so dispirited agitated and terrified by the sound of the conch like an ordinary man.

##### Uttara said

14-15. I have heard the sound of many a conch and many a trumpet and the roar of many an elephant in the battle field but never have I heard the sound of such a conch. Never have I seen before a flag like this.

16-17. Never have I heard before the twang of such a bow. With the blowing of this conch, the twang of this bow, the superhuman cries of creatures placed on the banner, and with the rattle of this chariot my mind has been greatly agitated.

18-19. All the quarters have been agitated and my mind has been pained; all the quarters have been covered with flags and thus do not come to my view. With the twang of the Gandiva my ears have been defended.

##### Arjuna said

20. Stand you firmly on this chariot, pressing your feet on it. Get hold lightly of the reins for I will blow the conch again.

##### Vaishampayana said

21. Arjuna blew the conch again which caused grief in the enemies and increased the delight of the friends.



22. (It seemed to rend) the caves of the mountains, hills and the quarters. Uttara too, clinging to it, sat on the car.

23. The earth shook with the sound of the conch, rattle of the car and the twang of the Gandiva. And Dhananjaya again consoled him.

**Drona said**

24. From the rattle of the car, from the way in which the clouds have appeared, and in which the earth shakes he is none other than Savyasachin.

25. Our arms do not shine, our horses are dispirited and our fires, although fuel is added to them, do not blaze up.

26. All the animals, looking towards the sun, are yelling dreadfully and the crows are perching on our banners. This is not auspicious.

27. The vultures and kites are in the right path and presage a great danger. And the jackal too crying runs about in the midst of the army.

28. An they go out openly. It presages a great calamity. The hairs of your bodies are seen to stand on their ends.

29. Forsooth this presages a great destruction of the Kshatriyas in battle; the shining objects do not come in view and the birds and beasts appear frightful.

30. Many portents are seen presaging the destruction of the Kshatriyas. And this particularly portends a great havoc amongst ourselves.

31. Your army is assailed by these burning meteors and the animals, O king, seem to be shorn of cheerfulness and are as if weeping.

32. Vulture and kites are moving all around your army. You will repent when you will see your soldiers assailed by Partha's shafts.

33. Our army is already defeated for, none wishes to fight. All the soldiers appear pale and dispirited. Placing the kine before, we should all stand here arranged in battle array, and ready to strike.

## CHAPTER 47

### (GOHARANA PARVA)-Continued

#### The words of Duryodhana in Goharana

**Vaishampayana said**

1. Then the king Duryodhana said in the battle field to Bhishma, Drona, the foremost of warriors and as also to the mighty car-warrior Kripa.

2. Both myself and Karna had said this to the preceptor. I mention it again for I am not satisfied with speaking (once).

3. This was the condition that if defeated at dice the Pandavas will live in woods and countries for twelve years unknown to us.

4. The thirteenth year is still going on and not yet complete. Bibhatsu, who is living in disguise, has come to us.

5. Now if Bibhatsu comes before the term of exile is over, the Pandavas shall have to pass another twelve years in the forest.

6. Whether by covetousness they have forgotten it or whether it is a mistake on our part, it is proper that Bhishma should calculate the shortness or excess (of the fixed period).

7-8. Doubt always exists in one of the alternatives of an object; an object, thought of in one way, becomes another (in the end). Even persons, conversant with morality, are confounded in their own acts; (we have come) to fight with the Matsya's stationed in the north.

9. If however Bibhatsu has come what fault is ours? We have here to fight with the Matsya's on behalf of the Trigartas.

10. Various were the oppressions of the Matsya's described to us-and we promised them help, assailed with fear as they were. And the arrangement with them was that they should first, on the afternoon of the seventh lunar day, seize the great collection of the precious kine of the Matsya's.

11. And at sun-rise of the eighth lunar day we should seize these kine when the king of Matsya's would be pursuing those seized first.

12. It may be that they are bringing the kine, or being defeated are coming to us for negotiating peace with the Matsya's.

13-18. Or it may be that having driven them off, the king of Matsya's, leading his people and

his army of fierce warriors, income to make upon us night attacks. Perhaps some one powerful amongst them or even the king of Matsya's himself is coming to defeat us. Be he the king of Matsya's or Bibhatsu, we must all fight with him. This is our condition. Why are all these leading car-warriors Bhishma, Drona, Kripa, Vikarana and Drona's son now sitting panic-stricken on their cars?

19-20. There is no other help but fighting now. Make up your minds, therefore. Even, for seizing these precious kine, we have got to fight with the Divine holder of thunder-bolt or with Yama. Who is there that will be able to go to Hastinapur? Pierced by my shafts, when running away from the battle field through the woods, who amongst the infantry shall be able to escape with his life, while that of the cavalry is so doubtful? Keeping, the preceptor behind, do you make all arrangements.

21. He knows their views and strikes terror into our minds. I perceive his affection for Arjuna is very great.

22. Seeing him only come he sings the praised of Bibhatsu. Make such arrangements that our army may not break up. Every thing has been confused for Drona's having heard of his horses' neighs.

23. Make such arrangement that these soldiers, coming to a distant country in the summer, and in the midst of this huge forest, may not be routed and vanquished by the enemy.

24. The Pandavas are always the favourites of the preceptor. He betrays by his words that he is for others.

25. Hearing only the neighs of horses who would ever praise a man? Whether walking or standing the horses neigh.

26. The winds always blow and Indra always showers rain and the roar of the clouds may be heard many times.

27. What has Partha to do with these and why should he be praised? It is so either for the desire of doing good to him or for hatred and anger towards us.

28. Preceptors are wise, virtuous and very kind to all creatures but they should not be consulted in hours of danger.

29. It is in beautiful places, assemblies and gardens where beautiful speeches are to be made that the learned men seem to be in their proper places.

30. The learned shine in the concourse of men, where they perform many wonderful things and there where sacrificial vessels and their uses are necessary.

31-32. In the knowledge of learning the weak points of others, in studying the characters of men, in the science of horses, elephants and cars, in treating the diseases of asses, camels, goats, sheep and kine, in making plans of buildings and gates, in pointing out the defects of food and drink the learned are truly in their elements.

33. Leaving behind the learned who speak highly of the heroism of the enemy, do you so arrange that the enemy may be killed.

34. Keeping the kine secure arrange the army in battle array. Keep guards in proper places so that we may fight with the enemy.

## CHAPTER 48

### (GOHARANA PARVA)-Continued

#### The words of Karna in Goharana

##### Karna said

1. I see all of you looking as if terrified and panic-stricken, not resolute and reluctant to fight.

2. If he be the king of Matsya's or Bibhatsu that has come I shall resist him as the banks resist the waving sea.

3. These straight and shooting shafts, like gliding snakes that are discharged from my bow, never miss their aim.

4. Discharged by my light hand these shafts, having highly sharpened points and feathered in gold, shall cover Partha like locusts covering a tree.

5. Struck firm by these winged shafts the bow string will cause these gloves to produce a sound that will be heard to resemble that of a couple of kettle-drums.

6. Bibhatsu was engaged in religious meditation for the last thirteen years and so he will strike me mildly in the conflict.

7. Like a Brahmana, gifted with good qualities the son of Kunti has become the proper person to receive quietly thousands of arrow shot by me.

8. This powerful bowman is known all over the three worlds and I am by no means inferior to Arjuna, that best of men.

9. Golden arrows having the wings of vultures being discharged on all sides let the sky today appear as filled with fire flies.

10. Killing Arjuna in battle I shall satisfy, to day, the debt which it is hard to repay, I made formerly to Duryodhana.

11. Who is there even amongst the celestials and Asura who is capable of withstanding the straight arrows discharged from my bow? Let my shooting arrows, winged and depressed at the middle, present the view of the fire flies passing through the sky.

12. Like a person assailing an elephant with fire-brands I shall grind Partha, hard as Indra's thunderbolt and equally energetic like Mahendra.

13. From my car I shall get hold of the unresisting Partha, a heroic car-warrior and the foremost of the holders of weapon like Garuda catching snakes.

14-15. Irrepressible like fire, excited by the fuel of swords, darts and arrows, that burning Pandava fire that consumes all enemies, I shall put out myself who am like a hue cloud continually pouring showers of arrows-the number of cars forming its thunder, and the speed of my horses being the wind going before.

16. Shot from my bow the arrows, resembling venomous snakes, will pierce Partha like serpents going through ant hills.

17. Struck by gold-feathered, strong, straight and powerful arrows, behold the son of Kunti adorned like a hill covered with Karnikara flowers.

18. Having obtained from that foremost of ascetic, the son of Jamadagni, my weapons, I would, depending upon their strength, fight even with the celestials.

19. Struck with javelin, the monkey placed on his banner, shall fall down on the earth, uttering dreadful cries.

20. The sky will be filled with the cries of the animals placed on the enemy's flag-staff and assailed by me they will fly away in all directions.

21. I shall eradicate today the dart from Duryodhana's heart existing for a long time by dislodging Bibhatsu from his car.

22. The Kauravas will see today Partha with his car broken, steeds killed, the bravery gone and himself sighing like a serpent.

23. Let the Kauravas at their own will go away with the precious kine; if they wish let them remain on the chariot and behold the encounter.

## CHAPTER 49

### (GOHARANA PARVA) - Continued

#### The words of Kripa in Goharana

#### Kripa said

1. O son of Radha, your crooked mind is always for the war. You do not understand the time and nature of things as well as their consequences.

2. There are many contrivances mentioned in the scriptures. Of them persons acquainted with the past history have mentioned battle as the most sinful.

3. It is only when undertaken in (proper) time and place that a battle produces success. This is not a favourable time and you will get no good fruit. Prowess, when manifested in proper hour and place, leads to well-being.

4. It is by favourable signs that the advisability of an action is determined upon. Learned men never act depending upon the words of a car maker. Taking all this into consideration it is not proper for us to enter into an encounter with Partha.

5. Alone did he save the Kurus (from the Gandharvas) and alone did he gratify fire. And alone did he for five years lead the life of a Brahmacharin.

6. Taking Subhadra on his car alone did he challenge Krishna to a duel. And alone did he fight with Rudra who came before him in the disguise of a hunter.

7. It was in this forest that he rescued Draupadi when she was being carried away (by Jayadratha). It is alone he that for five years studied the science of arms under Indra.

8-11. Defeating alone all the enemies he has spread the glory of the Kurus. Alone did that

chastiser of foes defeat in battle Chitrasena, the king of the Gandharvas and in a moment his invincible army also. He defeated alone in battle the dreadful Nivatakavachas and Kalakhanjas who were both incapable of being slain even by the celestials. What however, O Karna, have you accomplished single-handed like any one of the sons of Pandu each of whom had vanquished many kings? Even Indra is unable to face Partha in battle.

12-15. He who wishes to fight with Arjuna should take some medicine. You desire to take out the fangs of an angry, venomous snake by stretching out your right hand and extending your fore-finger. Or going alone in the forest you wish to ride an infuriated elephant and go to a town without a hook in hand. Or rubbed over with clarified butter and clad in silken raiment you wish to go through a burning fire blazing with fat, tallow and clarified butter.

16-19. Who, binding himself hand and foot and tying a huge stone to his neck, would wish to swim across the ocean with his bare arms? What manliness is there? O Karna, a fool is he, who, without strength and skill in arms, desires to fight with Partha who is so powerful and skilled in weapons? Oppressed by us and freed from thirteen years' exile, will he not destroy us like a lion liberated from the noose? Having unknowingly come to a place where Partha lay hidden like fire we have been exposed to a great danger. Although dreadful in battle we should fight against him.

20-23. Let our army, clad in coats of mail, stand here in battle array ready to strike. Let Drona, Duryodhana, Bhishma, yourself, Drona's son and ourselves all fight with Partha. Do not, O Karna, act rashly. If we six are united and set forth our energy we may fight with or stand before Partha, fierce like the wielder of thunderbolt. With our soldiers in battle array, we, great bowmen as we are, will fight carefully with Arjuna as the Danavas fought with Vasava.

## CHAPTER 50

### (GOHARANA PARVA) - Continued

#### The words of Ashvathama in Goharana

##### Ashvathama said

1. The kine have not yet been acquired. Nor have they gone over the boundary. Nor have they gone to Hastinapur. Why do you, O Karna, boast?

2. Even having won many a battle, amassed a vast fortune, vanquished their enemies, armies, truly heroic men do not utter a single word of their prowess.

3. Fire burns silently and silently does the sun shine. And the earth does bear creatures mobile and immobile without a single word.

4. The actions of the four orders have been ordained by the Self Sprung (Brahma) so that they may acquire wealth without committing a sinful act.

5. Having studied the Vedas, the Brahmanas should perform sacrifices and officiate as priests. Resorting to their vows the Kshatriyas should perform sacrifices and never officiate as priests.

6. Having amassed wealth the Vaishyas should perform the Vedic rites there with. A Shudra should always attend to and serve the other three orders, having recourse to flattery as the means of livelihood and behaving (cringingly) like the cane.

7. Duly following the scriptures they obtained this entire earth and those great men always act respectfully to their elders even if the latter prove adverse to them.

8. What Kshatriya on this earth expresses joy for having acquired a kingdom by gambling like this wicked and shameless son of Dhritarashtra?

9. Having acquired riches in this way by deceit and fraud like a seller of meat what wise man would boast of it?

10. In what single combat did you ever defeat Dhananjaya, Nakula or Sahadeva although you have robbed them of their riches?

11. Has Yudhishtira, or Bhima the foremost of the strong, been defeated by you? In what battle was Indraprastha conquered by you?

12. By what battle did you win Krishna, that, O you of wicked deeds, you did drag her to the assembly when she was in her course and had one cloth on?

13. You have cut the great root of the Sala tree. Actuated by greed when you made them work as slaves what did Vidura say?

14. Men and others, even insects and ants show forgiveness as much as lies in their power.

15. The Pandava can never forgive your distressing Draupadi. Dhananjaya is born for the destruction of Dhritarashtra's sons.

16. Appearing as a learned man you are making speeches, but will not Bibhatsu, the slayer of enemies, exterminate us all?

17. Dhananjaya, the son of Kunti, never from fear, withdraws himself from fighting even if it be with the Gandharvas, Asuras or Rakshasas.

18. On whom he will fall enraged in battle he will over-throw him like a tree by the velocity of Garuda.

19. Who will not praise Partha, who is superior to yourself in prowess, equal to the king of the gods in bowmanship and equal to Vasudeva himself in battle?

20. What man is equal to Arjuna who counteracts the celestials weapons with celestials and human weapons with human?

21. Persons conversant with virtue say that a disciple is not different from a son. It is for this reason Arjuna is favourite with Drona.

22. Do you fight with the Pandavas in the same way by which you defeated them at dice, by which you conquered Indraprastha and dragged Krishna to the assembly hall.

23. Let your uncle the deceitful gambler Shakuni, the prince of Gandhara, fully versed in the duties of the Kshatriyas, fight now.

24. The Gandiva (bow) does not cast dice such as, the Krita or Dwapara but it discharges burning and sharpened arrows.

25. The dreadful arrows, shot from Gandiva of great might and winged like vultures, can rend even the mountains.

26. The regent of Dead, the god of air and the horse-faced god of fire, leave some thing behind but Dhananjaya, worked up with anger, never does so.

27. As backed by your uncle you played at dice in the assembly hall so do you now fight well-protected by Subala's son?

28. Let any one else, if he likes, fight, I shall not fight with Dhananjaya. We shall fight with the king of Matsya's if he comes following the track of kine.

## CHAPTER 51

### (GOHARANA PARVA) - Continued

#### The words of Drona in Goharana

##### Bhishma said

1. Drona's son observes well. Kripa observes well. Only for the observance of Kshatriya duties Karna wishes to fight.

2. No wise man can find fault with the preceptor. In my view we must fight considering time and place.

3. Why should not a wise man be bewildered who has five adversaries effulgent as the sun, who are experts in smiting and have just come out from adversity?

4. Even persons, conversant with morality, are bewildered in their own interests. It is for this I tell you, O king, whether my words be acceptable to you or not.

5. What Karna said to you was for inciting our energy. The preceptor's son should forgive us for a very important business is present.

6. When the son of Kunti has come it is not the time for dissension. Yourself and the preceptor and Kripa should forgive everything.

7- 8. The mastery of weapons is in you as the rays are in the sun. As Lakshmi is never separated from the moon, so the Vedas and the Brahma weapons are always established in you. It is seen that the four Vedas exist in one place and all the attributes of a Kshatriya exist in another place.

9. We have never heard of these two living together in any man than in the preceptor of the Bharata's race and his son. This is my conviction.

10. In Vedantas, in Puranas and in Itihasas, who, O king except Jamadagni, is superior to Drona?

11-12. The (mastery) of Brahma weapons and (the knowledge of) the Vedas combined are not seen in any other person than that best of men, the preceptor of Bharatas. The preceptor's son should forgive us. This is not the time for

disunion. Let us all united fight with the son of the chastiser of Paka (Arjuna) who has come here.

13. Of all the dangers to an army described by the intelligent the worst is the disunion amongst the leaders.

**Ashvatthama said**

14. O foremost of men, the words that you have spoken to us are all just. The preceptor, filled with anger, has dilated upon his (Arjuna's) accomplishments.

15. The accomplishments even of the enemies should be mentioned and the defect of a preceptor should be pointed out. Therefore, one should, to the best of his power, describe the merit of his son or disciple.

**Duryodhana said**

16. May the preceptor forgive us and establish peace. If the preceptor is not alienated everything would be done.

**Vaishampayana said**

17. Thereupon, O Bharata, along with Karna, Bhishma and the high-souled Kripa Duryodhana made Drona to forgive them.

**Drona said**

18. I have already been pleased by the words, which Bhishma, the son of Shantanu at first gave vent to. Such a procedure should now be resorted to that the son of Pritha may not approach Duryodhana in the encounter and the latter may not pass into the hands of the enemies,

19. Either through bravery or through foolishness. Let such a procedure be adopted. Arjuna shall not bring himself into our view before the expiration of the period of exile.

20-22. By (merely) recovering the kine he will not forgive us. let therefore such a procedure be adopted that he can, by no means, vanquish the sons of Dhritarashtra and defeat our army. Similarly did Duryodhana speak before. Remembering all this, O Bhishma, tell us what you think proper.

## CHAPTER 52

### (GOHARANA PARVA) - Continued

#### The arrangement of troops by Bhishma

**Bhishma said**

1. The wheel of time revolves with various divisions such as Kalas, Kashthas, Muhurtas, days, fortnights months, stars, planets, seasons and years.

2-3. On account of the excess of time and the constellations going on their courses there is an increase of two months in every five years.

4. I think, calculating in this way, there will be an addition of five months and twelve nights within thirteen years.

5. They all have duly acted up to what they promised. Knowing all for certain Arjuna has come here.

6. All of them are noble and well acquainted with virtue and worldly profit. They have Yudhishthira as their king. How can they injure virtue?

7. The sons of Kunti are not avaricious and they have performed a work which it is greatly difficult to do. They do not wish to acquire kingdom by unfair means.

8. (If so) the descendants of Kuru would have liked to show their prowess at that time; virtuous as they are, they did not deviate from the duties of the Kshatriyas.

9. Whoever will regard them as dishonest will meet with discomfiture today. The sons of Pritha will rather invite death but will never speak an untruth.

10. Those great men, the Pandavas, powerful like him (Indra), will never part with a thing that comes to them in due time even if it is protected by the holder of thunder (Indra).

11-13. We shall have to content against, in battle, the foremost of all heroes; let such arrangements be made speedily, which are good and approved by the honest so that our properties may not pass into the hands of the enemies. O Kaurava, O emperor, I have never seen a battle in which one party is sure to come off victorious. (Besides) Arjuna has come. When a battle begins there is victory and defeat, prosperity and adversity. Therefore one must have either of the two. I have observed it without doubt.

14. Whether it is right or not you should, O king, make arrangements speedily for the battle for Arjuna has come.

**Duryodhana said**

15. I shall not, O grandfather, give back their kingdom to Pandavas. Therefore without delay, make arrangements for the battle.

**Bhishma said**

16. Hear what I think about this, if you like. I should always speak what is good, O descendant of Kuru.

17. Quickly proceed towards the city with one-fourth of the army. Let the other fourth part go away with the kine.

18-19. With half the army we shall fight with Arjuna. Myself, Drona, Karna, the son of Drona, as well as Sharadvata's son, Shall firmly fight with Arjuna or the king of Matsya if he has come back or even with the performer of hundred sacrifices. I shall face them like the bank (obstructing the motion of the) ocean.

**Vaishampayana said**

20. These words of the great Bhishma found favour with them and the king of Kauravas immediately carried them out.

21. Having sent away the king and thereafter the precious kine Bhishma addressed himself for arranging his troops in battle array.

**Bhishma said**

22. Stand you, O preceptor, in the middle; let Ashvathama defend the left wing and the intelligent son of Sharadvata Kripa protect the right wing.

23. Let Karna, the son of charioteer, clad in a coat of mail, stand in the front. And I shall command the entire army in the rear.

## CHAPTER 53

### (GOHARANA PARVA) - Continued

#### The return of the kine in the Goharana

**Vaishampayana said**

1. After the mighty car-warriors of the Kurus had arrayed themselves in battle, sending out the rattle of their chariots, he quickly proceeded towards them.

2. They saw the top of his banner, heard the rattle of his car and the twang of his Gandiva bow, stretched greatly by him.

3. Observing all this and that the great car-warrior, the holder of the Gandiva bow has come, Drona said:

4. The top of the banner which shines at a distance belongs to Arjuna; this is the rattle of his chariot and this is the monkey which is roaring.

5. The monkey strikes great terror into the hearts of all the soldiers. And sitting on that best of cars, the foremost of car-warriors.

6. Draws his best of bows Gandiva, that emits the sound of thunder. Those two arrows coming together touch my feet.

7. Passing by others they touch my ears. Having completed the term of his exile in the forest and performed superhuman deeds,

8. Partha salutes me and speaks to my ears. After a long time we have seen the wise son of Pandu, Dhananjaya, ever a favourite to his friends and greatly shining in prosperity.

9. Possessed of chariot and shafts, beautiful gloves and quivers, conch, flag, armour; and adorned with a crest, scimitar and bow Partha shines like fire fed with clarified butter and sacrificial laddles. Thereupon beholding the Kurus ready for fight, Arjuna said to the son of Matsya words befitting the time.

10. "O charioteer, stop your horses at a place from which my arrows may reach the soldiers so long I do not single out from among them the wretch of the Kuru race (Duryodhana).

11. Disregarding all these I shall find that vain wretch out and strike him down and then all these will be defeated.

12. There stands Drona and thereafter his son and then those great bowmen Bhishma, Kripa and Karna.

13-14. I do not see the king, I am afraid, anxious to save his life he is going by the southern road. Leaving the car-warriors here go where Suyodhana is. I shall fight there, O son of Virata, for it will not be without result. Vanquishing him I will come back with the kine.

15. Thus addressed the son of Virata, carefully governing the horses and holding the reins, took the horses where the leading Kurus and the king Suyodhana were. As Arjuna, having white steeds, left that place,

16. Kripa, understanding his object, said: "Bibhatsu does not like to stand at a distance from the king."

17. We shall attach his sides who is advancing quickly. None can alone fight with him in battle when worked up with anger

18. Except the thousand-eyed Deity, Krishna, the son of Devaki, the preceptor his son, and the mighty car-warrior, the son of Bharadvaja.

19. What shall we do with these kine or the vast wealth if Duryodhana were to sink like a bark in the Partha water.

20. (In the mean time) going there and announcing himself as Bibhatsu by name he speedily covered the soldiers with shafts like a swarm of locusts.

21. Assailed by the mass of shafts discharged by Partha the warriors couldn't see anything, the sky and the earth being covered therewith.

22. They who came to fight were so confounded that they even could not prepare themselves to fly away and began quickly to adore Partha in their minds.

23. He then blew the conch which made the hairs of the enemies stand erect; then twanging his most excellent bow he made the creatures on his flag staff (to cry aloud).

24. The earth shook with the sound of his conch, the rattle of his chariot and the twang of his Gandiva bow,

25. As well as with the cries of all the superhuman creatures placed on the flag staff. Then raising up their tails and running to and fro the king came back by the southern road.

## CHAPTER 54

### (GOHARANA PARVA) - Continued

#### The discomfiture of Karna in Goharana

Vaishampayana said

1. Having quickly routed the enemy's host and recovered the kine, that foremost of bow-men, with a view to fight again, proceeded towards Duryodhana.

2. Seeing the kine run towards the city of Matsya's and considering Kiritin successful, the heroic Kurus all on a sudden withstood him who was proceeding towards Duryodhana.

3. Beholding their army and various well arranged divisions as well as numberless flags, that destroyer of enemies, addressing the son of Virata, the king of Matsya's, said,

4. Soon take these white horses by this way, governed by golden reins. Do you quickly and carefully take me to the row of the leading Kuru heroes.

5. The wicked-souled son of the charioteer (Karna) wishes to fight with me as an elephant does with another (elephant). Do you take me to him, O prince, who has grown insolent for the protection afforded to him by Duryodhana.

6. Then breaking through the array of car-warriors with big horses fleet as the wind the son of Virata took Arjuna to the middle of the battle field.

7. Seeing this, those powerful car-warriors, Chitrasena, Sangramajit, Shatrusaha and Jaya with a view to help Karna, rushed towards the advancing Arjuna.

8. Thereupon worked up with anger that foremost of men began to consume, with blazing shafts, discharged from his bow, the cars of the leading Kurus like fire consuming the forest.

9. When the battle grew dreadful, Vikarana, a leading Kuru hero, getting upon his own chariot, moved towards that mighty car-warrior, Partha, the younger brother of Bhima with a dreadful downpour of shafts.

10. Then cutting off his bow with a strong string and having its tops covered with gold he sundered his Flag-staff. Then with his Flag-staff broken down he quickly took to heels.

11. Unable to check his anger, Shatruntapa, with a downpour of shafts, began to afflict Partha - the obstructor of the enemies and the author of superhuman deeds.

12. Then wounded by that king a mighty car-warrior and drowned as it were in the Kuru army he wounded Shatruntapa with five arrows and then killed his charioteer with ten.

13. Then wounded by that foremost of Bharatas with a greatly piercing shaft the king leaving his armour fell down dead on the ground like a rock from the mountain summit clapped by the wind.



14. Assailed by the foremost of men, a greater hero, those heroic leaders of the Kurus began to tremble in battle like a huge forest shaken by the wind at the time of the universal dissolution.

15. Vanquished in battle and slain by Partha, the son of Indra, those heroes, givers of wealth and endowed with the prowess of Vasava and well-dressed, slept on the ground, deprived of their lives,

16. Like huge Himalaya elephants dressed with armours made of black steel decked with gold. Thus slaying his enemies in battle that heroic man, the holder of Gandiva bow,

17. Began to move about in the field in all direction like fire consuming a forest at the end of summer. As the wind blows in the spring scattering the withered leaves and clouds.

18. So the mighty car-warrior Kiritin ranged in the battle field in his chariot dispersing his enemies. Then killing the horses of the brother of Vikartana's son, that one of undeteriorating energy. Ever victorious in battle and decked with a brilliant diadem, with one shaft, speedily cut off his head.

19. His brother being slain, the son of Suta, Vikartana's son, gathering his energy. Rushed towards that foremost of men like an elephant chief, with the two tusks out or like a tiger. And Vikartana's son quickly wounded Arjuna with twelve arrows.

20-21. All the horses on their bodies, and the son of Virata on the hand. Furiously hastening towards Vikartana's son who was quickly proceeding towards him, Kiritin attacked him with great force like Garuda of variegated plumage falling upon snakes.

22. Both of them were best of bowmen, were greatly powerful and capable of killing all enemies. Understanding that an encounter was soon to take place between Karna and Partha, the Kurus, wishing to witness it, stood at a distance.

23. Seeing the iniquitous Karna, Arjuna, excited with anger, in great pleasure, quickly made him, his horses and his charioteer invisible by a thick downpour of arrows.

24. The warriors of the Bharatas, headed by Bhishma, with their horses, elephants and chariots rendered invisible and pierced and

having their cars broken by Kiritin with shafts, began to bewail.

25. Then baffling with his own arrows those shot by the hands of Arjuna the hero, the high-souled Karna, all on a sudden came into view with his bow and arrow like fire with scintillations.

26. Then there arose the sound of the clapping of hands and that of conchs, trumpets and bugles while the Kurus spoke highly of Vikartana's son who filled the welkin with the sound of his bow-string striking against his gloves.

27. Then seeing Kiritin fill the sky with the twang of his Gandiva bow, the upraised tail of the monkey that was on his flag-staff and the dreadful creatures yelling hideously from the flag-staff, Karna sent up a shout.

28-29. Then assailing with his arrows Vikartana's son, together with his horses, car and charioteer, Arjuna showered a downpour of shafts on him, casting his looks on Bhishma, Drona and Kripa Vikartana's son too covered Partha with a downpour of shafts like a cloud.

30. And he too, decked with a diadem, covered Karna with sharp arrows. Creating clouds of sharp arrows in a battle rendered furious by huge weapons and shafts.

31. The two, stationed on cars, appeared to men like the sun and the moon covered by clouds. Then the light-handed and intelligent Karna wounded the horses of Partha with shafts,

32. Assailed his driver with three arrows and struck down his Flag-staff with three. Thus struck like a sleeping lion awaking, that repressor of enemies in battle,

33. The holder of Gandiva, the heroic Vishnu, assailed Karna with straight shafts, And assailed with a downpour of arrows and weapons the high-souled performer of superhuman deeds displayed (mighty feats).

34. He covered Karna's car with shafts like the sun covering the regions with its rays. Like a lion attacked by an elephant he, taking out sharpened arrows from the quiver.

35. And drawing the bow to his ear wounded the charioteer's son on every part of his body. Then that repressor of enemies pierced Karna's arms, thighs, head, forehead and other parts of his

body with sharpened arrows fleet as the thunderbolt, shot from his Gandiva bow.

36. Thus wounded by the arrows shot by Partha, the son of Pandu, Vikartana's son left the battle-field and took to his heels like an elephant defeated by another.

## CHAPTER 55

### (GOHARANA PARVA) - Continued

#### Arjuna's pointing out of Kurus to Uttara in Goharana

##### Vaishampayana said

1. After the son of Radha had fled away from the battle-field all other heroes, headed by Duryodhana attacked Arjuna with their respective detachments.

2. Like the bank (obstructing the surging) deep he withstood the various well-arranged divisions of the army falling upon him with arrows.

3. Then smiling, the foremost of car-warriors Bibhatsu, the son of Kunti, having white, steeds, advanced (towards them) displaying celestial weapons.

4. Partha soon filled the ten quarters with arrows shot from his Gandiva bow as the sun covers the earth with its rays.

5. Of the chariots, horses, elephants and coats of mail there was not space measuring even two fingers that was not pierced with shafts.

6. On account of his cleverly handling the celestial weapons, the training of his horses, the skill of Uttara and the coursing of his weapons.

7. And seeing him endued with energy prowess and quick motion people began to adore Vishnu like fire burning at the time of the universal dissolution.

8. None amongst the enemies could look at Arjuna shining like the burning fire. Assailed by the shafts of Arjuna the various divisions of the army appeared.

9. Like the newly risen clouds on a mountain, filled with the rays of the sun or like the groves of the Ashoka trees covered with full blown flowers.

10-18. Thus assailed by Partha's shafts the army appeared, O Bharata, like a garland from which the withered but golden flowers drop down. The wind carried away to the sky the

umbrellas and the flags. Terrified at the destruction of their own species and having their reins cut off by Partha's arrows the horses, taking with them, portions of cars, fled away in different directions. Struck on their ears, ribs, tusks, the lower lips and other vital parts the elephants began to drop down in the battle-field. Filled in no time with the dead elephants of the Kurus the earth looked like the sky filled with black clouds. As the blazing fire burns up all mobile and immobile, at the time of the universal dissolution, so did Partha, O king, consume the enemies in battle. Then with the power of all his weapons, the twang of his bow and superhuman cries of the creatures stationed on his Flag-staff.

19. And the dreadful yell of the monkey, Bibhatsu struck terror into the hearts of Duryodhana's soldiers. A highly powerful repressor of enemies as he was, he had already crushed to the ground the strength of the hostile heroes.

20. He all on a sudden from behind attacked the army with a net of sharpened arrows like birds ordered (by fowlers).

21-22. Arjuna covered the entire sky with blood-drinking arrows. As the fierce rays of the sun are within a small vessel. O king, those numberless shafts of his were in the sky. They could see once his car only when brought near.

23. And no sooner they saw him he felled them from the chariot with their horses. As his arrows were not impeded by the bodies of his enemies.

24. So the car of Bibhatsu was not obstructed by the army of the enemy. He, with great force, began to agitate the army of the enemy.

25-28 Like the thousand headed serpent Vasuki sporting in the great ocean. As Kiriti continually shot his arrows such was the twang of his bow, going above every sound that the like of it was never heard by creatures. The elephants, that were there with their bodies thickly covered with arrows, looked like black clouds filled with the rays of the sun. Moving in all directions and shooting arrows right and left Arjuna's bow was always seen in the battle like a circle.

29-30. The arrows of the holder of the Gandiva bow never fell upon anything except the aim as the eye does not fall upon anything except what is

beautiful. As the passage for a thousand of elephants is made of itself when they simultaneously pass through a forest so the track of the chariot of Kiritin was made out. Greatly assailed by Partha the enemies thought, "Desirous of securing victory to Partha forsooth, Indra, in the company of all the immortals, is destroying us."

31-32. They also took Vijaya, who was making a dreadful havoc all round, to be Death himself, who in the guise of Arjuna, was putting an end to all creatures around. And wounded by Partha the bodies of the Kuru soldiers were distressed like those slain by Partha by his superhuman deed. He sundered the heads of the enemies like the tops of Oshadhis.

33-34. The Kurus lost all their energy in fear of Arjuna. Uprooted by Arjuna wind, the trees of the Arjuna's enemies reddened the earth with purple secretions. And with the dust saturated with blood and raised up by the wind the rays of the sun were greatly reddened. The sky with the sun being reddened soon appeared like the evening.

35-36. Even the sun ceases to pour its rays when he sets but the son of Pandu did not cease to discharge his arrows. In the battle that hero of incomprehensible energy assailed with celestial weapons all the heroic and leading bow men. He discharged seventy arrows, sharp as razors at Drona, Twelve at Dushasana and three at Kirpa, the son of Sharadvata.

37. That slayer of hostile heroes pierced with six shafts Bhishma, the son of Shantanu and the king Duryodhana with hundred and Karna in the car with a bearded shaft.

38. When that great bowman Karna expert in the use of all weapons, was thus pierced and his steeds, chariot and charioteer were destroyed, his army were routed.

39. Beholding the army thus routed and with a view to decipher Partha intention the son of Virata addressed Partha in the battle-field saying:

40. O Partha, stationed on this beautiful car with myself as charioteer, towards what division of the army shall I go?

**Arjuna said**

41-42. O Uttara, the hero, whom you see before, clad in a coat of tiger-skin, on a car with

blue flag drawn by red horses, is Kripa - and there is the van of his army. Do you take me there. I shall show that great bowman my light handedness in the use of weapons.

43. That hero, on whose flag is the emblem of a beautiful golden water pot, is the preceptor Drona- the foremost of the wielders of all weapons.

44. He is ever worshipful to me as well as to other heroes. Do you cheerfully go round him the foremost of the Kuru warriors.

45. I shall salute him there for such is the ever abiding duty. If Drona at first strikes my body. I shall strike him then and he will not be angry for it. Near him at whose flag the mark of a bow is seen.

46. Is the preceptor's son, the mighty car-warrior Ashvathama, who is always worthy of my respect as well as other heroes.

47. When you meet his car stop again and again. That warrior on the car clad in a golden coat of mail.

48. Who stands there surrounded by the third portion of the army, the flower (of the entire army) on whose flag is the emblem of an elephant on the ground of gold,

49. Is the son of Dhritarashtra, the graceful king Duryodhana. O hero, take before him this car that is capable of destroying other cars of the enemies.

50. The king is irrepressible in battle and capable of grinding (enemies); in lightness of hand he is regarded as the foremost amongst the disciples of Drona.

51-52. I shall in battle show him my superior light handedness in the discharge of arrows. That warrior, on whose flag is the emblem of a strong rope for binding elephants, is Karna, the son of Vikartana, already known to you. When you come near the car of the wicked-souled son of Radha

53-55. Be you very careful for he always challenges me to fight. That hero, whose flag is blue and on which is the emblem of five stars and who, powerful as he is, waits on his car with a huge bow in his hands with gloves and on whose car is placed a Flag-staff variegated with the sun and stars.

56. And over whose head is an umbrella of pure white and who stands at the head of a great collection of cars with diverse flags and pennons

57. . Like the sun before the collection of clouds and whose golden coat of mail looks like the sun or moon

58. And who with golden crest pains me greatly, is Shantanu's son Bhishma, our grandfather.

59. Always treated with regal prosperity he is a follower of Duryodhana. You should approach him last for he will never injure me.

60. While fighting with him you should carefully restrain your horses. Thus addressed by him the son of Virata carefully drove Savyasachi's car, O king, to where Kripa stood in anticipation of the battle.

## CHAPTER 56

### (GOHARANA PARVA)-Continued

#### The arrival of the deities at the battle field in Goharana

##### Vaishampayana said

1. The infantry of those dreadful Kuru bowmen looked like the clouds in the rains moving about before the gentle wind.

2-5. And near them stood the enemy's cavalry managed by warriors. There were also terrible looking elephants bedecked with beautiful armours governed by clever heroes and urged by Tomaras and goads. There came on a beautiful car Shakra accompanied by the celestials, Vishvas and Maruts, O king. Filled with the celestials, Yakshas, Gandharvas, and Nagas the sky looked resplendent as it does when freed from cloud and crested with stars. The celestials came there in their respective cars to witness the efficacy of their weapons in a human battle as well as the dreadful and great fight between Kripa and Arjuna.

6-7. The celestial car of the king of the celestials coursing at will, crested with pearls and jewels and the roof of which was upheld by hundreds and thousands of golden pillars and the one which was made of pearls and jewels, shone in the clear sky.

8. There were the thirty three deities headed by Vasava and with Gandharvas, Rakshasas, Nagas, Pitris and the great Rishis.

9-10. There shone on the car of the king of the celestials the king Vasumanas, Balakshas, Supratardana, Ashtaka, Shibi, Yayati, Nahusha, Gaya, Manu, Puru, Raghu, Bhanu, Krishashva, Sagara and Nala.

11-12. There appeared also in a beautiful array the chariots of Agni, Isha, Soma, Varuna, Prajapati, Dhatri, Vidhatri, Kubera, Yama, Alambusha, Ugrasena and others and of the Gandharva Tumvuru.

13. All the deities, the Siddhas and the great Rishis came there to witness the fight between Arjuna and the Kurus.

14. The holy fragrance of the celestial garlands spread all over like the odour of the blossoming trees in the beginning of the spring.

15. The umbrellas, clothes, flags, fans, and the jewels of the deities shone there when they came.

16. The dust of the earth was removed and every where was permeated by the lustre. And carrying the divine odour the wind gratified the warriors.

17-19. The sky appeared as if ablaze and beautiful, being decked with already arrived and coming cars lighted with various gems and of diverse make, led by the leading celestials. Encircled by the deities, and wearing garland of lotuses and lillies, the mighty holder of thunder appeared exceedingly beautiful on his car. And although he looked continually at his son he was not satiated therewith.

## CHAPTER 57

### (GOHARANA PARVA)-Continued

#### The battle between Arjuna and Kripa

##### Vaishampayana said

1. Seeing the Kuru army arranged in order of battle, the son of Pandu, Partha, addressing Virata's son said :

2. Do you go where Kripa, the son of Sharadvata is, by the southern side of the car the flag of which has an emblem of a golden altar.

3. Hearing the words of Arjuna, Virata's son, without loss of time, urged his silver white steeds decked in golden armour.

4. Making them one by one proceed by swifter course, he urged those horses resembling the moon as if they were angry.

5. Well-verse in the management of horses, Uttara, having neared the Kuru army, turned back his horses, fleet as the wind.

6. A skillful charioteer as he was the Matsya Prince, sometimes wheeling about, sometimes proceeding in circles and again turning to the left, bewildered the Kurus.

7. Going round, the powerful and fearless son of Virata, approached Kripa's car and stood before him.

8. Then Arjuna with force blew that great conch Devadatta emitting a great sound and announced his name.

9. Blown on the battle-field by the powerful Vishnu the sound of that conch appeared like that of the clapping of a mountain.

10. Seeing that the conch was not broken into a hundred pieces when blown by Arjuna, the Kuru warriors spoke highly of it.

11. Having reached the very sky that sound came back and was heard again like that of thunderbolt when hurled by Indra against a mountain.

12-13. Unable to bear that sound and desirous of fighting that heroic, powerful and undaunted car-warrior, Sharadvata's son Kripa of great strength and prowess, enraged with Arjuna, took up the conch born in a great ocean and blew it with great force.

14. Covering the three worlds with the sound thereof and taking up the huge bow he twanged it.

15. While those two highly powerful car-warriors, resembling the sun, fought with each other they appeared like two autumnal clouds.

16. Then Sharadvata's son speedily wounded Partha, the slayer of hostile heroes with ten swift coursing sharpened arrows capable of piercing into the very vitals.

17. And drawing his huge bow Gandiva well-known in the world Partha too discharged many Narachas capable of piercing into the very vitals.

18. Then with sharpened arrows Kripa sundered into hundreds and thousands of pieces

those blood-drinking shafts before they could reach (him).

19. Thereupon displaying various movements in anger, the great car-warrior Partha covered all sides with a downpour of arrows.

20. Covering the entire sky with his arrows, that powerful warrior of exceeding energy, the son of Pritha assailed Kripa with hundreds of shafts.

21-26. Afflicted with those sharpened shafts resembling flame of fire and worked up with anger, Kripa, assailing soon the high-souled Partha of incomparable energy with ten thousand shafts, sent out a war cry in battle. Then the heroic Arjuna taking up his bow speedily bored through the four horses of his enemy with four dreadful straight and gold winged arrows shot from the Gandiva. Then pierced by sharpened arrows resembling flames of fire those horses all on a sudden sprang up and Kripa fell off from his place. Then seeing Gautama dislodged the son of Kunti.

27. The slayer of hostile heroes, did not wound him for keeping his prestige. Again regaining his position Gautama speedily pierced Savyasachin with ten sharpened and Kanka feathered arrows. Then with one sharpened arrow Partha cut off his bow and gloves. Then he cut off Kripa's coat of mail with sharp arrows capable of piercing to the very vitals but he did not wound him. Then divested of the coat of mail his body appeared.

28. Like a serpent casting off its coating at the proper time. On his bow being cut off by Partha, taking up another.

29. Gautama made it ready. And it appeared wonderful. The son of Kunti cut off that too with arrows having depressed knots.

30. In this way that slayer of hostile heroes, the son of Pandu, cut off other bows as soon as they were taken up, one after the other, by the son of Sharadvata.

31. Having all his bows thus sundered that highly powerful hero took up a javelin from his car resembling a lightning and hurled it at the son of Pandu.

32. While that golden javelin came coursing through the sky, burning like a huge fire-brand Arjuna cut it off with ten arrows.

33. As soon as that fell on the ground sundered into a hundred pieces by the intelligent Partha, Kripa took up another ready bow.

34-36 And immediately struck Partha with ten sharp arrows. Then the highly energetic Partha, worked up with rage, discharged thirteen sharp and fiery arrows; with one he cut off the yoke, with four the four horses and with the sixth he cut off the head of the charioteer with three, the great car-warrior, pierced in battle, the three bamboo poles, and with two his two wheels.

37-43. With the twelfth arrow he cut off his most excellent standard, and with the thirteenth resembling the thunder-bolt, Phalguni the equal of Indra, as if smiling, struck Kripa on the breast. Then with his bow cut off, dislodged from his car, his horses and charioteer slain, leaping down and taking up a mace, he soon hurled it at Arjuna. That shining and greatly polished mace hurled by him, came back baffled by Arjuna's shafts. Then to rescue the revengeful son of Sharadvata, all the soldiers covered Partha in battle on all sides with a downpour of shafts. Then turning the horses to the left and making the circle called Yamaka, Virata's son withstood all those warriors. Then taking Kripa with them, who had been dislodged from his car, all those leading warriors led him away from Dhananjaya, the son of Kunti.

## CHAPTER 58

### (GOHARANA PARVA)-Continued

#### The retreat of Drona

##### Vaishampayana said

1. After Kripa had been taken away, the irrepressible Drona, having red horses, taking up his bow to which an arrow had already been set, rushed towards Arjuna of white horses.

2. Seeing near him the preceptor moving on in his golden chariot, Arjuna the foremost of victors, addressed Uttara saying

3-4. May you fare well, O charioteer; take me before Drona's army, on whose high standard appears the emblem of a golden altar and around which flags are streaming, whose car is drawn by red, big, highly beautiful, trained, pleasant-looking and quiet horses of the colour of coral and having copper-coloured faces.

5. Of large arms, great energy, endued with beauty and strength, the powerful son of Bharadvaja is known in all the worlds for his prowess.

6. In intelligence he is like Shukra, and in the knowledge of moral laws like Brihaspati. He is equally well-read in the four Vedas, and follows the Brahmacharya mode of life.

7. All the celestials weapons with the means of their withdrawal, and the entire science of archery always reside in him.

8. Forgiveness, self-control, truthfulness, disinclination to injury and straight forwardness—these and various other accomplishments always live in that twice-born one.

9. I wish to fight with that great one in battle. Therefore, O Uttara, take me soon to the preceptor.

10. Thus accosted by Arjuna, Virata's son urged the horses adorned with gold towards the car of Bharadvaja's son.

11. Drona rushed with great force towards Partha, the son of Pandu, the foremost of car-warriors, who was advancing like a mad elephant rushing at another such.

12. Drona then blew his conch, the sound of which resembled that of a hundred trumpets. And the whole army was agitated thereat like the ocean.

13. Beholding his excellent red horses mixing with those (of Arjuna) white as swans and fleet as the mind in the encounter, all people were filled with surprise.

15. Beholding those car-warriors, in the field of battle, the preceptor and disciple, Drona and Partha, both endued with prowess, irrepressible, learned, high-minded and greatly powerful, engaged with each other, the huge army of the Bharatas continually trembled (in fear).

16. Reaching Drona's car by his own, the mighty car-warrior and highly energetic Partha was filled with joy, and smiled.

17. Saluting him, the mighty-armed son of Kunti, the slayer of hostile heroes, said in sweet and becoming words.

18. Having spent out the term of our exile in the woods, we wish to take revenge. O you irrepressible in battle, it does not behove you to be always angry.

19. O gentle one, I will not strike you unless you strike me first. This is my determination. Do what you like.

20. Thus addressed, Drona discharged at him more than twenty shafts. But the light-handed Partha severed them all before they could fall down on him.

21. Displaying his weapons the energetic Drona soon covered Partha's chariot on all sides with thousands of arrows.

22. As if to work up Partha with anger, that one of incomparable energy covered his horses of silvery hue with sharpened and Kanka-feathered arrows.

23. When the encounter thus took place between Drona and Arjuna, they equally discharged in battle fiery arrows.

Both of them were equally illustrious and equal to the wind in speed, equally conversant with celestial weapons and gifted with great energy.

When they spread a net-work of arrows, they bewildered the kings. And all the warriors, that were present there, were filled with wonder.

(They all) admired Drona who quickly shot arrows, exclaiming "Well done! well done! Who else can fight with Drona in battle except Phalguni (Arjuna)?"

26. Surely the duty of a Kshatriya is very hard, since he fights with his preceptor." Thus did the people, stationed in the battle field, say.

27. Worked up with anger those two long-armed heroes, confronting each other, and each capable of vanquishing the other, covered each other with arrows.

28. Then inflated with anger, the son of Bharadvaja, drawing his huge bow plated with gold and hard to be severed, struck Phalguni.

29. Then shooting at Arjuna's car a goodly number of sharp arrows, bright as the sun, he covered the rays of the sun.

30. That mighty car-warrior of large arms wounded Partha with sharpened arrows, as the clouds discharge showers on a mountain.

31. Taking up the best of bows, the celestials Gandiva, capable of destroying enemies and carrying a heavy weight, the son of Pandu delightedly.

32. Shot a number of variegated golden arrows; and that energetic (hero) baffled the downpour of shafts made by Bharadvaja's son.

33. And speedily discharged arrows from the bow that appeared as wonderful. Moving about in his car, Dhananjaya the son of Pritha, worthy of being looked at.

34. Displayed his weapons simultaneously in all the quarters. He converted the sky, with his arrows, into one (expansive) shade.

35. Drona was not visible (like the sun) enshrouded mist. Thereupon covered on all sides with excellent arrows, he appeared.

36. Like a burning mountain. Beholding his own chariot enveloped in the battle by the shafts of Partha.

37. He, drawing his excellent bow making a sound like that of clouds, took up a huge weapon like a wheel of fire.

38. Then Drona, ornament of an assembly, discharged sharpened arrows. Then arose a sound like that of bamboo's when set on fire.

39. That one of immeasurable energy enveloped all the quarters and the lustre of the sun with gold-winged arrows discharged from a variegated bow.

40. Those arrows, with depressed knots and golden wings, when they passed through the sky, looked like so many birds.

41. The arrows shot from Drona's bow touching one another by the wings appeared like one long-extending row of arrows in the sky.

42. Those heroes, then shooting their golden arrows, enveloped, as it were the welkin with a downpour of fire-brands.

43. Decked with the feathers of Kanka birds, these arrows looked like a number of cranes wandering in the autumnal sky.

44. Then there ensued a highly terrific encounter between the high-souled Drona and Arjuna like that between Vritra and Vasava.

45. They wounded each other with arrows shot from bows drawn to the highest stretch like two elephants assailing each other with their tusks.

46. Those two angry heroes, ornamenting the battle-field, fighting according to the practice, showed many celestial weapons in due order.

47. Arjuna, the foremost of victors, warded off, with sharp arrows, the sharpened arrows shot by the foremost of preceptors.

48. Showing many weapons to the spectators, that one of dreadful prowess speedily enveloped the sky with many arrows.

49-60. (Beholding) Arjuna, the foremost of men, of fierce energy, discharging celestials weapons in that great battle and killing (soldiers) the foremost of preceptors and warriors Drona, played with Arjuna with arrows of depressed knots. And warding off his weapons with his, Bharadvaja's son fought with Arjuna. Then there ensued an encounter between those two foremost of men, worked up with anger and striking each other, like that between the celestials and demons. Arjuna repeatedly warded off with his own, the weapons Aindra, Vayavya and Āgneya discharged by Drona. Shooting sharp arrows, those two great heroes converted the sky, with a shade. Coming down on the bodies of the enemy's heroes, the shafts, discharged by Arjuna, made a sound like that of thunderbolt striking against a mountain. Then, o king, the elephants, cars and horses, covered with blood, looked like Kinsuka trees crested with flowers. And in that encounter between Drona and Partha, the field being filled with arms adorned with variegated bangles, mighty car-warriors' golden coats of mail, banners struck down, and warriors slain and assailed by Partha's shafts, the army were terrified. And moving their bows capable of bearing stain, they covered each other with shafts. O foremost of Bharatas, there took place a great encounter between Drona and Arjuna like that between Vali and Vasava. Then with arrows of depressed knots shot from the bows fully drawn, they struck each other even at the risk of their lives. There was heard a voice in the sky speaking highly of Drona.

61. Drona has performed a difficult feat for he fights with Arjuna, of great energy, firm-handed, irrepressible and an afflicter of foes.

62-66. The conqueror of the celestials and Daityas and of all mighty car-warriors. Beholding in battle Partha's certain aim, training, lightness of hand and the range (of his arrows), Drona was stricken greatly with wonder. Then taking up with his hands the celestials bow Gandiva, the

energetic Partha, O foremost of Bharatas, drew it. Beholding the downpour of his shafts coming down like a swarm of locusts, they, all filled with wonder, exclaimed "Well done! well done!" Even the very air could not penetrate into the space intervening between his arrows.

67. The on-lookers could not mark any cessation between Partha's taking up arrows and shooting them.

68. In that dreadful battle of quickly discharged weapons Partha, speedily and more speedily, shot arrows.

69. Then simultaneously hundreds and thousands of arrows with depressed knots came down upon the car of Drona.

70. O foremost of Bharatas, beholding Drona entirely enveloped with shafts shot by the holder of the Gandiva bow, the army set a mighty lamentation.

71. Even Indra spoke highly of the light-handedness Arjuna in the discharge of arrows, as also the Gandharvas and Apsaras who came there.

72. Then encircled by a vast array of cars, the mighty car-warrior, the son of the preceptor obstructed Partha.

73. Though greatly enraged with him, Ashvathama praised in his mind that deed of the high-souled Arjuna.

74. Then possessed by wrath, he encountered Partha in battle and discharged at him a downpour of arrows like clouds discharging their watery contents.

75. Then turning his horses towards Drona's son, Partha offered Drona an opportunity to retreat.

76. Securing an opportunity, he too, with his coat of mail and banner shattered, and wounded with great arrows, quickly went away on his swiftly-coursing horses.

## CHAPTER 59

### (GOHARANA PARVA)-Continued

#### The battle between Arjuna and Ashvathaman

Vaishampayana said

1. Then, Drona's son, O king, encountered Arjuna in battle. Partha then faced him, moving like the wind.



2. With a downpour of shafts like the rain-charged clouds. There ensued a mighty encounter like that between the gods and demons.

3. The sun then did not pour its rays and the wind did not blow. And they covered each other with a net-work of arrows, like Vritra and Vasava.

4. The sky was enveloped with shafts and there was a shade all around. When the two combatants fought with each other, there was a mighty cracking sound.

5. Like that of bamboo's when on fire. O conqueror of enemies' cities, greatly assailed by Arjuna, his horses.

6. Were so bewildered, that they could not make out which way to go. Then finding out the weak point of Partha, who was roving about, the highly powerful son of Drona cut off his bow-string with a sharp arrow. Beholding his superhuman deed, the deities spoke highly of him.

7. Exclaiming "Well-done Well-done" Drona, Bhishma, Karna, and the mighty car-warrior Kripa too, applauded his deed.

8. Then drawing his that best of bows, the son of Drona again wounded Partha, the foremost of car-warriors, on the breast with Kanka-feathered shafts.

9. Then, laughing, the mighty-armed Partha set a strong and fresh string to his Gandiva.

10. Then drawing his bow to the shape of a crescent, Partha proceeded as an infuriated leader of an elephant herd when met by another.

11. Then there took place a great hair-stirring encounter between those two heroes peerless on earth.

12. The Kurus, all filled with wonder, saw those two highly powerful heroes like two elephant chiefs.

13. With burning arrows of the shape of serpents, those two foremost of men struck each other.

14. And because the high-souled son of Pandu, Partha, has a pair of inexhaustible celestials quivers, he remained in battle unmoved like a mountain.

15. Ashvathama's arrows however, being speedily discharged, were all exhausted and for this Arjuna beat him down.

16. Then drawing to its full his huge bow, Karna twanged it, and there arose exclamations of Alas!"

17. Then Partha looked forward to where from came the twang of the bow and saw the son of Radha, at which his anger was excited.

18. Desirous of slaying Karna and possessed by anger, that foremost of Kurus looked towards him with expanded eyes.

19. Then Partha going away from the son of Drona, his men, O king, shot thousands of arrows at him (Partha).

20. Leaving behind the son of Drona, the mighty-armed Dhananjaya, the conqueror of enemies, rushed towards Karna.

21. Approaching him and desiring a duel, the son of Kunti, having his eyes reddened with anger, said.

## CHAPTER 60

### (GOHARANA PARVA)-Continued

#### The retreat of Karna in the Goharana

Arjuna said

1. O Karna, this is the time for you to make good the boastful words you gave vent to in the midst of assembly, 'there is none equal to me in fight.'

2. Fighting with me today in the encounter, O Karna, you will know your strength and will never disregard others.

3. Disregarding piety, you had given vent to many harsh words. But I consider what you wish to do today as difficult.

4. Fighting with me today in the midst of the Kurus, do you make good the insulting words that you used towards me before.

5. Do you reap now the fruit of your suffering the Panchala princess to-be distressed by the wicked-souled one in the court.

6. Being bound by the noose of piety, I desisted, before, from taking revenge. Do you now see the result of my restrained anger in battle.

7. O wicked one, we have undergone many miseries in the forest for twelve years. Do you now reap the fruit of our vengeance today

8. Do you fight with me, O Karna, in the battle. Let the Kurus and your soldiers witness it.

**Karna said**

9. Do you carry out your words into action, O Partha. That your words exceed your deeds is known in the world.

10. What you deed suffer formerly was in consequence of your inability. We can admit today by seeing your prowess, O Partha.

11. If you had suffered the miseries by having been bound by the noose or morality, you are equally bound so even now though you consider yourself free.

12. If you had passed your exile in the same way as you said, and being distressed (for practising austerities) why do you conversant with Dharma and Artha as you are, wish to fight with me?

13. If Shakra himself, O Partha, fight on your behalf, still, there will be no obstruction to my displaying my prowess.

14. Your wish O son of Kunti, is about to be fulfilled. You will fight with me today and see my prowess.

**Arjuna said**

15. Up to now you had always fled from the battle while fighting with me. For this, you are still alive; but your younger brother has been slain, O son of Radha.

16. Having seen his younger brother slain, what other man except you, would retreat from the battle-field, and then boast as you do in the midst of good men?

**Vaishampayana said**

17. Having thus spoken to Karna, the unconquerable Bibhatsu, encountered him, discharging arrows capable of piercing the coats of mail.

18. The mighty car-warrior Karna delightedly received it with a heavy downpour of arrows like a shower of clouds.

19. That dreadful network of arrows covered, on all sides, piercing severally, the horses, arms and gloves (of the hero).

20. Unable to bear the attack of Karna, Arjuna cut off the string of his quiver with a keen-edged and straight arrow.

21. Then taking out other arrows from his quiver, Karna struck Arjuna with them on his hand, and the latter lost hold of his bow.

22. Then the large-armed Arjuna cut off Karnas bow into pieces. He then struck (Arjuna) with a Shakti, but Partha cut it off with his arrows.

23. Then the heroes who followed Karna all attacked Arjuna who killed them with arrows shot from his Gandiva bow.

24. Then Bibhatsu killed his horses with sharpened arrows shot from his bow drawn to the ears, and they all fell down slain on earth.

25. Then taking up another strong, sharp, and powerful arrow, the powerful son of Kunti struck Karna with it on his breast.

26. Boring through his coat of mail, that arrow penetrated into his body and he was deprived of the power of perception and consciousness.

27. Experiencing a great pain and leaving the battle-field, he fled towards the north. Then Arjuna and the mighty car-warrior Uttara began to scoff him.

**CHAPTER 61****(GOHARANA PARVA)-Continued****The battle between Arjuna and Dushasana****Vaishampayana said**

1. Thereupon having vanquished Vaikartanas son (Karna), Arjuna said to Virata's son (Uttara). "Take me to that army where is seen the emblem of golden palmyra.

2. There our grand-father, Bhishma the son of Shantanu looking like an immortal, wait on his car, desirous of an encounter with me.

3. Then beholding the huge army consisting of cars, elephants and horses, and being wounded greatly with arrows Uttara said to Partha.

4. "O hero, I am incapable of restraining here your excellent horses. My vital breaths are being exhausted and my mind is bewildered.

5. The ten quarters appear as if melting away on account of the effulgence of the celestials weapons used by you as well as by the Kurus.

6. I am beside myself with the smell of flesh, blood and fat. Beholding your feat, my mind has been divided in twain.

7. I had never seen before in battle such an assemblage of heroes. By the great sound of the clashing of maces, the blare of conchs

8. By the war-cries of the heroes, the roars of elephants, by the twang of the Gandiva resembling the sound of lightning.

9. I have been so stupified, O hero, that I have been deprived of the power hearing and recollecting. Beholding you making, a circle in battle while drawing your Gandiva bow my vision is growing dilated, O hero, and my heart is rending asunder.

10. Beholding your dreadful figure in battle resembling that of the holder of Pinaka when worked up with anger and as well as the terrible arrows discharged by you, I am filled with fear.

11. I am at a loss to find out when you take up your fine arrows, set them on your bowstring and shoot them. Deprived of my consciousness, I do not see you, although before my eyes.

12. My vitality is sinking and the earth seems moving before me. I have no power to hold the reins of these horses.

**Arjuna said**

13. Do not fear; cheer yourself up. You too, O foremost of men, performed many wonderful deeds in the battle-field.

14. May you fare well. You are a prince born, in the well-known race of Matsya, for vanquishing your enemies. You should not therefore be dispirited.

15. Stationed on my car, call up your great energy, O prince. Restrain my horses in battle, O slayer of enemies.

**Vaishampayana said**

16. Having thus addressed the son of Virata, the foremost of men Arjuna the best of car-warriors again said to Uttara.

17. Take me again before Bhishma's army. I shall cut off his bowstring in battle.

18. You will see today the divine weapons, aglow with beauty, shot by me, flashing like lightning in the midst of clouds in the sky.

19-23. The Kurus shall see my Gandiva with back made of gold. The enemies assembled together shall discuss by saying "By which hand of his, right or left, does he discharge arrows." I shall make a terrible river to flow today towards the other world, with blood for its water, the cars for the eddies and the elephants for the sharks. I

shall, with arrows of depressed knots, cut off the Kuru forest having hands feet, heads, backs and arms for the branches of the trees. And vanquishing alone the Kuru army with a bow in hand, there will be a hundred roads to me as to fire in the forest. Struck by me, you will see, the army whirling only like a wheel.

24-25. I shall show you today my most accomplished training in archery and the use of weapons. Stand firmly on my car, whether the ground be even or uneven. I can pierce with my winged arrows even the Sumeru mountain that rises up to the sky.

26. Formerly at Indra's command I killed hundreds and thousands of Paulomas and Kalakhajs in battle. I have obtained the firmness of grasp from Indra and successful aim from Brahma.

27-30. I have learnt from Prajapati the diverse kinds of fierce warfare. On the other side of the ocean, I defeated sixty thousand car-warriors all dreadful archers living in Hiranyapura. Behold me, today striking down the vast number of Kurus like a high wind scattering a heap of cotton. By the power of my arrows I shall set fire to the Kuru forest having standards for the trees, the infantry for the shrubs and the car-warriors for the beasts of prey. Like the holder of thunder routing the demons alone shall I today with my straight arrows strike down from the nests of their cars the Kurus fighting to the best of their power in battle.

31. I have obtained from Rudra, the Rudra, from Varuna the Varuna from Agni, the Agneya, from Vayu, the Vayavya, and from Indra the thunderbolt and other weapons.

32. I shall forsooth eradicate the dreadful Dhritarashtra forest although protected by many powerful heroes. Therefore remove your fear, O son of Virata."

33. Thus consoled by Savyasachin the son of Virata entered into that dreadful array of cars protected by Bhishma.

34. The patient Bhishma (the son of river) withstood the mighty armed Arjuna advancing with a view to vanquish the Kurus in battle.

35. Then approaching him and drawing out a sharp arrow, Vishnu cut off with it the root of his banner. Struck down it fell on the ground.

36-37. At this the four powerful heroes Dushasana, Vikarana, Dussaha and Vivinshati, skilled in the use of weapons, gifted with great energy and adorned with beautiful garlands and ornaments, approaching, withstood that dreadful bowman Bibhatsu.

38. Having pierced Virata's son Uttara with a dart, the heroic Dushasana struck Arjuna on the breast with a second one.

39. Confronting him, Vishnu with a greatly sharpened arrow with the wings of a vulture, cut off his bow made of burnished gold.

40. He then wounded him on his breast with five arrows. Assailed by the arrows of Partha, he left the battle-field.

41. Then with sharp and straight arrows having the wings of vultures, Dhritarashtra's son Vikarana sounded Arjuna, the slayer of hostile heroes.

42. Immediately also the son of Kunti wounded him on his forehead with straight arrows. Thus wounded, he fell down from his chariot.

43. With a view to rescue his brother in battle, Dussaha, accompanied by Vivinshati, approached Partha and covered him with sharp arrows.

44. Not the least excited Dhananjaya simultaneously struck both of them with a pair of sharp arrows and destroyed the horses of the both.

45. Having their horses slain and persons wounded, both the sons of Dhritarashtra were taken away by their followers who came there with other chariots.

46. Bibhatsu, never defeated in battle-the highly powerful son of Kunti, adorned with a diadem and having sure aim, covered all the quarters with his arrows.

## CHAPTER 62

### (GOHARANA PARVA) - Continued

#### The carnage caused by Partha

Vaishampayana said

1. O descendant of Bharata, then united together all the mighty car-warriors of the Kuru army began to strike Arjuna collectively.

2. That one of incomparable energy covered, on all sides, all those mighty car-warriors with a net-work of arrows as the mountains are covered with dews.

3. The huge elephants roaring, the horses neighing and the bugles and conchs being sounded, there arose a great tumult.

4. Piercing the bodies of elephants and horses as also the iron coats of mail, the arrows of Partha dropped down in thousands.

5. Shooting speedily his arrows, the son of Pandu looked in battle like the blazing mid-day sun of the autumn.

6. Possessed by fear, the car-warriors began to leap down from their cars, the horse-men from horse-back, and the infantry to fly away.

7. There arose a great sound when the arrows of the high-souled Arjuna pierced the copper, silver and iron made coats of mail.

8. The field was soon filled with the corpses of the warriors mounted on elephants and horses, killed by sharpened arrows.

9. The earth was covered with dead bodies of men fallen down from the chariots where they were. Dhananjaya as if danced in the battle-field with bow in his hand.

10. Hearing the twang of Gandiva like the rumble of thunder and being possessed by fear, all the soldiers fled away from the battle-field.

11. There were seen, fallen in the battle-field, heads having earrings and helmets and golden necklaces.

12. The earth was covered with human bodies mangled by shafts, arms with bows and hands with ornaments.

13. O best of the Bharata race, on account of the heads cut off by sharpened arrows, falling continually on the ground, it appeared that a shower of stones fell from the sky.

14. Displaying his own fierce prowess, Partha of dreadful prowess ranged in the battle-field pouring his celestial weapons. The dreadful son of Pandu discharging his fire of anger at the sons of Dhritarashtra and beholding his dreadful prowess burning down the army.

15. They all became terrified in the presence of the son of Dhritarashtra. Having struck terror into the army and routed the mighty car-warriors.

16. Arjuna, the foremost of victors, ranged in the battle-field. He made a river of mighty currents having blood for the water to flow,

17. Like that created by Time at the end of Yuga having bones for the moss and the dreadful hair of the dead, slain by the arrows, for the straws;

18. Having coats of mail and turbans floating on the surface, the elephants standing for islands. The marrow, fat and blood constituted the greatly terrific currents.

19. It was dreadful and highly terrific, resounding with the yells of ferocious beasts. It was filled with sharpened weapons forming its crocodiles, and was frequented by cannibals.

20. Strings of pearls formed its ripples and diverse other ornaments the bubbles. The arrows were the eddies, the elephants were the crocodiles, and it was incapable of being got over.

21. The mighty car-warriors were the islands and it was filled with the sound of bugles and conchs. Thus Partha made a river of blood which it was so hard to cross.

22. People could not make out when Partha took up arrows, when he drew the Gandiva bow and discharged them.

### CHAPTER 63

#### (GOHARANA PARVA) - Continued

##### The fight of Arjuna, in the Goharana

Vaishampayana said

1-2. Then Duryodhana, Karna, Dushasana, Vivinshati, the mighty car-warrior Kripa, Drona, with his son, holding out their strong and powerful bows, rushed with anger towards Dhananjaya with a view to kill him.

3. O great king, then on his car effulgent like the rays of the sun, the standard of which was struck down, Arjuna, having the emblem of a monkey on his car, encountered them.

4-5. Then covering Dhananjaya with highly powerful weapons, Kripa, Karna, Drona, the foremost of car-warriors, showered a downpour of shafts, like clouds, on him, and struck him.

6. Waiting at a distance they speedily covered him in battle with numberless arrows crowned with feathers.

7. He being thus covered with celestials weapons, not even a space measuring two fingers was seen on him.

8. Then smiling, the mighty car-warrior Bibhatsu set the Aindra weapon, effulgent like the sun, on his Gandiva bow.

9. Like the sun covering (the earth) with rays, the powerful son of Kunti, decked with a diadem, remained in the battle-field covering all with arrows.

10. As lightning in the clouds, as fire in the rock, so the Gandiva shone like the rain-bow.

11-12. Gandiva bow had covered all the ten directions in number, by shooting volley of arrows as the lightening glows in sky while raining and it illumines all directions including the earth from all sides. O Barata! all soldiers including elephant riders and car riders were loosing their conscious.

13. They all were stunned (inert and dumb) with no conscious at all. All soldiers discouraged to carry on fight and showed their back to the battle-field.

14. O the best in Bharata dynasty, O Janamejaya! thus the war-craft/strategy of the whole army shattered. The soldiers began departing under sheer despair wherever they found the way to escape and defend their life.

### CHAPTER 64

#### (GOHARANA PARVA) - Continued

##### The defeat of Bhishma

Vaishampayana said

1. The warriors being thus slain, Bhishma, the son of Shantanu, the grandfather of Bharatas, rushed at Dhananjaya,

2. Taking up the best of bows made of burnished gold, and sharp arrows capable of piercing to the very vitals.

3. And on account of a white umbrella being held over his head, that foremost of men shone like a hill at sun-rise.

4. Blowing his conch and cheering up the son of Dhritarashtra, the son of Ganga encountered Bibhatsu.

5. Seeing him approach, that slayer of hostile heroes, the son of Kunti received him gladly like a hill receiving a cloud.

6. Then the greatly energetic Bhishma discharged eight quick arrows, sighing like serpents, at Partha's flag.

7. Reaching the flag-staff of the son of Pandu, those winged arrows struck the blowing monkey and other creatures stationed on the flag-staff.

8. Then with a huge and sharp dart, the son of Pandu quickly cut off Bhishma's umbrella and it fell down on the ground.

9. The son of Kunti, with arrows, struck his flag-staff, his two horses and her driver that protected his flanks.

10. Unable to bear this, Bhishma though he knew Arjuna's prowess covered Dhananjaya, the son of Pandu with celestial weapons.

11. Then discharging a celestial weapon at Bhishma, Pandava, of incomparable energy, received him like a hill receiving a huge mass of cloud.

12. There was a mighty and hair-stirring encounter between Partha and Bhishma like that between Bali and Vasava.

13-18. The Kuru warriors, with their soldiers witnessed that encounter between Bhishma and Partha attacking each other with darts. Partha shooting arrows with both the hands, the Gandiva bow looked like a continuous circle of fire. The son of Kunti enveloped Bhishma with hundreds of sharp arrows like a cloud covering the mountain with rain. Bhishma with his own arrows counteracted that shower of arrows like banks resisting the surging deep, and covered Arjuna with shafts. Those shafts, sundered into a thousand pieces, fell on Arjuna's car. Then arose a downpour of gold-winged shafts going through the sky like a swarm of locusts. He then pierced Bhishma with a hundred sharpened shafts.

19. All Kauravas at that moment thanked Bhishma by saying - "Hurrah! Bhishma has showed this rare valour as to wage battle against Arjuna.

20-21. Arjuna is mighty, young, efficient and quick in shooting arrows. Hence, who otherwise than Bhishma, the son of Shantanu, Srikrishna, the son of Devaki or Drona, the son of Bharadvaja, mighty and great preceptor (Acharya), can face Partha in battle

22. Both the mighty warriors, crown to the Bharata's dynasty were detouring or splitting the weapons shot by each other as if it was a play not war for them and the spectators were dazed to see it.

23. Both of the great warriors were thus engaged in battle-field by shooting the weapons Prajapatya, Aiendra, Agneya, Raudra, Kaubera, Varuna, Yama and Vayavya.

24. All spectators to that battle could not resist them saying frequently- O great warrior Partha! we thank you. O great warrior Bhishma! We thank you (viz. we appreciate your war-craft and expertise).

25. The great use of specific divine arms and weapons as it is being seen in the battle of Bhishma and Partha, impossible to see anywhere and amid other warriors.

**Vaishampayana said-**

26. O Janamejaya! a battle with divine arms between Bhishma and Arjuna both experts kept on incessant for a certain time. A battle with arrows then started.

27. The victorious Arjuna then marched closer to Bhishma and cut in pieces the gold studded bow of him by shooting an arrow having sword like blade.

28. The great warrior Bhishma with his huge arms picked-up just at an eye-wink another bow, tied it with string and shot a volley of arrows at Arjuna in sheer anger.

29. Arjuna, the great valorous also shot several acute arrows at Bhishma and Bhishma in reaction also shot numerous arrows at Arjuna.

30. O king! both of the warriors were expert in divine arms and weapons and therefore, shooting at each other acute arrows. No difference anyway was seen them at that time viz. both were equally valorous.

31. Arjuna, the son of Kunti holding a crown on head and Bhishma, the son of Shantanu, both were Atirathi warrior. They had covered the directions, ten in number with the arrows shot at each other.

32. O king Janamejaya! it was really a phenomenon to see of this world that at one time Arjuna, the son of Pandu was seen overlapping Bhishma while Bhishma overlapping Arjuna on the other moment.

33. O king! the chivalrous soldiers protecting the chariot of Bhishma were fell down dead both side of that chariot as Arjuna had killed them.

34. The arrows bearing wings then started moving forward at their release from the bow named Gandiva of Arjuna rode on the white chariot. They started coming from all sides as if intended to make this entire universe free from enemies.

35. The white arrows with golden wings appears as a row of swans in the sky when they flew from the side where Arjuna's chariot was existed.

36. Arjuna was shooting divine arms capable to pierce the heart in an excellent manner and Indra etc. all gods were watching his war-craft from the sky where they had come and stood to see this phenomenal battle.

37. The chivalrous Gandharva Chitrasena was impressed highly with Arjuna and he said Indra, the king of gods in appreciation of his excellent and phenomenal war-craft.

38. O sovereign king! see that arrows forwarding swiftly and compact with each other on release from Arjuna's bow. This strategy of Arjuna is really excellent and splendid as he is expert in using divine arms.

39. As this arm is not with other people, they cannot use this divine arm for battle. An excellent conglomeration of the powerful arms has been made only in this battle here.

40. Nobody could measure the difference of time between the acts of picking up arrows from holster, putting on bow, shooting and giving tension to the bow.

41-42. The soldiers on part of Kauravas have lost courage even to see straight way at valorous son of Pandu as nobody can gaze at the sun glowing in sky with acute rays in the noon. Similarly, nobody can dare to look straight at Bhishma, the son of Ganga.

43. Both warriors are famous for their excellent deeds through the world. Both are aggressively valorous. Both are equally chivalours and tough to defeat in the battle.

44. O Bharata! Indra, the king of gods revealed honour for this excellent battle between Arjuna and Bhishma with showing flowers on them when so reported by Chitrasena.

45. Bhishma, the son of Shantanu suddenly penetrated the left collateral of Arjuna's body who had wounded the Kauravas' army in course of the fierce battle so fought.

46. The smiling Bibhatsu with sharp shafts furnished with vulture feathers cut off the bow of Bhishma resembling the sun in effulgence.

47. Then with ten shafts Dhananjaya, the son of Kunti, wounded him, brave as he was, on the breast.

48. Thus assailed, the powerful son of Ganga stood leaning for a long time on the pole of the car.

49. Beholding him senseless, his charioteer remembering his instructions took away the mighty car-warrior.

## CHAPTER 65

### (GOHARANA PARVA) - Continued

#### The retreat of Duryodhana in the Goharana Vaishampayana said

1. After Bhishma had fled away from the battle-field, the illustrious Duryodhana, hoisting up his flag, approached Arjuna with bow in hand, and sending up a loud roar.

2. Then with a dart shot from the bow drawn to the ear, he wounded, on the forehead, Dhananjaya of fierce energy, and a terrible bowman ranging in the midst of the enemies.

3. And wounded with a sharp golden arrow on his forehead, that illustrious hero shone like a hill with a single peak.

4. Severed by his arrow warm life-blood gushed out of the wound. And piercing his forehead, that golden shaft appeared beautiful.

5. Duryodhana of fierce energy, attacked Partha, and Partha attacked him. Thus two foremost of men, born in the family of Ajamidha, struck each other in the battle.

6. Then supported by four cars, Vikarna rushed on an infuriated elephant, huge as a mountain, against Jishnu, the son of Kunti.

7. Seeing him come quickly, Dhananjaya struck that elephant-chief on the head, between the temples, with a fierce iron shaft, discharged from the bow drawn to the ear.

8. Like thunderbolt, hurled by Indra, smiting a hill, the arrow, with vulture wings, shot by

Partha, penetrated up to the very feathers into the huge elephant.

9. Struck by the arrow that elephant-chief, greatly pained began to tremble; and being exhausted, it fell down on the earth like a mountain summit clapped by a thunderbolt.

10. All on a sudden, getting down in great fear from the car, Vikarana ran full eight hundred paces and got on the car of Vivinshati.

11. Having killed with that thunderbolt shaft, that elephant, huge as a hill, and resembling a mass of clouds the son of Pritha struck Duryodhana on the breast, with another arrow of the same kind.

12. The elephant and the king having thus been both wounded and Vikarana having fled away with the followers, other warriors, smitten with the shafts discharged from the Gandiva, fled from the field in panic.

13. Having seen the elephant slain by Partha, and all other heroes running away, Duryodhana, the foremost of Kurus, turning his chariot, immediately fled where Partha was not.

14. While Duryodhana was thus taking to his heels, in great terror, pierced by that arrow, and throwing up blood, Kiritin, still eager for battle and capable of withstanding every enemy, censured him.

#### Arjuna said

15. Renouncing your great fame and glory, why do you take to your heels? Why are not your trumpet blows in the same way as when you started from your kingdom.

16. I am the obedient servant of Yudhishtira. I am the third son of Pritha, standing here for battle. Turning back, show me your face. Remember the conduct of kings, O son of Dhritarashtra.

17. The name Duryodhana, given to you, is thus made meaningless. Where is your persistence in battle-time. Your run away leaving the battle-field.

18. O Duryodhana! As no guard is seen either in front or back of you. Hence, O chivalrous man! Immediately depart from the battle-field and save your life before you die in the hands of Arjuna.

## CHAPTER 66

### (GOHARANA PARVA)- Continued

#### The return of Uttara to his city in the Goharana

#### Vaishampayana said -

1. "O Janamejaya! Duryodhana, the son of Dhritarashtra again returned like an intoxicant elephant injured by goad when great Arjuna challenged him so far the bathe as his harsh words acted like a goad on him.

2. As the son of Kunti had humiliated him with harsh words, he, the chivalrous warrior (Atirathi) could not endure and returned immediately with his chariot to like revenge like a snake crushed under feet.

3. Having seen Duryodhana so returned for battle, Karna too anyhow energised his injured body, covered the left collateral of Duryodhana to defend him and marched forward so as to face Arjuna. The chivalrous Karna was duly held of a garland made of gold.

4. Bhishma, the son of Shantanu with a golden sheet of cloth covering his body came immediately there as he had turned chariot speedily. He was capable to defeat the enemy. He began defending Duryodhana from the attack made by Arjuna at the west or backside with his bow ready to shoot acute arrows.

5. Drona, Kripacharya, Vivimshati and Dushasana too turned towards Arjuna immediately. All of them had come hurriedly and began defending Duryodhana from Arjuna's attack at front side or east. Their bows were duly stretched to release arrows.

6. As the sun heats up severely the cluster of clouds, Dhananjaya, the son of Kunti began attacking fiercely that Kauravas army return then like a unsurprising flood.

7. Those warriors holding divine arms and weapons, covered Arjuna from four sides and began shooting arrow at him like the cloud start raining from all sides after a stumble at the mountain.

8. Arjuna, the holder of Gandiva and capable to face the attacks of enemy, splitted all their arms in pieces by using his own arms and immediately got another arm Sammohana, an specific arm impossible to destroy by other.



9. That great chivalrous had then covered all directions and sub-directions with a volley of arrows having attractive wings and acute edge. The continuous sound made by his Gandiva bow with arrow shots, frightened the Kauravas' warriors.

10. The son of Kunti, the killer of enemy had then caught with both hands his conch (Mahashankha) known for its disastrous sound covering a distant area under its echo and started blowing. The echo of that conch gripped all directions, sub-directions, sky and the earth also.

11. The sound was so loud that it fainted all warriors fighting for Kauravas and they stunned in unconscious state so deep as the arms/weapons in their hands were dropped down when the conch was blown by Arjuna.

12-13. Just when those warriors were fainted, the facts told by Uttara came to Arjuna's mind and he instructed Uttara, the son of Matsya king to slip carefully out from that place before they could regain conscious. He further said that Uttara should take-off white clothes from the body of preceptor Drona and Kripacharya, the yellow garment from Karnas body and blue garments from the body of Ashvatthama and king Duryodhana.

14. (Arjuna again instructed) I understand, Bhishma, our grand-father knows the method to take Sammohana off and he would still in conscious. As the method to walk through vicinity of warriors not lost of conscious envisages, you should leave (cross) his horses at the left.

15. The son of Virata immediately left the rein of his horses and jumped down from chariot. He collected the clothes of those warriors and again rode on his chariot.

16. The son of Virata then drove those four attractive horses duly decorated with gold trimmings and yoked with his chariot. Those white horses passed through the middle part of battle-field with Arjuna on chariot crossed soon the circle of army of chariot riders with flags fixed on them.

17. Bhishma shot an arrow at Arjuna and injured him when he saw him leaving that place so hideously. Arjuna on his part killed his horses and injured him by shooting ten arrows.

18. Arjuna with his mighty bow left Bhishma on battle-field, shot hard his charioteer with acute arrows and thus, came out safely from the circle of chariots. He graced like sun god shining after the clouds shattered.

19. The warriors fighting for Kauravas got conscious soon and saw Arjuna standing lonely outside the circle of chariots. He seemed valorous like Indra, the king of gods. Having seen him alone, Duryodhana, the son of Dhritarashtra enquired immediately.

20. "O Grandfather! How had he escaped from your hands? Churn him so badly as he could not escape." Bhishma, the son of Shantanu toughed and replied Duryodhana - "O king! Where had your wit gone when you fell down unconscious here and your bow and arrows left aside? Tell me that where was your valour at that time?"

21-22. Arjuna cannot behave cruelly as his mind never entangles in coming vice. He cannot abandon his religion even if enticed for ruling on trio-worlds. This is the reason, he did not killed us at that unconscious state. O one of pioneer warriors in Kuru race, go back to Kuru state immediately. Let Arjuna return to his destination with cows. Keep in mind your own interest and don't become cause for defeat of your own purpose. All of us should do whatever may ensure our welfare.

**Vaishampayana said -**

23. O Janamejaya! King Duryodhana gave up an idea to continue fight any more following the advice of grand-father in his interest. He kept mum in the matter sobbing deep with in heart for the humiliation suffered.

24. All other warriors affirmed the advice of Bhishma as they guessed of eruption of fire more and more in the form of Arjuna. Finally, they arrived at a conclusion to go back at their state with duly defending Duryodhana.

25. Dhananjaya, the son of Kunti filled with joy within heart when he saw Kaurava's army moving from there. He kept mum for more than half an hour without saying anything in request and submission.

26-27. He then saluted with his head bowed on the feet of grand-father Bhishma and preceptor Drona and talked on certain matters for a while.

He then saluted through application of arrows varied ways to Ashvatthama, Kripacharya and other respected Kauravas (Banahika, Somadatta etc.) and cut the excellent gem-studded crown off from Duryodhana's head through an arrow.

28. He similarly, bid farewell with other respected warriors, spreaded echo on stretch to his bow through out the world and threatened the enemies when he blew his conch Devadatta.

29. Thus Arjuna attained special grace with ecstacy of victory on all enemies. The flag trimmed with garland of gold duly erected on his chariot seemed as if humiliating his all enemies. Arjuna with a crown on head; exhilarated observing return of Kauravas from there. He said Uttara, the son of Matsya's king - "O Prince! Turn your horses back now. Your cows are won and enemies have departed. Hence, move now towards city with pleasure.

30. The gods enjoyed with ecstacy the fight between Arjuna and Kaurava and returned to their respective palaces with Arjuna's valour on their lips.

## CHAPTER 67

### (GOHARANA PARVA) - Continued

#### The return of Uttara

##### Vaishampayana said

1. Having defeated the Kurus, that one (Arjuna), having the eyes of a bull, brought back the immense wealth of Virata.

2-3. While the sons of Dhritarashtra, after being defeated, were going away, a large number of Kuru soldiers, coming out of the deep forest, appeared slowly before Partha, their hearts filled with fear. They stood before him with joined hands and disheveled hair.

4. Exhausted with hunger and thrust, come in a foreign country, beside themselves with fear, and bewildered, they bowed down to the son of Pritha and said "We are your slaves." (At which Arjuna said):

5. "Welcome! May you are well. Go away. You have nothing to fear. I assure you, I will not kill them who are stricken with fear."

6. Hearing these words of assurance, the warriors blessed him by praising his illustrious deeds and wishing him a long life.

7. The Kauravas could not withstand Arjuna, when, after dispersing the enemies, he proceeded towards Virata's city, like an elephant with rent temples.

8. Having dispersed the Kuru army, like a violent wind scattering the clouds, that destroyer of foes, Partha, respectfully said to the Matsya Prince.

9. "It is known to you alone that the sons of Pritha are living with your father. Do not applaud them after going to the city, for then, the king of Matsya's will die in fear.

10. Rather entering the city, do you announce this as your own work before your father, saying "The army of the Kurus has been defeated by me, and the kine have been rescued by me from the enemies."

##### Uttara said

11. "I have not the power to accomplish the deed you have done. I shall not, however, O Savyasachin, disclose you before my father till you do not ask me to do it."

12. Having defeated the enemy and rescued the kine from the Kurus, Vishnu, again came back to the cremation ground; and coming to the Shami tree, he stood there, with his body wounded with arrows.

13. Then that huge monkey, resembling the fire, got up into the sky with other creatures. In the same way the illusion died away, and he twisted his banner, having the emblem of a lion again on his car.

14. Then, having kept, as before, the arrows and quivers of those great Pandu princes and also the other weapon (Gandiva) which makes the battle dreadful, the Matsya Prince, having Kiritin for his charioteer, gladly started for his city.

15. Having performed a highly wonderful deed and slain the foe, Partha, too, finding his hair into a band, as before, took the reins from Uttara's hands. That high-souled one (Partha), again assuming the form of Brihannala, gladly entered the city as the charioteer.

16. Then, all the Kurus, routed and defeated started for Hastinapur with a dejected mind.

17-20. Phalguni, on his way back, addressed Uttara, saying "O Prince, O mighty-armed hero, the kine have been escorted in advance by the

cow-herds. Having refreshed the horses with drink and bath, we shall enter the city in the afternoon. Let the cow-herd, sent by you, go in advance to the city with the good news and announce your victory."

21. Thereupon, at the words of Phalguni, Uttara speedily dispatched messengers to announce the king's victory with the messages "The enemies have been defeated and the kine rescued."

## 23. CHAPTER 68

### (GOHARANA PARVA) - Continued

#### The colloquy between Uttara and Virata

##### Vaishampayana said

1. Having recovered speedily his wealth, Virata, the master of the army entered delightedly the city with the four Pandavas.

2. Having defeated the Trigartas in battle and rescued the kine, the king shone there, in the midst of the Partha's.

3. All the heroes, with the sons of Pritha, worshipped the heroic (Virata) the increaser of friend's joy, who was seated on his throne.

4-8. All his subjects, along with the Brahmanas and the soldiers, came and adored him. Welcoming them, the king of Matsya sent away the Brahmanas and the subjects. Then the king of Matsya's, Virata, the commander of armies, enquired of Uttara and said "Where has he gone?" Then all the females and girls of the inner apartments said "The kine were taken away by the Kurus. Out of excessive bravery, the conqueror of the earth alone, with Brihannala as his help, went out to vanquish them - the six powerful car-warriors Bhishma the son of Shantanu, Kripa, Karna, Duryodhana, Drona and Drona's son, who all have come."

9. Hearing that his brave son had gone out with only one car and Brihannala as his charioteer, the king Virata was filled with sorrow and said to his leading ministers:

10. "Hearing of the discomfiture of the Trigartas, all the Kurus and other kings will not surely wait there.

11. Let those of my warriors, who have not been wounded by Trigartas, go out with a highly powerful army to rescue Uttara."

12. Saying this, the king Virata soon dispatched for his son, horses, elephants, cars, and a large number of infantry, decked with various dresses and ornaments.

13. Virata, the king of Matsya's and commander of armies, ordered out speedily an army consisting of four divisions.

14. He said: "Learn without delay, if the prince is still alive or not. Methinks, he, who has got an useless person for his charioteer, is not yet alive.

15. Then the king Yudhishtira smilingly said to the king Virata, who was greatly stricken with sorrow. If Brihannala has been his charioteer, the enemies will not be able to take away the kine.

16. Well guarded by that charioteer, your son will be able to defeat all the kings allied with the Kurus, as well as all the celestials, Asuras and Yakshas.

17. In the meantime, the swiftly coursing emissaries, dispatched by Uttara, reached the city and announced the victory.

18-19. The messenger then described to the king everything - the excellent victory, the defeat of the Kurus, and the expected arrival of Uttara.

20. He said: "All the kine have been rescued, the Kurus have been vanquished, and Uttara, the slayer of enemies, fares well with his charioteer."

##### Yudhishtira said

21. "By good luck it is, that the kine have been rescued and the Kurus have fled away. I do not consider it strange, that your son defeated the Kurus. Victory is secure to him who has got Brihannala as his charioteer."

22. Hearing of the victory of his son of immeasurable energy, the king Virata was greatly delighted, and the hairs of his body stood up.

23. Then having covered the messengers with presents, he said to the ministers "Let my highway be decorated with flags."

24. "Let all the gods be adored with presents of flowers. Let the princes, leading warriors, harlots adorned with ornaments."

25. And all the musicians go out to receive my son. Let the man who rings the bell, riding an infuriated elephant.

26. Announce my victory at the meeting of the four roads. Let Uttara, too, encircled by many

princesses, dressed and adorned in a charming style, go out to receive my son.

27-28. Hearing the words of the king, all the citizens, with auspicious things in their hands, with cymbals, trumpets and conchs, and gorgeously attired handsome ladies, reciters of hymns, and many other musicians, went out to welcome the highly powerful son of Virata.

29. Having ordered out soldiers, maidens and well-adorned harlots, the wise king delightedly said these words.

30-31. "Bring the dice, O Sairandhri, and let us play, O Kanka." To him then speaking, Yudhishtira said-

31. We have heard that one, in an ecstasy of joy, should not gamble. I do not wish to play with you today who are filled with joy. I always wish to do you good. If you (still wish), begin.

**Virata said**

32. Females, kine, gold and other riches whatever I have, nothing you will be able to keep today even if I do not gamble.

**Kanka said**

33. "O king, O giver of honours, what have you to do with gambling which is attended with so many evils. There are many evils in gambling, and so you should avoid it.

34-35. You might have heard, if not seen, that the king Yudhishtira lost his vast and prosperous kingdom, his god-like brothers, and everything at a game of dice. I, therefore, do not like this game. If you, however, like, O king, I shall begin."

36-37. While the play was going on, the Matsya king said to Yudhishtira "Even so very fearful Kauravas have been defeated in battle by my son." Where to Yudhishtira replied "Why should he not conquer who has got Brihannala as his charioteer?"

38. At this, being enraged, the king of Matsya's said to the son of Pandu: "O wretch of a Brahman, you speak highly of an eunuch as compared with my son.

39. Have you not an idea of what is proper and what is not proper? Forsooth, you insult me. Why should he not defeat all the heroes headed by Bhishma and Drona?

40. For the sake of friendship, O Brahmana, I forgive you for this offence. You must not speak so again, if you wish to live."

**Yudhishtira said**

41-42. There, where Drona, Bhishma Drona's son, Vikartanas son, Kripa, the king Duryodhana, and other kings and car-warriors are, and where Indra himself is surrounded by Maruts, who else, save Brihannala, can fight with them, all collectively.

43-44. None has been and none will be his equal in strength of arms. It is he only who takes delight on seeing a mighty encounter. Why should he not come off victorious, being aided by him who defeated all the celestials, the Asuras and the human beings, assembled together?

**Virata said**

45. "Although prevented by me repeatedly, you do not control your speech. If there is none to govern, who will practise virtues?"

**Vaishampayana said**

46-47. Saying this, the king, worked up with anger, struck Yudhishtira on the face with a dice, and remonstrated with him in anger. Having been struck with great force, blood began to glow from his nose. But Partha held it in his hands so that it might not fall on the ground.

48-49. The pious Yudhishtira then looked at Draupadi who was standing by his side. Understanding his intention, that faultless one, ever obedient to her husband, brought a golden vessel filled with water, and held the blood that flowed from his nose.

50. In the meantime, Uttara, covered with various perfumes and garlands, slowly entered the city with delight.

51-52. He was welcomed by the citizens, females and villagers. Arrived at the gate, he sent news to his father. The waiter, approaching the king Virata said: "Your son waits at the gate with Brihannala as his help."

53-54. The king of Matsya then said with delight to the porter. "Bring them here - I am anxious to see them." Then Yudhishtira whispered to the porter. "Let Uttara alone come, and not Brihannala.

55-56. That mighty-armed hero has taken this vow that whoever shall wound my body or shed

my blood except in battle, shall never live. Greatly angered, he will never see me bleeding but will kill Virata with his counsellors, horses and soldiers."

**Vaishampayana said**

57-58. Then the eldest son of the king, Bhuminjaya, entered there. Having saluted the feet of his father, he approached Kanka. He saw him there, bathed in blood, sitting on the ground, at one end of the court, attended upon by Sairandhri.

59. Uttara, then, in a hurry, asked his father "Who has struck him, O king? Who has committed this iniquity?"

**Virata said :**

60. "This wily Brahmana has been struck by me. He deserves even more than this. When I was speaking highly of you, heroic as you are, he praised a eunuch."

**Uttara said :**

61. "You have committed a great sin. Please him soon so that the deadly venom of Brahmana's curse may not consume you to the very roots.

62. Hearing the words of his son Virata, enhancer of the state begged pardon with the son of Kunti, radiant like fire within ashes.

63. Seeking forgiveness him, the son of Pandu said the king that I have taken the vow of pardon, so I have no anger in my mind.

64. Forsooth, If the blood comes out from my nose, and falls on the ground, O king, you with your kingdom would have been destroyed.

65. O king! Do not censure anybody and killing of others is a sinful act, but sometimes mighty king as you is bound to take this cruel step.

**Vaishampayana said**

66. When the bleeding had stopped, Brihannala entered the room and having saluted Virata and Kanka, stood silent.

67-68. Having pacified Yudhishtira, the king began to praise Uttara in the hearing of Arjuna.

69. "O descendant of Kaikeya, in you I have truly got a son. Like you I never had nor shall have a son."

70. O son! How did you fight with that Karna who on his one target releases arrows for

thousand targets unfailingly. And how did you meet in battle with who is unequal to any person in this world.

71. O son! How did you fight with that twice-born Drona, who is preceptor of the Vishni heroes and sons of Kurus, preceptor of all the Kshatriyas and the foremost among the armed soldiers.

72. How is the battle was that of Ashvatthama with you, the son of your preceptor who was the best among the warriors and armed heroes.

73. As a Vaishya becomes much distressed on destruction of his wealth, the warriors seeing Kripa become flaccid. How did you fight with them.

74. O son, how was that your encounter with prince Duryodhana, who had broken the hills by his great arrows.

75. O son! The Kuru sons had been kidnapped the kine wealth, you regain it. I feel great pleasure, wind also delighted me.

76. Forsooth, O foremost of men, having routed the enemy of having great strenght but afraid, you have snatched away from them by precious kine like a tiger his prey.

## CHAPTER 69

### (GOHARANA PARVA) - Continued

#### Uttara's account of the battle in the Goharana

**Uttara said**

1. The kine have not been rescued by me nor have the enemy been defeated by me. All that has been done by the son of a celestials.

2. Seeing me running away in fear, a youth of celestials birth, capable of wielding thunderbolt, stopped me, and got on my chariot.

3. By him the kine have been rescued and the Kauravas defeated. This is the work of that hero and not mine.

4. It was he who repulse with arrows the six warriors namely Kripa, Drona, Ashvathama, Karna, Bhishma and Vikarana.

5. That highly powerful one said to the prince, Duryodhana, terrified and broken like a leader of elephant-herds.

6. O Kuru prince, I do not see that by any means you are safe even at Hastinapur. Protect your life by displaying your energy.

7. You will not be free by escaping. Therefore make up your mind, O king, for fight. By conquering you will enjoy the earth, and by being slain you will attain to heaven.

8. Thus addressed, the king Duryodhana, the foremost of men, sighing on his car like a snake, turned, surrounded by his ministers, and discharging thunder-like arrows.

9. Beholding it, my hairs stood erect and the thighs to tremble. But he struck with his arrows that army of lions.

10. Having assailed those mighty car-warriors the Kurus. O king, the youth, powerful as a lion, laughed and stripped them off their robes.

11. Those six great Kuru car-warriors were defeated by that hero alone, as animals, ranging in the forest, are killed by a single angry tiger."

**Virata said -**

12-13. Dear son! Tell me where that illustrious and chivalrous angel who has won my cows once taken in possession by Kauravas in battle? I want to see and honour that angel for his valour who have defended you including all cows.

**Uttara replied -**

14. "Dear father! That mighty angel had vanished there but I am sure enough that he will again appear here either tomorrow or the day after tomorrow.

15. Vaishampayana says - O Janamejaya! In spite of told impliedly, the king Virata could not recognise Arjuna, the son of Pandu living those hideously as an eunuch.

16. Arjuna, in disguise of Brihannala then gave all garments took-off from the bodies of great commanders (rathis) to Uttara, daughter of Virata in compliance with the king's order.

17-19. Uttara was exhilarated while receiving those various new and precious garments. O Janamejaya! Arjuna, the son of Kunti consulted the prince Uttara regarding revealing actual identity of Yudhishtira and decided duly all other affairs which were to be executed. O king! He then in a systematic manner, executed all affairs. Pandava, the greatest jewel to Bharata dynasty, exhilarated when all that arrangement was made in company of Uttara.

## CHAPTER 70

### (VAIVAHIKA PARVA)

#### The description of Yudhishtira

**Vaishampayana said**

1-2. Thereupon, on the third day, being bathed and wearing white clothes and adorned with all ornaments, the five brothers, having observed their vows in due time and placed Yudhishtira before them, appeared at the gate like five infuriated elephants.

3. Having entered the assembly hall of the king Virata, they sat on thrones reserved for kings and shone there like fire on the sacrificial altar.

4. They, having taken their seats, the Emperor Virata came there to perform his manifold royal duties.

5. Beholding the beautiful Pandavas, who shone there like burning fire, the king thought for a moment and was worked up with anger.

6. Then the king of Matsya's said to Kanka, who was seated there like the king of gods attended by the Maruts.

7. You were a player at dice and were appointed by me as a courtier. Why do you, adorned with ornaments, sit on a royal throne?"

8. Hearing the words of Virata, Arjuna, as if smiling, said the following words to the king:

9. This man, O king, is worthy of even sharing a seat with Indra. Respectful toward Brahmanas, well read in Shrutis, even engaged in the performance of sacrifices, self-sacrificing, of firm vows,

10. He is in fact the embodiment of Virtue and the foremost of the powerful. He is of superior intelligence in this world and intent on the performance of ascetic rites.

11. He knows the use of various weapons. No creature in the three worlds, either amongst the mobile or immobile, knows this like him, nor will know it.

12. Neither the celestials, Asuras, human beings. Rakshasas, Gandharvas, the leading Yakshas, Kinnaras, or serpents (are like him).

13. He is far-sighted, highly energetic, beloved of the citizens and villagers, the foremost of car-warriors among the sons of Pandu, the performer of sacrifices, pious, and self-controlled.

14. A royal saint like a great Rishi as he is, he is celebrated all over the world. He is powerful, intelligent, capable, truthful and self-controlled. In wealth he is equal to Indra and in amassed wealth to Kubera.

15. He is the preserver of the world like the highly powerful Manu himself. Highly powerful and kind to his subjects.

16. He is the best in Kuru dynasty and known as Dharmaraja Yudhishtira. As the pleasant and cool radiance of the rising sun, his pleasure pouring fame has been spreaded throughout the world.

17. As the sun rays spread in all directions on sun rise due to radiation, his fame with its nectar pouring white rays is spreading in all directions.

18. O king, during his dwelling in Kuru country, as much as ten thousand mighty elephants used to follow him.

19. Similarly, thirty thousand chariots trimmed with garments made of gold and best quality horses used to follow him while in Kuru country.

20. As all sages chant pray lord Indra, he was earlier prayed by eight hundred soothsayers and Magadna (clown) bearing gem-studded ear-rings.

21. O king! As the gods pray Kubera, the treasurer, all kings and Kauravas used to follow his orders daily like servants.

22. This great man had made all kings tax payers like Vaishyas (by subjugation) and by directing them varied ways (viz. all kings used to pay him taxes imposed).

23. This great resolute had employed as much as eighty eight thousand learned graduates (Snatakas) and he used to consult with them daily.

24. He used to provide senior people, orphans, handicapped and blind people of state with proper maintenance. This king used to defend his subjects like son with all legitimate means and resources.

25. This king has resolved to control the sensory organs, always prepared to execute all what is legitimate and has an extreme control on anger. He is kind hearted, devotee to Brahmins and truthful.

26. By virtue of his valour, Duryodhana in spite of being so mighty shortly punished for his

evil tricks with Karna, Shakuni and all other attendants.

27-28. O king! His great virtues cannot be counted. He, the son of Pandu is generous and always religion abiding. O king! Why is Yudhishtira, the son of Pandu not entitled to the position of a king in spite of the best virtues resting in his personality?

## CHAPTER 71

### (VAIVAHIKA PARVA) - Continued

#### The proposal of the marriage of Uttara

##### Virata said

1. If this be the king of Kurus, Yudhishtira, the son of Kunti, who, amongst those is his brother Arjuna and who the powerful Bhima?

2. Which of them is Nakula, who Sahadeva and where is the illustrious Draupadi? From the time of their defeat at dice, the sons of Pritha have not been known by any.

##### Arjuna said

3. This one, O king, your cook, known as Ballava, is Bhima of dreadful prowess and energy.

4. It was he who, having killed the angry Rakshasas on the Gandhamadana mountain, secured for Draupadi fragrant celestial flowers.

5. He is the Gandharva who killed the wicked-souled Kichaka's, and it was he who slew the tigers, bears, and boars in your inner apartment.

6. He, who is the keeper of your horses is Nakula, the slayer of horses. The one, in charge of your kine, is Sahadeva. Both the sons of Madri are great car-warriors.

7. Adorned with beautiful ornaments and robes, and illustrious, these two foremost of Bharatas are capable of withstanding a thousand car-warrior.

8. This lotus-eyed, beautiful, waited Sairandhri, of sweet smiles, is Draupadi, O king, for whom the Kichakas were slain.

9. I am Arjuna, O king. You might have heard that I am the son of Pritha, the younger brother of Bhima and the elder brother of the twins.

10. We have spend happily the period of our exile, undiscovered, in your house, like creatures living in the womb.

**Vaishampayana said**

11-12. After Arjuna had spoken of the five heroic sons of Pandu, the son of Virata then described his prowess. Uttara, too, again identified the sons of Pritha. (He said):

13. The one, whose complexion is like pure gold, who is of developed proportions like a huge lion, whose eyes are expansive and coppery, whose nose is high, is the king of the Kurus.

14. He, who courses like an infuriated elephant, whose complexion is bright like burning gold, whose shoulders are expansive, whose arms are long and heavy, is Vrikodara.

15. And that youthful hero, of dark blue colour, O great bowman, who stands by him, who is like an elephant-chief, who is high like a lion and courses like an elephant, and has lotus-eyes, is Arjuna.

16. Those two foremost of men, who are near the king, are the twins. They are equal to Vishnu and Mahendra. In this world, there is none equal to them in beauty, strength and accomplishments.

17. Near them is Draupadi, having the hue of gold. Her complexion is an embodiment of brightness, her eyes are like dark-blue lotuses, and she is like the very goddess of prosperity (Lakshmi).

18. Having thus pointed out those five sons of Pandu and Pritha to the king, the son of Virata, then began to describe the prowess of Arjuna.

19. It was he who slew the enemies, like a lion killing the deer. He moved about on the cars, killing the car-warriors.

20. A huge elephant was pierced with a shaft and killed by him. That one of huge tusks, and bedecked with gold, fell down on earth.

21. By him the kine have been rescued, the Kurus vanquished; and, by the sound of his conch, my ears were deafened.

22. Hearing the words of Uttara, the powerful king of Matsya's, who had insulted Yudhishtira, said to him.

23. Methinks, the time has come to propitiate the Pandavas. If you like I shall confer Uttara (my daughter) upon Arjuna.

**Uttara said**

24. Methinks, the time has come for honoring the illustrious sons of Pandu, who are worthy of honour, respect and adoration."

**Virata said**

25. When I passed into the hands of the enemies in battle, it was Bhimasena who saved me and rescued the kine.

26-27. By their prowess, we have won victory in battle. Along with our ministers, we shall propitiate the son of Kunti, Yudhishtira, the foremost of Pandavas, together with his younger brothers. (He then said to him): "May good betide you. O king, If I we have unwittingly given you any offence, you should forgive me for all that. The son of Pandu is virtuous-souled.

**Vaishampayana said**

28. Then noble Virata, made an alliance with the king and offered him the entire kingdom together with his scepter, treasury and city.

29. Then addressing all the Pandavas and particularly Dhananjaya, the king of Matsya's, again and again, said "Oh good fortune."

30. Then, having repeatedly embraced and smelt the heads of Yudhishtira, Bhima and the two sons of Madri,

31. Virata, the lord of armies, was not satiated with seeing them. He, then delightedly, said to the king Yudhishtira.

32. "By good luck, I have got you, all safe from the forest. And by good luck, it is that you spent the period of exile, undiscovered by these wicked ones.

33. I make a gift of this my kingdom and what else I have, to the sons of Pritha. May they accept it without any hesitation.

34. Let Savyasachin, Dhananjaya, accept Uttara (my daughter). That foremost of men is her becoming husband."

35. Thus addressed, the pious king Yudhishtira looked towards Dhananjaya. And looked at by his brother, Arjuna said to the king of Matsya's.

36. O king, I shall accept your daughter as my daughter-in-law. Such an alliance between the Matsya's and Bharatas is indeed proper.



**CHAPTER 72****(VAIVAHIKA PARVA) - Continued****The marriage of Abhimanyu****Virata said**

1. O foremost of Pandavas, why do you not wish to accept, as your wife, my daughter whom I wish to confer upon you?

**Arjuna said**

2. Living in your inner apartment, I always saw your daughter. Alone or before all, she always used to confide in me as her father.

3. Well-versed in dancing and singing, I was always loved and much liked by her. Your daughter always regards me as her preceptor.

4. O king, I lived for one year with her who is youthful. O lord, you or your men may therefore suspect me.

5. O king, I, therefore, wish to have your daughter as my daughter-in-law - pure, self-controlled, I am. I thus prove her purity.

6. There is no difference between a daughter and a daughter-in-law as that between one's ownself and a son. I do not find any fear in it - for by its purity will be proved.

7. O king, I am afraid of curses and false accusation. O king, I shall therefore accept your daughter Uttara as my daughter-in-law.

8. A nephew of Vasudeva, like a very celestials boy - my son, who has mastered all weapons, is the favourite of the holder of discus.

9. O king, my son is the mighty-armed Abhimanyu. He is a proper son-in-law for you and husband for your daughter.

**Virata said**

10. It is indeed proper for the foremost of Kurus, Dhananjaya, the son of Kunti, always virtuous and wise, to say this.

11. O Partha, do what you think proper after this. He, who has a relationship with Arjuna, has all his desires fulfilled.

**Vaishampayana said**

12. After the king had said this, Yudhishtira, the son of Kunti, gave his assent to the alliance between Matsya and Partha.

13. O descendant of Bharata, then the son of Kunti sent invitations to all his friends and Vasudeva, and so did the king Virata.

14. Thus after the expiration of the thirteenth year, the five Pandavas took up their quarters in Virata's town called Upaplavya.

15. Bibhatsu then brought over Abhimanyu, Janardana and many members of the Dasharha family from the Anarta country.

16. The king of Kashi and Shaivya, who were great friends of Yudhishtira, came there, each accompanied by an Akshauhini of soldiers.

17. There came as also the mighty powerful Yagasena with an Akshauhini of soldiers, the heroic sons of Draupadi and the invincible Shikhandi.

18-23. Chivalrous Dhrishtadyumna, the best weaponer and expert in war-craft were also with them. Apart from these, numerous other kings commanding one Akshauhini army each, observer of offering, generous in the matter of Dakshina for offerings arranged and ready to die for the cause of Pandavas.

24. The king duly worshipped them all along with their servants and troops. And having given away his daughter, he was pleased.

25. There came Vasudeva, decked with garlands, Halayudha, Kritavarman, Hridika, Yuyudhana, the son of Satyaki, Anadhrishti, Akhura, Samba, Nishath - all these repressors of foes came there with Abhimanyu and his mother. Indrasena and others came with their cars - having lived there for one whole year. There came also ten thousand elephants and ten millions of horses, ten billions of cars and one Nikharva of infantry and many other highly energetic Vrishni, Andhaka and Bhoja heroes - following the highly effulgent Vasudeva - the foremost of Vrishnis.

26. Lord Srikrishna made a gift of several maids, various type gems and a pile of garments separately in the form of dowry or invitation to great Pandavas. Then there took place duly the nuptial tie between the Matsya and the Pandu families.

27-28. Then conchs, cymbals, drums, trumpets and various other musical instruments were played in the palace of Virata. Various deer and animals were slain. Wines and various celestials

drinks were procured and there came also many songsters, panegyrists and actors.

29. The singers, the fabulists, acrobats and the magic-mongers began chanting pray and psalms for Pandavas in company of soothsayers and Magadhas (clowns) there.

30-34. Many damsel, beautiful and adorned, with jeweled ear-rings, of whom Draupadi was the foremost, came there leading the princess Uttara adorned with many ornaments and resembling the accepted that all-beautiful daughter of Virata for his son Abhimanyu, begotten on Subhadra. There stood the great king, in beauty-like Indra. Yudhishtira, the son of Kunti, accepted her for his daughter-in-law.

35. Thus, Partha accepted Uttara for his son Abhimanyu in the presence of lord Krishna and their marriage was solemnised.

36- 37. The king Virata made a gift of seven thousand horses as speedy as the air, two hundred mighty elephants and considerable money in the

form of dowry to bridegroom party when he duly honoured Brahmins and made offering in fire in course of solemnising the marriage of his daughter. He assigned with them the throne, army and everything including treasury as also surrendered himself for their service.

38. On completion of the conjugal ceremony, Yudhishtira, an incarnate to Dharma, made a gift of the major part of money received from lord Krishna to Brahmanas.

40. He offered several thousand cows, gems, various type of garments, ornaments, cardinal vehicles, bed, eatables and several type of drinks also. O Janamejaya! The city of Matsyaraja crowded with thousands of lakhs hale and hearty people was being seen as a great festivity in live feature.

*Thus ends the seventy-second chapter, the marriage of Abhimanyu in the Vaivahika of the Virata Parva.*

**END OF THE VIRĀṬA PARVA**





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